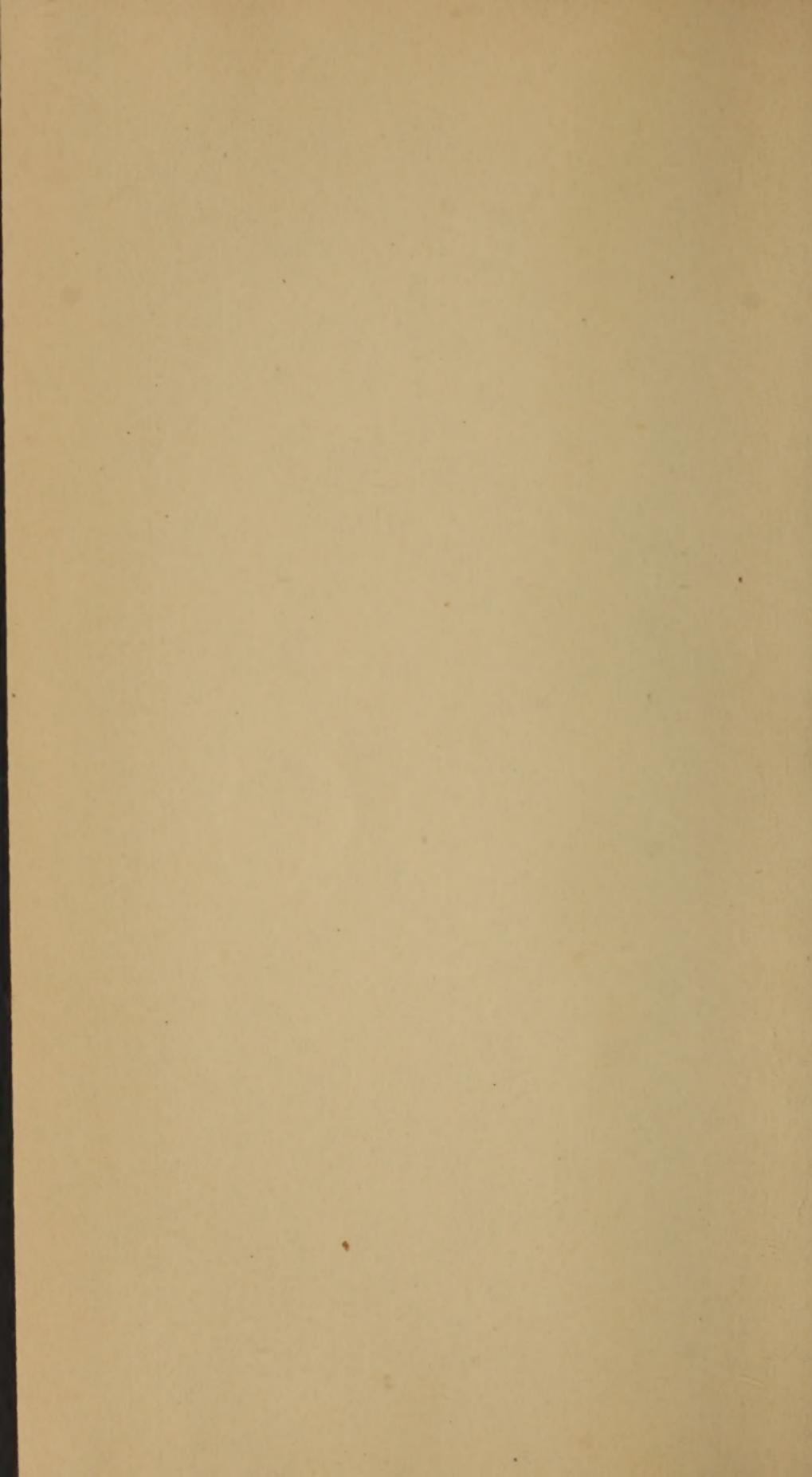
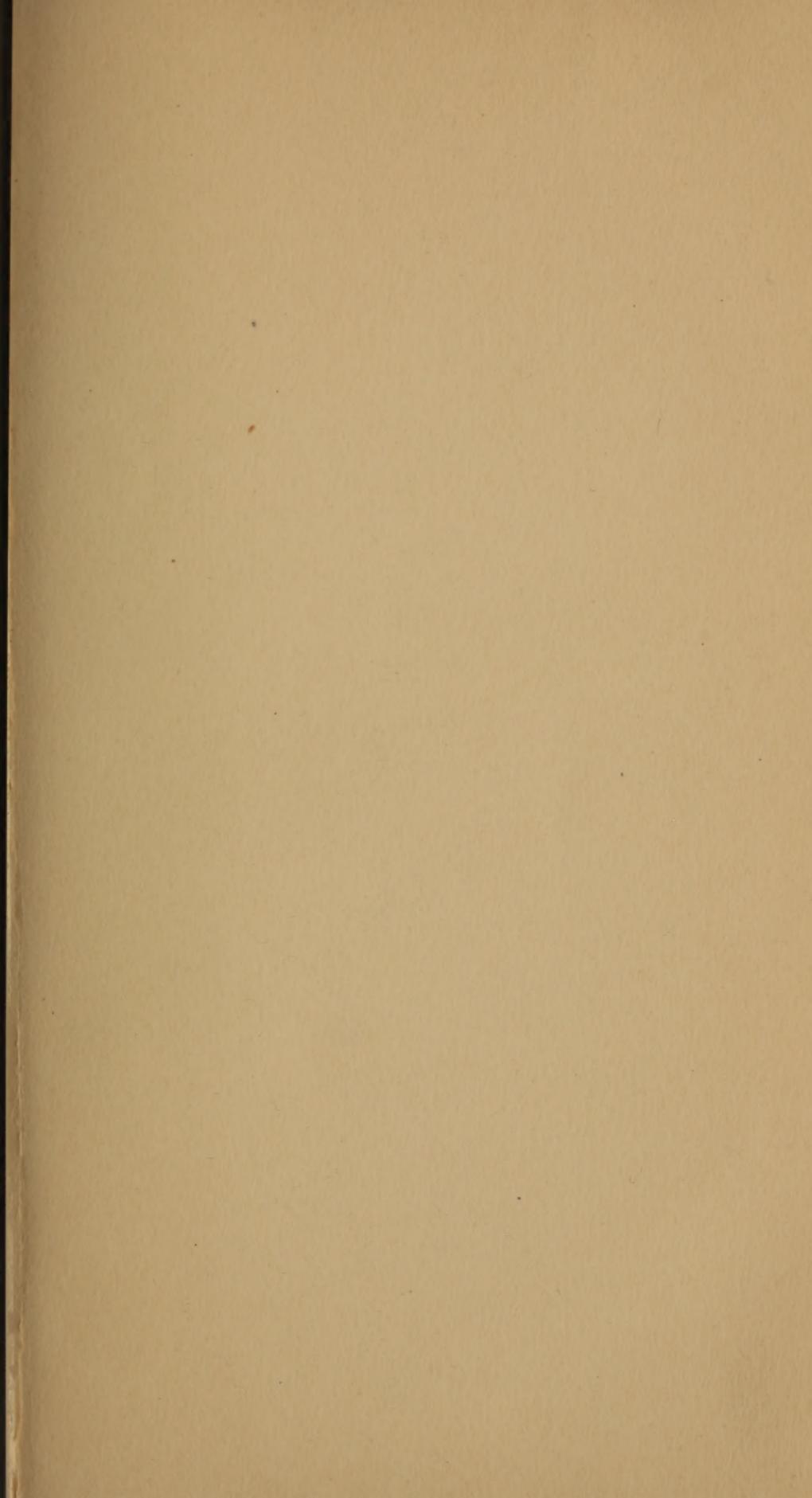


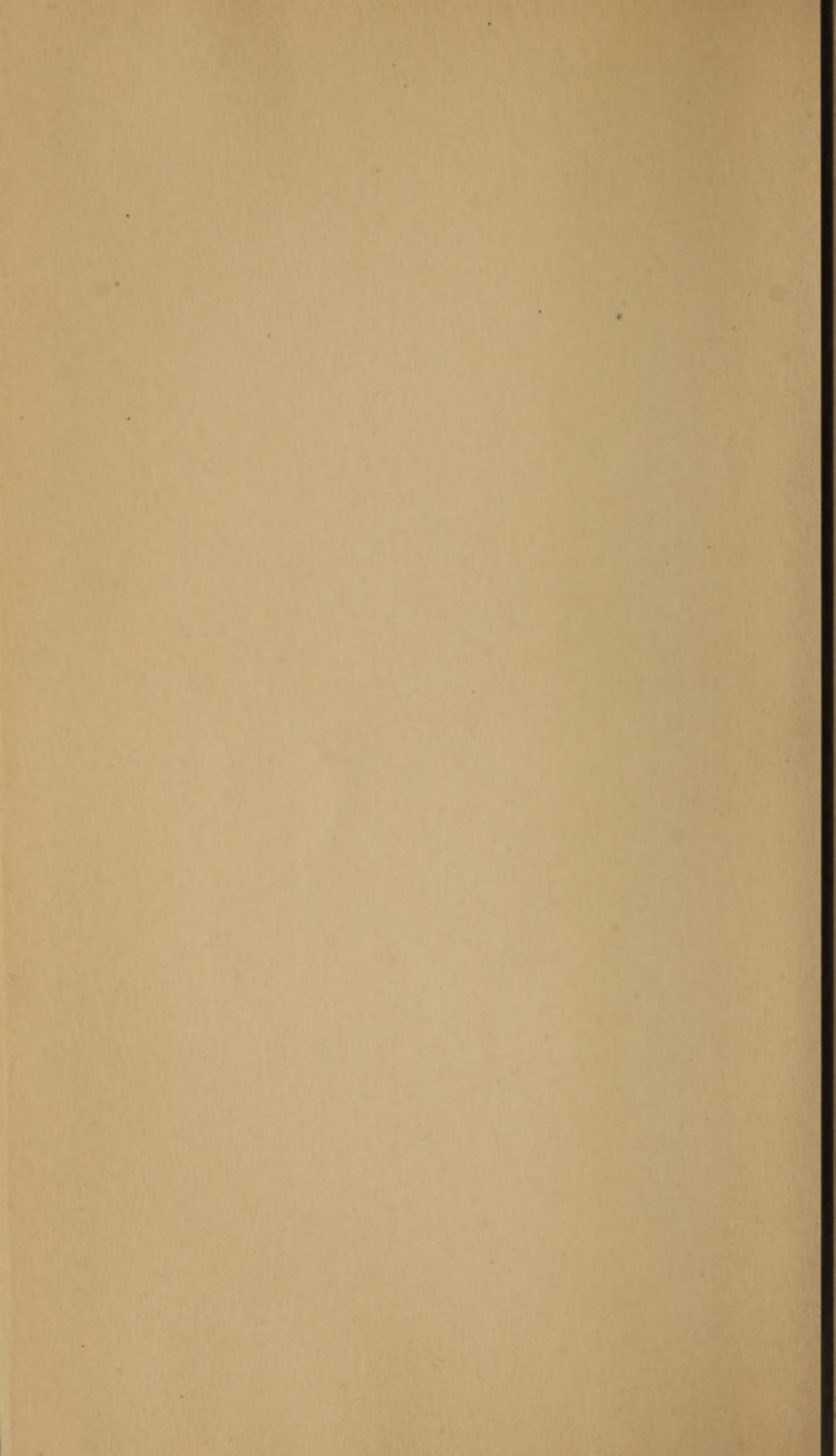
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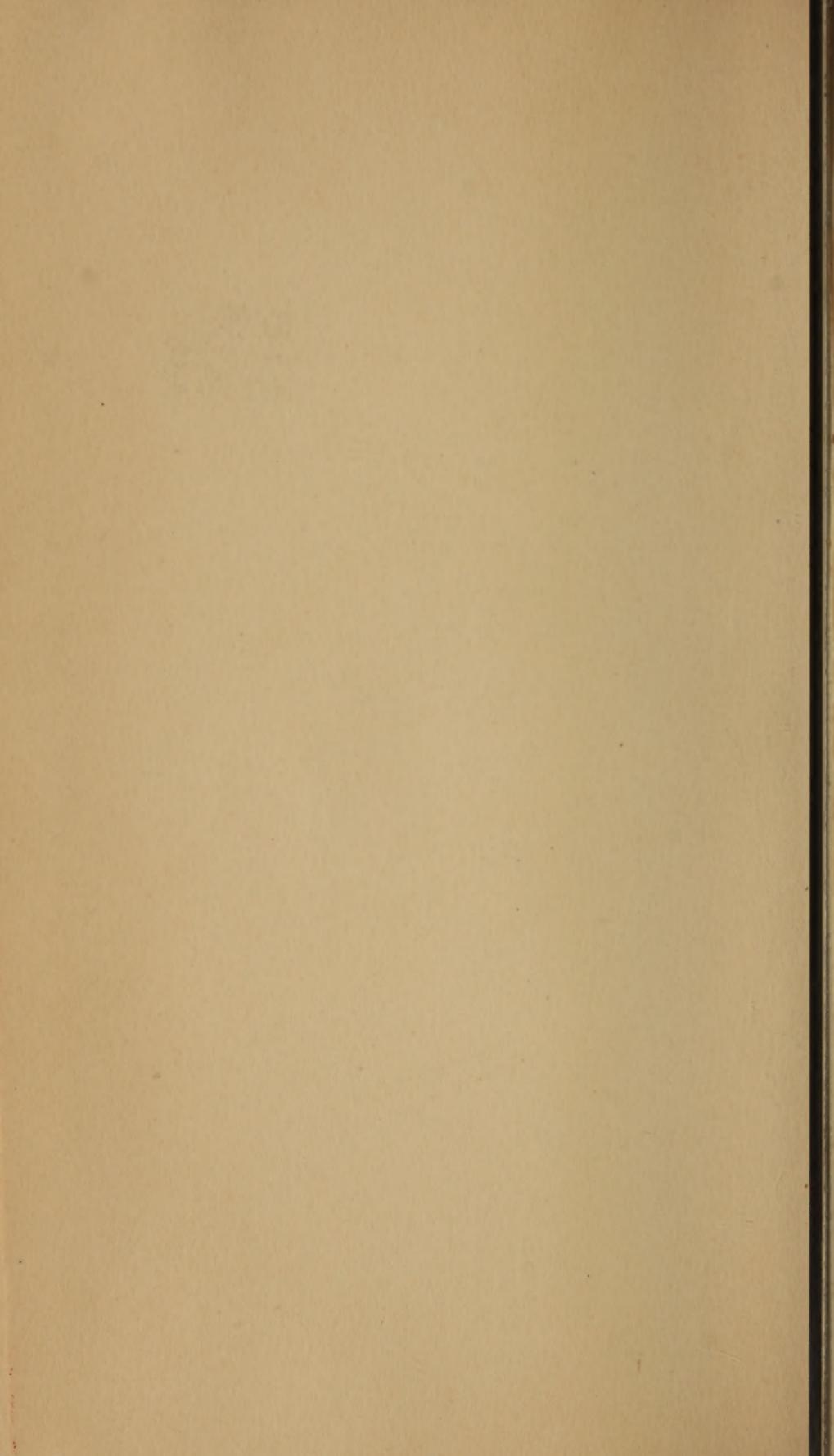
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XENOPHON

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THE
ANABASIS OF XENOPHON,
||

WITH

ENGLISH NOTES, CRITICAL AND EXPLANATORY, A MAP ARRANGED
ACCORDING TO THE LATEST AND BEST AUTHORITIES, AND
A PLAN OF THE BATTLE OF CUNAXA.

BY

CHARLES ANTHON, LL.D.,

PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA COLLEGE
NEW YORK, AND RECTOR OF THE GRAMMAR-SCHOOL.

NEW YORK:

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TO

THE REV. JOHN M'VICKAR, D.D.,

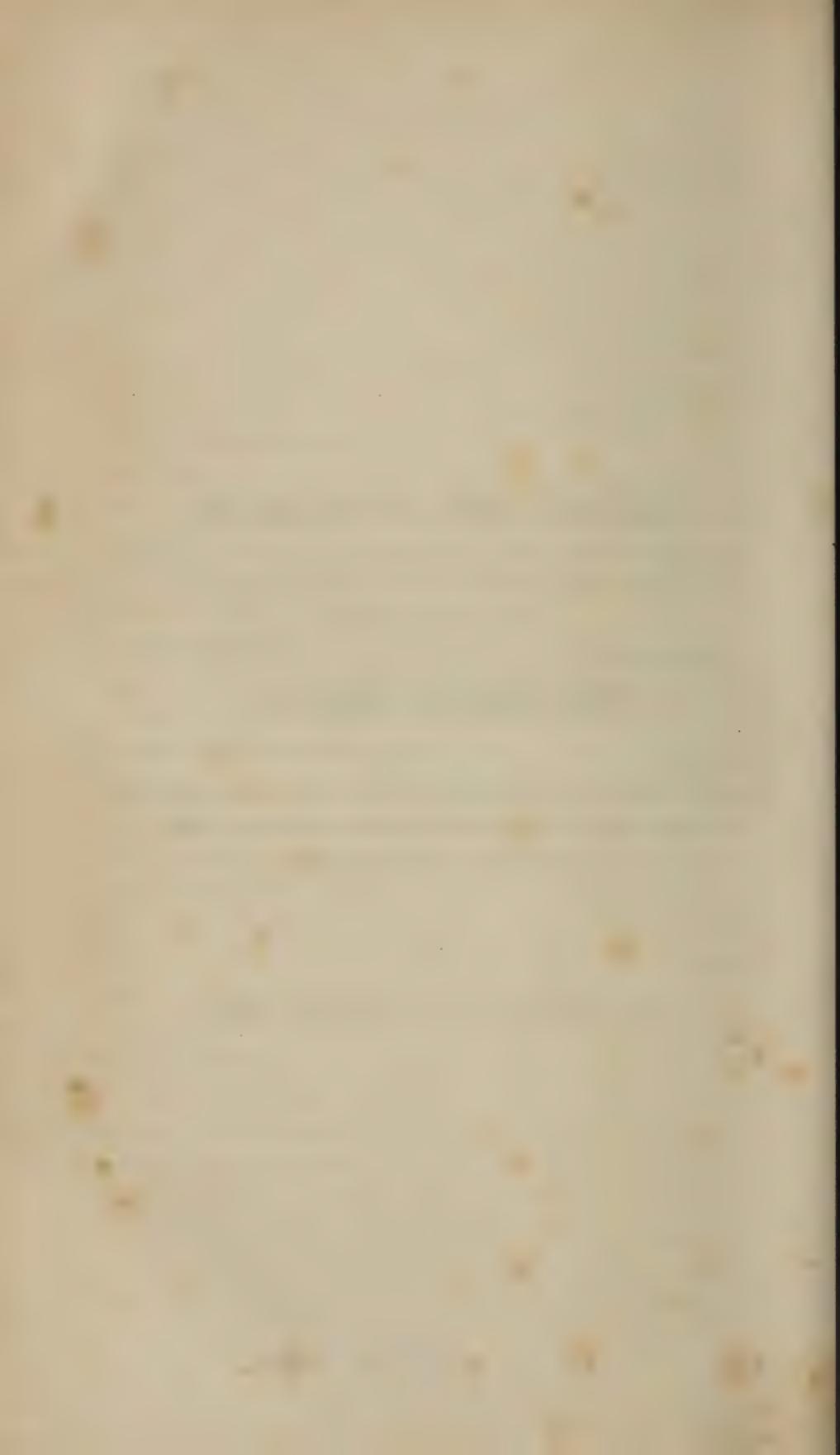
PROFESSOR OF INTELLECTUAL AND MORAL PHILOSOPHY, OF POLITICAL
ECONOMY, AND OF RHETORIC AND THE BELLES LETTRES, ETC.,
IN COLUMBIA COLLEGE,

This Work is Dedicated,

AS A TESTIMONIAL OF RESPECT FOR DISTINGUISHED ABILITIES
LONG AND SUCCESSFULLY EXERTED IN THE CAUSE
OF RELIGION AND LEARNING,

BY

HIS FRIEND AND COLLEAGUE OF MANY YEARS.



P R E F A C E.

A very recent biographer of Xenophon remarks, that “there are numerous editions of the *Anabasis*, which have merit enough so far as concerns the critical handling of the text, but not one of them contains a sufficient commentary.” This observation is here quoted, not with the hope, indeed, that the present edition will supply the deficiency alluded to, although no pains have been spared to effect this, but with the view rather of showing the error of those who regard the *Anabasis* as a very easy work, and hardly requiring any commentary at all. There is, perhaps, no book within the usual routine of school and college reading in our country, that presents more attractions to the young student than the present narrative, or that deserves more to form a basis for future and more extended reading; and yet, at the same time, there is no one which requires more copious and continued illustration. Clear and easy as the style of the author undoubtedly is, yet there is scarcely a page on which some difficulty does not occur, owing either to the carelessness of transcribers of manuscripts, or the arbitrary changes of editors; while, even after these obstacles have been removed, there remain questions to be solved of a geographical nature, in which the conflicting accounts of modern travelers have to be carefully weighed, and, if possible, reconciled with each other. All this demands, as will readily be perceived, a good body of notes,

and he who undertakes to edit the *Anabasis* of Xenophon, without such a commentary, is guilty of positive injustice toward his author, and will speedily find, also, that he has gained but little credit for himself. Besides, a taste for enlarged commentaries on classical authors is, we are happy to say, rapidly gaining ground among us, and the beneficial results of the change are already perceptible in the healthier tone that is now given to classical studies, and in the habits of investigation and inquiry that are beginning to develop themselves. There was a time when editions of classical authors in this country contained merely the text, printed for the most part on delicately white paper ; and having a few notes appended, more because an edition of an ancient writer entirely without notes would have appeared too startling an anomaly, than from any very definite idea that notes, if properly prepared, might be made the vehicle of useful information to the student. The system of instruction pursued with such text-books was perfectly congenial. Few questions were asked, few explanations given, and the labors of the student were, for the most part, restricted to a mere translation from the ancient writer into his own tongue ; a translation at best slovenly and erroneous, but which he himself, unaccustomed to habits of daily analysis, could neither improve nor rectify. No wonder that the cry of the utilitarian was eventually raised against such a mode of instruction, and, as a natural consequence, against classical learning itself. A more suicidal system of both editing and teaching, one more fatally destructive to the best interests of ancient literature, could scarcely have been devised ; and we have great reason to be thankful that, amid the ticketing of plants

and minerals, the watching of retorts and crucibles, and all the other mind-developing expedients of so-called practical education, the claims of classical learning, put in jeopardy by those who ought to have been their most active defenders, have still continued to be heard. A better day, however, is now beginning to dawn upon us. The demand for editions of the classics with copious commentaries is becoming too general to be any longer neglected; the advocates of the old system are compelled one by one to abandon their former prejudices, and we may hope soon to see the time arrive, when the senseless cry, that has so long been raised against copious annotations on the ancient writers, will be confined to those who are content to ring the old changes on the letters and syllables of their classical horn-books, while they let their pupils grope in the dark, because too indolent themselves to grapple with the new order of things, or too narrow minded to point it out unto others.

In preparing, then, the present edition of the *Anabasis*, no pains have been spared to bring together, within a reasonable compass, whatever may tend to heighten the interest of the present work, or furnish the student with collateral stores of information. How far the editor may have succeeded in accomplishing such a result, it will be, of course, for candid and liberal criticism to determine. Of one thing, however, he himself is perfectly certain, that among the materials employed by him are some which have never as yet been made use of in preparing any American edition of the *Anabasis*, and others, again, which from their very nature have not hitherto appeared in any edition of the work either in this country or in Europe.

The text of the present edition is based upon that published by Professor Long, of the London University, and the headings of the chapters are taken from the same work. In numerous instances, however, the text has been conformed to the editions of Schneider, Bornemann, Poppo, Krüger, and others, as well as to various suggestions made by different critics in the *Neue Jahrbücher* of Jahn and Klotz; and the punctuation also has been completely remodeled, so as to form a medium between the exuberance of Poppo and the scantiness of Long. In preparing the notes, the chief difficulty has been to make a proper selection from the rich abundance of materials that were at hand, and, while striving to compress the commentary within proper limits, to omit nothing that might be valuable or new. The following list will be found to contain the principal works from which aid has been obtained for the annotations, or, as already remarked, for settling the text.

1. Xenophontis de Cyri Expeditione Libri Septem.
Ed. Hutchinson. Oxon., 1735, 4to.
2. Xenophontis de Expeditione Cyri Minoris, &c.
Ed. Morus. Lips., 1775, 8vo.
3. Xenophontis Atheniensis Scripta, &c.
Ed. Weiske. Lips., 1799, 8vo.
4. Xenophontis de Cyri Expeditione, &c.
Ed. Schneider. Oxon., 1821, 8vo.
5. Xenophontis de Expeditione Cyri, &c.
Ed. Bornemann. Lips., 1825, 8vo.
6. Xenophontis de Cyri Expeditione, &c.
Ed. Townsend. Lond., 1823, 8vo.
7. Xenophontis Expeditio Cyri.
Ed. Dindorf. Lips., 1825, 8vo.
8. Ξενοφῶντος Κύρου Ἀνάθασις. (Latin notes.)
Ed. Krüger. Hal., 1826, 8vo.
9. Xenophontis Expeditio Cyri.
Ed. Poppo. Lips., 1827, 8vo.

10. Ξενοφῶντος Κύρου Ἀνάβασις.
Ed. Long. Lond., 1837, 8vo.
11. Ξενοφῶντος Κύρου Ἀνάβασις.
Ed. Graff. Lips., 1842, 8vo.
12. Ξενοφῶντος Κύρου Ἀνάβασις. (German notes.)
Ed. Krüger. Berl., 1845, 8vo.
13. Anabasis of Xenophon. Ed. Balfour. Lond., 1834, 8vo.
14. Xenophon's Anabasis (Books I. and II.).
Ed. Hickie. Lond., 1839, 12mo
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15. Xenofons Feldzug des Cyrus, Uebersetzt von Becker. Halle, 1802, 8vo.
16. Xenophons Anabasis, Uebersetzt von Halbkart. Breslau, 1822, 8vo.
17. L'Expedition de Cyrus, &c., par M. le Comte de la Luzerne. Paris, 1786, 2 tomes, 12mo.
18. Xenophon's Anabasis. By Spelman. Lond., 1823, 8vo.
19. Xenophon's Anabasis. Translated by a Member of the University of Oxford. Oxf., 1822, 8vo.
20. Xenophon's Expedition of Cyrus (Books I., II., III.). Translated by T. W. Allpress. Lond., 1845, 12mo.
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21. Neue Jahrbücher für Philologie und Pädagogik, &c. Leipzig.
22. Krüger, De Authentia et Integritate Anabaseos Xenophontæ.
Halle, 1824, 8vo.
23. History of Greece. By the Rev. Connop Thirlwall, vol. iv.
Lond., 1837.
24. Rennell's Illustrations of the History of the Expedition of Cyrus, &c.
Lond., 1816, 4to.
25. Kinneir's Journey through Asia Minor, &c. Lond., 1818, 8vo.
26. Leake's Journal of a Tour in Asia Minor. Lond., 1824, 8vo.
27. Arundel's Visit to the Seven Churches of Asia.
Lond., 1828, 8vo.
28. Williams's Two Essays on the Geography of Ancient Asia.
Lond., 1829, 8vo.
29. Rennell's Geography of Western Asia. (2 vols.)
Lond., 1831, 8vo.
30. Milner's History of the Seven Churches of Asia.
Lond., 1832, 8vo.
31. Arundel's Discoveries in Asia Minor. (2 vols.)
Lond., 1834, 8vo.
32. Ainsworth's Travels and Researches in Asia Minor, &c. (2 vols.)
Lond., 1842, 8vo.

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| 33. Hamilton's Researches in Asia Minor, Pontus, &c. (2 vols.) | (2 vols.) |
| | Lond., 1842, 8vo. |
| 34. Fraser's Mesopotamia and Assyria. | Edin., 1842, 12mo. |
| 35. Ainsworth's Travels in the Track of the Ten Thousand Greeks. | (Lond., 1844, 8vo. |
| 36. Rich's Narrative of a Journey to the Site of Babylon. | Lond., 1839, 8vo. |
| 37. Cramer's Asia Minor. (2 vols.) | Oxford, 1832, 8vo. |

The editor has been thus particular in enumerating the sources from which the notes have been drawn, as it is possible that other editions of this work may, in part at least, have been indebted to the same, and, in consequence, similarities in the language or substance of notes may occasionally occur, which, if not credited in those editions to the authorities consulted, may seem original, and may lead to the supposition that he has been appropriating to himself, without acknowledgment, the labors of others. It is to guard against any such imputation that the editor has thus fully detailed all his authorities; and he wishes to have it distinctly understood, that if any similarities between his own notes and those of other editions published in this country should by any possibility occur, it is owing to the simple fact that they are drawn from the same authorities, and may all be found in one or other of the works above mentioned.

In one very important particular, however, the present volume will be found to possess an entirely novel character; and this is its giving an abstract of the very valuable work of Ainsworth, entitled "Travels in the Track of the Ten Thousand Greeks." As this work settles many disputed points in the geography of the Anabasis, copious extracts are continually given from it, and the present edition, therefore, will be found to possess the singular advantage (one which no edition of the Anabasis either in

this country or in Europe has enjoyed) of presenting the student with the latest and best results respecting the movements of the Greeks, both in going and returning. It will no longer answer to take Rennell for our guide in these matters, although his work is still, in many respects, a very useful one; and it will be incumbent, therefore, on those editors of the *Anabasis*, who may have adopted Rennell's conclusions, to reconstruct no inconsiderable portion of their commentaries, if they wish to put the student into possession of the latest and most reliable information on this head, as deduced from the more accurate investigations of Ainsworth, Hamilton, and others. Lest any doubts may exist on this point, it will be as well to let Ainsworth speak here for himself:

"The present illustrator of the *Anabasis*," he remarks, "has by accident enjoyed advantages possessed by no other person, of following at intervals the whole line of this celebrated expedition, from the plain of Caÿstrus and the Cilician Gates, through Syria, down the Euphrates, to the field of Cunaxa; and of again traveling in the line of the still more memorable retreat across the plains of Babylonia and Media by Larissa and Mespila, and thence through the well-defended passes of the Tigris and Kurdistan to the cold, elevated uplands of Armenia, which were the scene of so many disasters, and so much suffering to the Greeks. Then, again, from Trebizond westward, he has visited, on various parts of the coast of Asia Minor, localities to which an interest is given by the notices of the Athenian historian, independent of their own importance as ancient sites or colonies; and where he has not been personally on that part of the route, as well as in the localities of the first assembling of the troops under Cyrus, the researches

of W. J. Hamilton, Pococke, Arundel, and others, fully fill up the slight deficiencies which might otherwise occur. Indeed, out of a journey evaluated by the historian at three thousand four hundred and sixty-five miles altogether, there are not above six hundred miles that the illustrator has not personally explored."

In order to make the advantages here detailed come home more directly to the student, we have prefixed to the volume the valuable map of Ainsworth; taking care, however, at the same time, to retain the position originally assigned by him to the ancient Opis, rather than to adopt that advocated by Major Rawlinson, and which we think Ainsworth has been too hasty in preferring to his own. We have likewise given three Appendices from Ainsworth, and a plan of the battle of Cunaxa from M. de la Luzerne, which may serve to rectify the errors into which some commentators have fallen on this subject. And, as a fitting appendage to the researches of Ainsworth, we have incorporated into the notes the excellent sketch, given by Bishop Thirlwall, of the whole expedition, in the fourth volume of his admirable History of Greece.

The grammatical references are, it will be perceived, very numerous, and mostly made to the translation of Kühner's larger Grammar by Dr. Jelf, of Christ Church, Oxford.

It remains for the editor to express his sincere acknowledgments for the very valuable aid derived by him from his friend Professor Drisler, not merely in the correcting of the press, but in other and much more important matters, where the sound judgment and well-known accuracy of that indefatigable and excellent scholar proved of essential service to the present work.

Columbia College, New York, May 3d. 1847.

LIFE OF XENOPHON.¹

“XENOPHON (*Ξενοφῶν*), the son of Gryllus, an Athenian citizen, was a native of the Attic demus Ercheia. The only extant biography of him is by Diogenes Laertius, which, as usual, is carelessly written, but this biography and the scattered notices of ancient writers, combined with what may be collected from Xenophon’s own works, are the only materials for his life.”

“There is no direct authority either for the time of Xenophon’s birth or death, but these dates may be approximated to with reasonable probability. Laertius and Strabo state that Socrates saved Xenophon’s life at the battle of Delium, B.C. 424, a fact which there seems no reason for rejecting, and from which it may be inferred that Xenophon was born about B.C. 444. In his ‘Hellenica,’ or Greek History (vi., 4, 35), he mentions the assassination of Alexander of Pheræ, which took place B.C. 357, and Xenophon was, of course, alive in that year. This agrees well enough with Lucian’s statement, that Xenophon attained the age of above ninety. (*Macrobius*, 21.) Much has been said as to Xenophon’s age at the time of his joining the expedition of the younger Cyrus, B.C. 401, and the dispute turns on the point whether he was then a young man between twenty and thirty, or a man of forty and upward. Those who make him a young man rely on an expression in the ‘Anabasis’ (ii., 1, 12), where he is called *νεανίσκος*, but in this passage, in place of *Ξενοφῶν*, the best MSS. read Θεόπομπος, and besides this it may be remarked, that the term *νεανίσκος* was not confined to young men, but was sometimes applied to men of forty at least. Still further, they who contend that he was forty or upward in the year B.C. 401, rely on another passage in the ‘Anabasis’ (vii., 2, 8), where he is spoken of as a man who seemed old enough to have a marriageable daughter. On the whole, there is nothing in the ‘Anabasis’ inconsistent with a date about the year B.C. 444, which may be assigned as that of his birth. This subject, and other points in the Chronology of Xenophon, have been discussed by C. W. Krüger (*De Xenophontis Vita Quæstiones Criticæ*, Halle, 1822).”²

1. *Penny Cyclopædia*, vol. xxvii., p. 621, *seqq.*

2. Compare *Clinton, Fast. Hellen.*, vol. ii., p. 69.

"According to Laertius, Xenophon became the pupil of Socrates at an early age. There is also a notice in Philostratus of his receiving lessons from Prodicus of Ceos, while he was a prisoner in Bœotia, but there is no other evidence as to the fact of his having fallen into the hands of the Bœotians. In the fable of the Choice of Hercules (*Memorab.*, ii., 1), Xenophon does not give any indication of his personal acquaintance with Prodicus; but nothing can be concluded from such an omission. Photius states that he was also a pupil of Isocrates, who was, however, younger than Xenophon. If this is true, it is probable that he was a pupil of Isocrates before the year B.C. 401. Athenæus (x., 427, *ed. Casaub.*) also quotes a saying of Xenophon at the table of Dionysius the tyrant, but he does not say whether the older or younger tyrant is meant. The older tyrant reigned till B.C. 367, and it is more likely, if Xenophon ever went to Syracuse, that he went before B.C. 367 than after. It is not known if Xenophon wrote any thing before the year B.C. 401, though Letronne, with considerable plausibility, would assign the composition of the 'Banquet,' or 'Symposium,' and of the 'Hiero,' to a period before B.C. 401."

"In B.C. 401, Xenophon went to Sardes, to Cyrus the Persian, the brother of Artaxerxes Mnemon, king of Persia. He tells us himself (*Anab.*, iii., 1) the circumstances of this journey. Proxenus, Xenophon's friend, was then with Cyrus, and he invited Xenophon to come, and promised to introduce him to Cyrus. Xenophon asked the advice of Socrates, who, fearing that Xenophon might incur the displeasure of the Athenians if he attached himself to Cyrus, inasmuch as Cyrus had given the Lacedæmonians aid in their recent wars against Athens, advised him to consult the oracle of Delphi. Xenophon accordingly went to Delphi, and asked the god (Apollo) to what deities he should sacrifice and make his vows, in order to secure success in the enterprise which he meditated. The god gave him his answer; but Socrates blamed his friend for not asking whether he should undertake the voyage or not. However, as he had obtained an answer from the god, Socrates advised him to follow the god's commands, and accordingly Xenophon set out for Sardes, where he found Cyrus and Proxenus just ready to leave the city on an expedition. This story is characteristic both of Socrates and Xenophon."

"It was given out by Cyrus that his expedition was against the Pisidians, and all the Greeks in the army were deceived, except Clearchus, who was in the secret. The object of Cyrus was to dethrone his brother, and, after advancing a short distance, it became

apparent to all the Greeks, who, however, with the exception of a few, determined to follow him. After a long march through Asia Minor, Syria, and the sandy tract east of the Euphrates, the two brothers met at Cunaxa, not far from Babylon. Cyrus fell in the almost bloodless battle that ensued, his barbarian troops were disengaged and dispersed, and the Greeks were left alone in the centre of the Persian empire. Clearchus was by common consent invited to take the command, but he and many of the Greek commanders were shortly after massacred by the treachery of Tissaphernes, the Persian satrap, who was acting for the king. It was now that Xenophon came forward. He had hitherto merely followed the army of Cyrus, and had neither held a command nor even been considered as a soldier. He introduces himself to our notice, at the beginning of the third book of the 'Anabasis,' in that simple manner which characterizes the best writers of antiquity. From this time Xenophon became one of the most active leaders, and, under his judicious guidance, the Greeks effected their retreat northward across the high lands of Armenia, and arrived at Trapezus (Trebisond), a Greek colony on the southeast coast of the Black Sea. From Trapezus the Greeks proceeded to Chrysopolis, opposite to Byzantium. Both Xenophon, however, and the army were in great distress, for they had lost every thing in that retreat, and they were, therefore, ready enough to accept the proposals of Seuthes, a Thracian prince, who wished to have their aid in recovering the kingly power. The Greeks performed the stipulated services, but the Thracian would not pay the amount agreed upon, and it was not till after some negotiations that Xenophon obtained a part of what was due to the army. At this time the Lacedæmonian general Thibron was carrying on a war against Tissaphernes and Pharnabazus, and he invited the Greeks under Xenophon to join him. At the request of his soldiers, Xenophon conducted them back into Asia, and they joined the army of Thibron (B.C. 399). Immediately before giving up the troops, Xenophon, with a part of them, made an expedition into the plain of the Caicus, for the purpose of plundering a wealthy Persian named Asidates. The Persian was taken, with his wife, and children, and horses, and all that he had. Xenophon received a good share of the plunder."

"The narrative of Xenophon contains a statement of the army's marches, with some few omissions, expressed in Persian parasangs, at the rate of 30 stadia to a parasang. The following are the distances given by him in round numbers:

From Ephesus to the battle-field	16,050 stadia.
From the battle-field to Cotyora (eight months)	18,600 "
	<u>34,650</u> "

Xenophon adds the march of the Greek auxiliaries from Ephesus to Sardes (about 50 miles) to the distance from Sardes to the battle-field. The march may be considered as having terminated at Cotyora, as the army sailed from this place to Sinope. Their troubles, however, continued till they reached Byzantium, now Constantinople, and even beyond that point. If we take the stadia of Xenophon at the rate of ten to a mile, an estimate which is above the truth, we find the whole distance marched to be 3465 English miles, which was accomplished in 15 months, and a large part of it through an unknown, mountainous, and hostile country, and in an inclement season."

"It is uncertain what Xenophon did after giving up the troops to Thibron. He remarks (*Anab.*, vii., 7, 57), just before he speaks of the leading the troops back into Asia, that he had not yet been banished; but as it is stated by various authorities that he was banished by the Athenians because he joined the *expedition of Cyrus* against the Persian king, who was then on friendly terms with the Athenians, it is most probable that the sentence of banishment was passed against him in the year B.C. 399, in which Socrates was executed. Letronne assumes, in the absence of evidence, that he returned to Athens in B.C. 399. But it is much more likely that he stayed with Thibron, and with Dercyllidas, the successor of Thibron; and there are various passages in the 'Hellenica' which favor the conjecture."

"Agesilaus, king of Sparta, was sent with an army into Asia, B.C. 395, and Xenophon was with him during the whole, or a part at least, of this Asiatic expedition. Agesilaus was recalled to Greece B.C. 394, and Xenophon accompanied him on his return, and he was with Agesilaus in the battle against his own countrymen at Coronea, B.C. 394. According to Plutarch, he accompanied Agesilaus to Sparta after the battle of Coronea, and shortly after settled himself at Scillus in Elis, on a spot which the Lacedaemonians gave him, and here, it is said, he was joined by his wife Philesia and her children. Philesia was apparently the second wife of Xenophon, and he had probably married her in Asia. On the advice of Agesilaus, he sent his sons to Sparta to be educated."

"From this time Xenophon took no part in public affairs. He resided at Scillus, where he spent his time in hunting, entertaining his friends, and in writing some of his later works. Diogenes

Lacrius states, that he wrote here his histories, by which he must mean the 'Anabasis' and the 'Hellenica,' and probably the 'Cyropaedia.' During his residence at this place, also, he probably wrote the treatise on 'Hunting,' and that on 'Racing.' The history of the remainder of his life is somewhat doubtful. Diogenes says that the Eleans sent a force against Scillus, and as the Lacedæmonians did not come to the aid of Xenophon, they seized the place. Xenophon's sons, with some slaves, made their escape to Lepreum; Xenophon himself went first to Elis, for what purpose it is not said, and then to Lepreum to meet his children. At last he withdrew to Corinth, and probably died there. The time of his expulsion from Scillus is uncertain; but it is a probable conjecture of Kruger, that the Eleans took Scillus not earlier than B.C. 371, in which year the Lacedæmonians were defeated in the battle of Leuctra. Letronne fixes the date at the year B.C. 368, though there is no authority for that precise year; but he considers it most probable that the Eleans invaded Scillus at the time when the Lacedæmonians were most engaged with the Theban war, which would be during the invasion of Laconia by Epaminondas. Xenophon must have lived above twenty years at Scillus, if the date of his expulsion from that place is not before the year B.C. 371. The sentence of banishment against Xenophon was revoked by a decree proposed by Eubulus, but the date of this decree is uncertain. Before the battle of Mantinea, B.C. 362, the Athenians had joined the Spartans against the Thebans. Upon this, Xenophon sent his two sons, Gryllus and Diodorus, to Athens, to fight on the Spartan side against the Thebans. Gryllus fell in the battle of Mantinea, in which the Theban general Epaminondas also lost his life. Letronne assumes that the decree for repealing the sentence of banishment against Xenophon must have passed before B.C. 362, because his two sons served in the Athenian army at the battle of Mantinea. But this is not conclusive. Kruger, for other reasons, thinks that the sentence was repealed not later than OI. 103, which would be before the battle of Mantinea. No reason is assigned by any ancient writer for Xenophon's not returning to Athens; for, in the absence of direct evidence as to his return, we must conclude that he did not."

"Several of his works were written or completed after the revocation of his sentence: the 'Hipparchicus'; the Epilogus to the 'Cyropaedia,' if we assume that his sentence was revoked before B.C. 362; and the treatise on the 'Revenues of Athens.' Stesicleides, quoted by Diogenes, places the death of Xenophon in B.C. 359; but there is much uncertainty on this subject (Compare

Clinton, *Fast. Hellen.*, B.C. 359, and his remarks on the death of Alexander of Pheræ.) Probably he died a few years after B.C. 359.

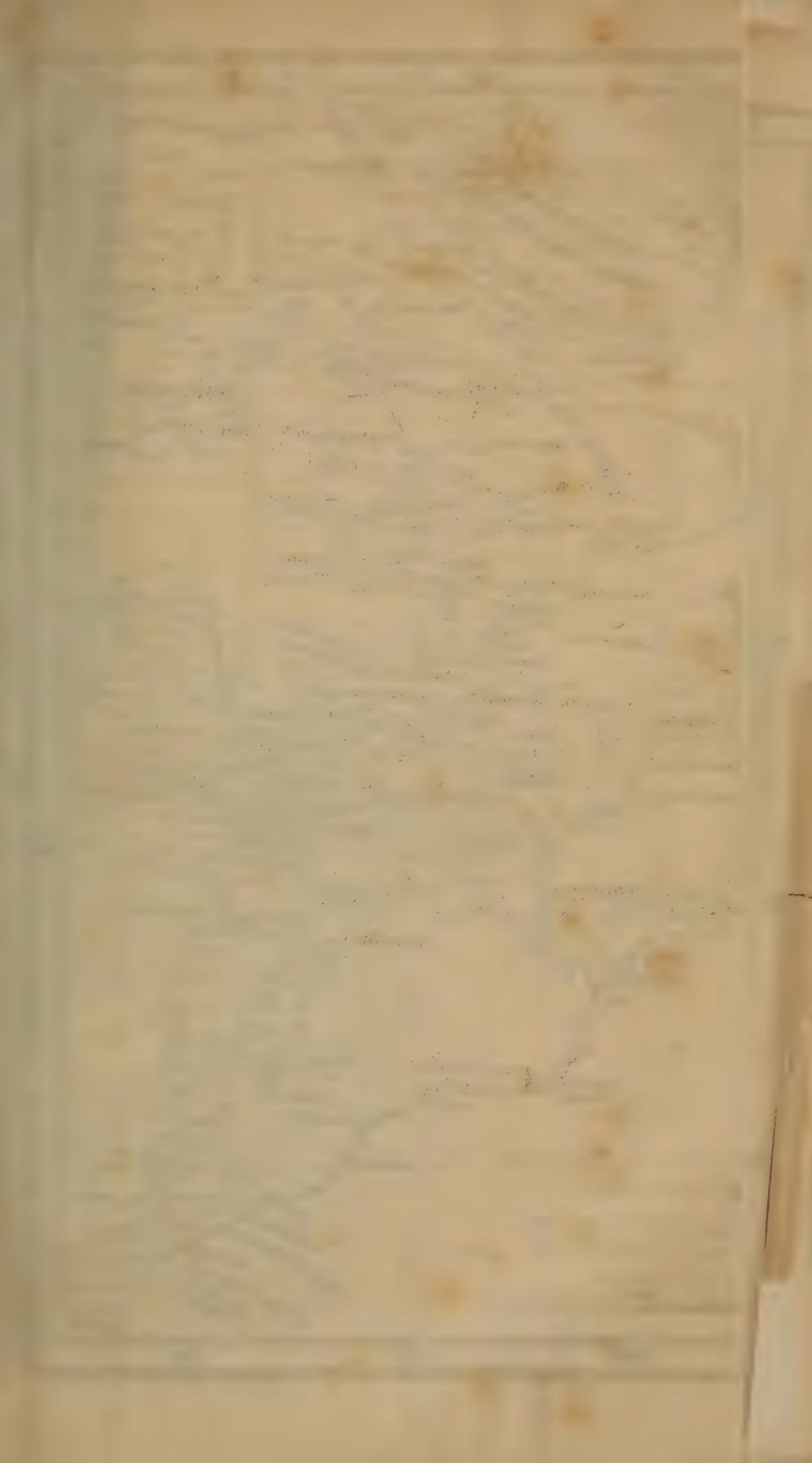
“The extant works of Xenophon may be distributed into four classes : 1. *Historical*, consisting of the ‘Anabasis,’ the ‘Hellenica,’ and the ‘Cyropædia,’ which is not, however, strictly historical ; and also the ‘Life of Agesilaus.’—2. *Didactic* : the ‘Hipparchicus,’ ‘On Horsemanship,’ and ‘On Hunting.’—3. *Political* : the ‘Republics of Sparta and Athens,’ and the ‘Revenues of Attica.’—4. *Philosophical* : the ‘Memorabilia of Socrates,’ the ‘Œconomic,’ the ‘Symposium,’ or Banquet, the ‘Hiero,’ and the ‘Apology of Socrates.’ There are also extant certain letters attributed to Xenophon, but, like many other ancient productions of the same class, they are not genuine.”

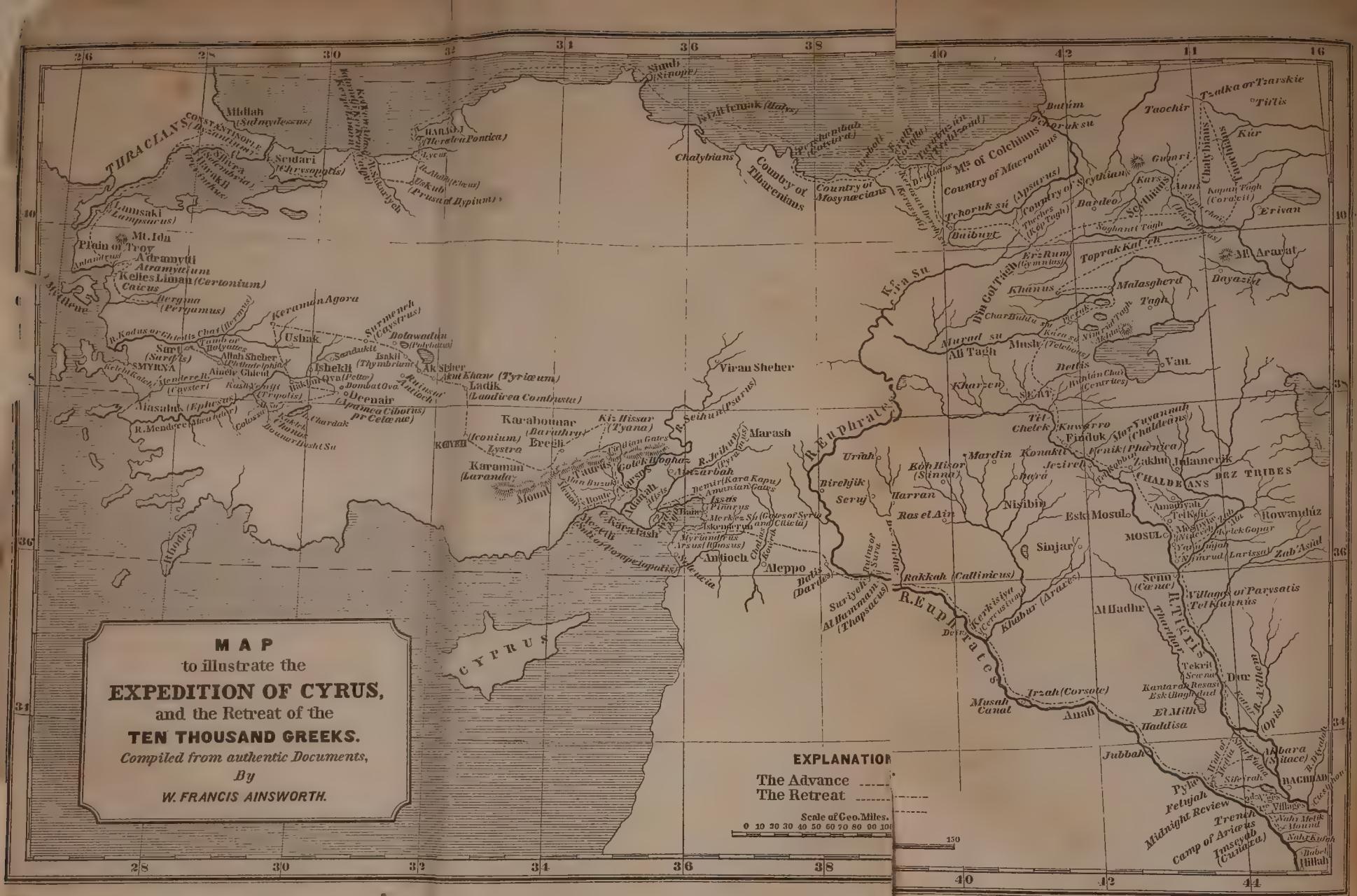
“The ‘Anabasis’ (*Ἀνάβασις*), in seven books, is the work by which Xenophon is best known, and will be found more particularly alluded to on page 219 of the present volume. The authorship of the work is not quite free from doubt, owing to a passage in the third book of the ‘Hellenica’ (iii., 1), where the author refers to a work of Themistogenes of Syracuse for the history of the expedition of Cyrus, and the retreat of the Greek army to the Euxine. This, however, is not a complete description of the contents of the ‘Anabasis’ of Xenophon, whose narrative also conducts the army from Trapezus on the Euxine to Byzantium. Still the retreat may fairly be considered as having terminated when the army reached a Greek colony on the Euxine, and so, indeed, it is viewed in the ‘Anabasis’ (v., 1, 1). There is then, perhaps, no doubt that Xenophon does refer to the ‘Anabasis’ which we have ; and if this be admitted, the difficulty is not easy of solution. Plutarch (*De Glor. Athen.*) supposes that Xenophon attributed the work to Themistogenes, in order that people might have more confidence in what was said of himself. But this is not satisfactory. Others suppose that there was a work by Themistogenes, which gave the history of the retreat as far as Trapezus, and that Xenophon published his ‘Hellenica’ in two parts, and that he first continued the History of the Peloponnesian war to the capture of Athens, which would complete the history of Thucydides, and also carried it to the year B.C. 399. This is the conjecture of Letronne, who connects it with the assumption of Xenophon’s returning to Athens in B.C. 399, as to which there is no evidence. The history up to the year B.C. 399 comprehends the first two books of the ‘Hellenica,’ and the first paragraph of the third book, in which Themistogenes is mentioned.

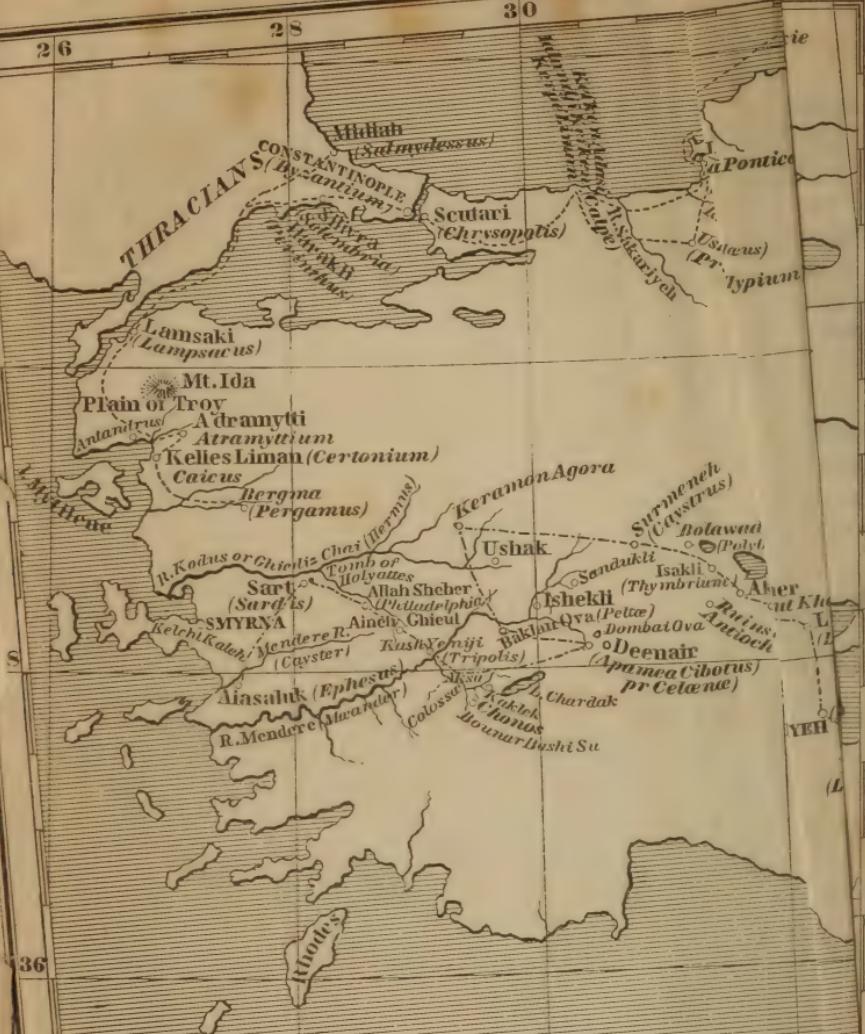
Letronne assumes that this first part was begun before Xenophon joined the expedition of Cyrus, and was finished either in the interval of his assumed return from Asia and his departure to join the army of Agesilaus, or in the early part of his retreat at Scillus, at which time it is further assumed that he had not yet written the ‘Anabasis,’ and was obliged to refer to the ‘Anabasis’ of Themistogenes, which, it is still further assumed, was already published and known. The rest of the ‘Hellenica,’ it is assumed, was written later, and perhaps not published till after the death of Xenophon, by his son Diodorus, or his grandson Gryllus. If all this assumption is necessary to explain the fact of Xenophon’s referring to the work of Themistogenes on the Anabasis, we may as well assume that there was no such work of Themistogenes, for we know nothing of it from any other quarter, and that Xenophon, for some unknown reason, spoke of his own work as if it were written by another person. In reading the ‘Anabasis,’ it is difficult to resist the conviction that it is by Xenophon, especially when we turn to such passages as that in the fifth book, where he speaks of his residence at Scillus, and other passages in which he speaks of his thoughts, his dreams, and other matters which could only be known to himself.”

“Xenophon appears to have been humane and gentle in character. He evidently liked quiet. He was fond of farming, hunting, and rural occupations generally. His talents would have suited him for administration in a well-ordered community; but he was not fitted for the turbulence of Athenian democracy. He was a religious man, or, as we are now pleased to term it, a superstitious man. He believed in the religion of his country, and was scrupulous in performing and enforcing the observance of the usual ceremonies. He had faith in dreams, and looked upon them as manifestations of the deity. His philosophy was the practical: it had reference to actual life, and in all practical matters and every thing that concerns the ordinary conduct of human life he shows good sense and honorable feeling. He was in understanding a plain, sensible man, who could express with propriety and in an agreeable manner whatever he had to say. As a writer he deserves the praise of perspicuity and ease, and for these qualities he has in all ages been justly admired. As an historical writer he is infinitely below Thucydides: he has no depth of reflection, no great insight into the fundamental principles of society. His ‘Hellenica,’ his only historical effort, would not have preserved his name, except for the importance of the facts which the work contains, and the

deficiency of other historical records. His ‘Anabasis’ derives its interest from the circumstances of that memorable retreat, and the name of Xenophon is thus connected with an event which exposed to the Greeks the weakness of the Persian empire, and prepared the way for the future campaigns of Agesilaus and the triumphs of Alexander. The ‘Anabasis’ is a work of the kind which few men have had the opportunity of writing, and there is no work in any language in which personal adventure and the conduct of a great undertaking are more harmoniously and agreeably combined.” His style, it is true, is often marked with poetical expressions, and not a few of his terms savor more of the Spartan than the Athenian dialect; but this latter circumstance may easily be explained by our bearing in mind how long standing and close was the familiarity of Xenophon with the language and manners of the people of Laconia. (*Haase, Xen. Resp. Lac.*, p. 338.)

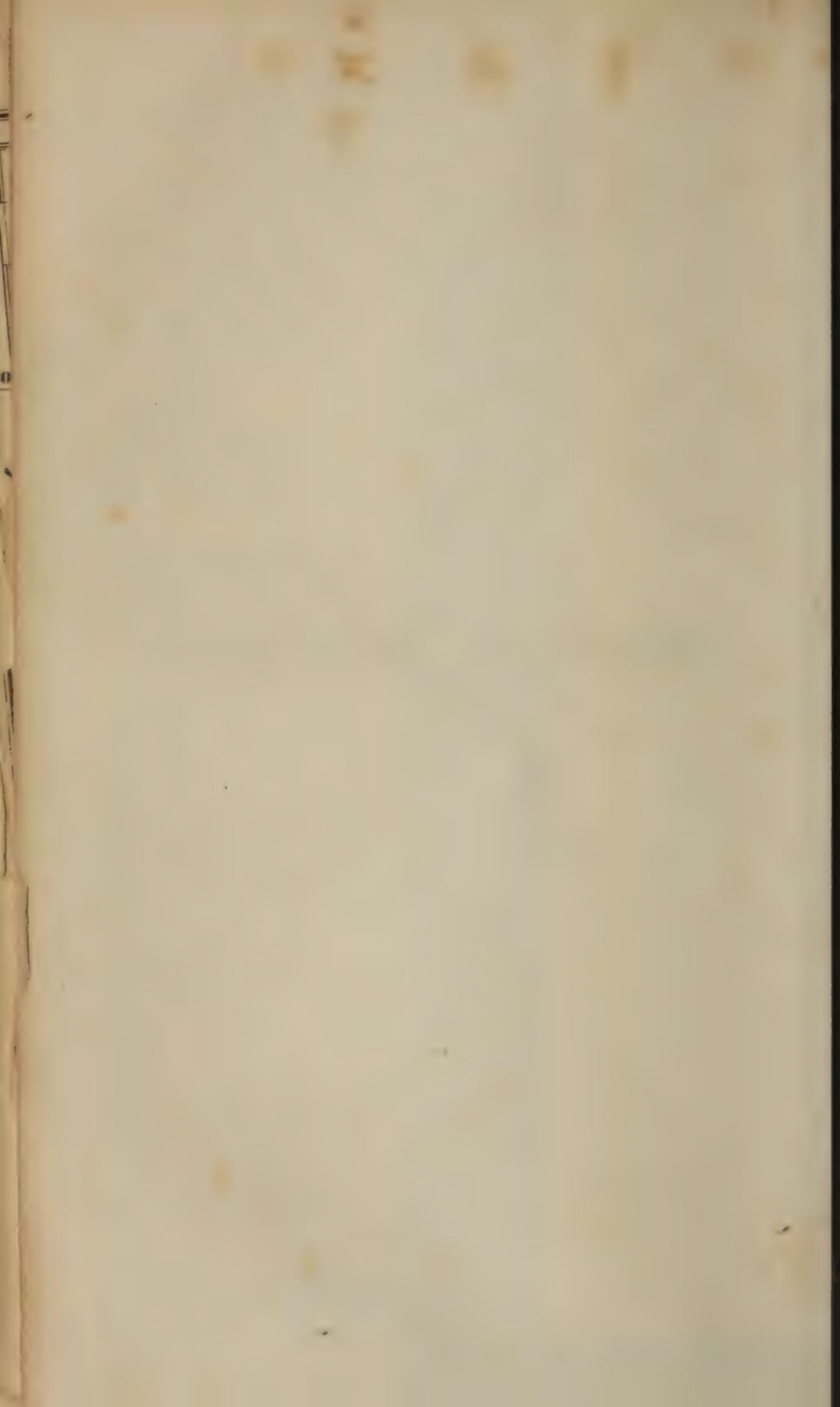






M A P
to illustrate the
EXPEDITION OF CYRUS,
and the Retreat of the
TEN THOUSAND GREEKS.
Compiled from authentic Documents,
By
W. FRANCIS AINSWORTH.

XENOPHON'S ANABASIS.



EAST.

NORTH.

SOUTH.

EXPLANATION.

Cy.—Cyrus, at the head of the 600 horse.
Ari.—Arius, commanding the left wing of Cyrus.

Ba.—Barbarian troops in the army of Cyrus.
Pa.—Paphlagonian cavalry, on the right wing of Cyrus.

Π.—Grecian targeteers, who opened to allow Tissaphernes and his cavalry to pass through.

Cl.—Cheardas. Behind these leaders are
P.—Proxenus. the Greek heavy ar-
G.—Other Greeks. mil troops; Clearchus
 on their right, and Me-
 non on their left.

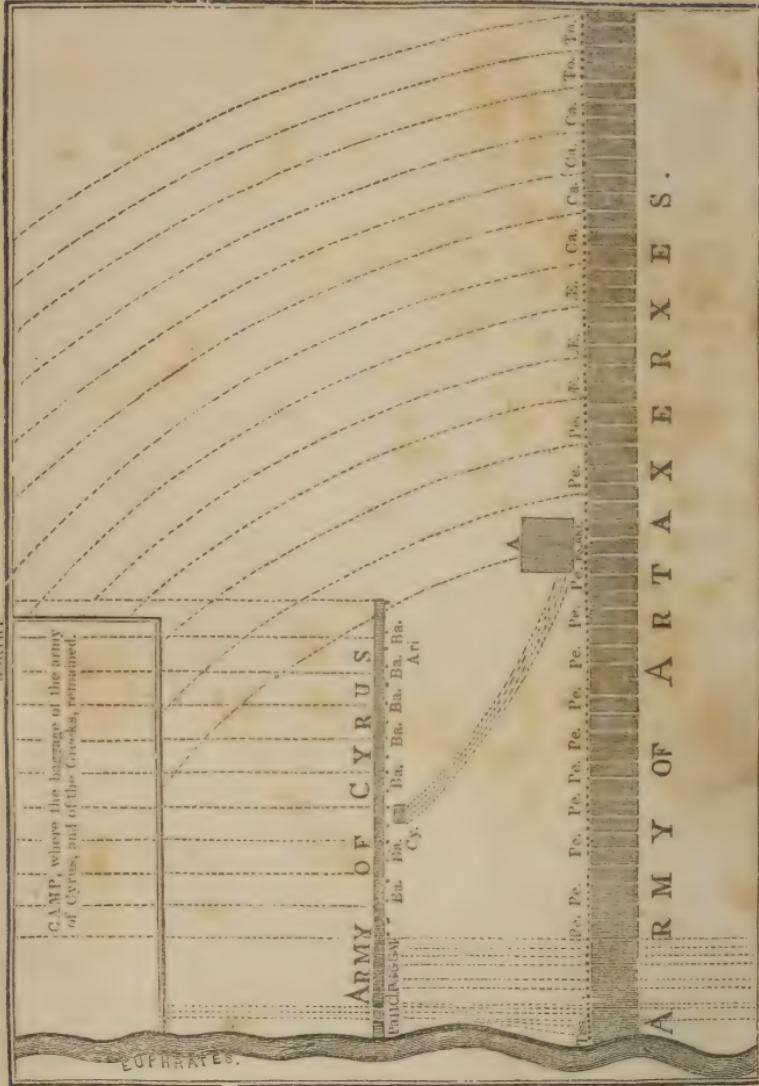
A.—Artageresa at the head of the 600 horse, forming the king's body-guard.

Art.—Artaxerxes.
Tiss.—Tissaphernes and his cavalry, arrayed in linen corslets.

Pe.—Infantry of Artaxerxes, armed with Persian bucklers.

Ae.—Egyptian infantry, armed with large shields reaching to the feet.

Ca.—Cavalry of Artaxerxes, on the right wing.



The line of Artaxerxes is composed of solid columns, each containing the men of the same nation.

The large points . . . indicate the chariots armed with scythes, which were stationed before each army, Cyrus having 20 of these, and Artaxerxes 120.

The small dashes - - - - indicate the movements of the different corps in the two armies up to the time when the king came to the camp of Cyrus.

The subsequent manoeuvres of the army of Artaxerxes, and the second charge of the Greeks, are not given.

ARMY OF ARTAXERSES.

PLAN OF THE BATTLE OF CUNAXA, ACCORDING TO M. DE LA LUZERNE.

XENOPHON'S ANABASIS.

BOOK I.

CHAPTER I.

ON the death of Darius, and the accession of Artaxerxes to the throne of Persia, Cyrus is accused of treason by Tissaphernes, and imprisoned by the King his brother. On his mother's intercession, however, he obtains his liberty, and returns to his satrapy. He now secretly makes preparations for war against his brother, and collects a large army, part of which are Greeks, under pretense of marching against the Pisidians.

1. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. Ἐπεὶ δὲ ἡσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τὸ παῖδες ἀμφοτέρω παρεῖναι. 2. Ο μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἵς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστωλοῦ πεδίον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρνην ὡς φίλον, καὶ τῶν Ἑλλήνων δὲ ἔχων δόπλιτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον.

3. Ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβούλεύοι αὐτῷ. Ο δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ μῆτηρ ἔξαιτησαμένη αὐτόν, ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ο δ' ὡς ἀπῆλθε, κινδυνεύσας καὶ ἀτιμασθείς, βουλεύεται δπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ' ἦν δύνηται βασιλεύσει ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μῆτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. 5. "Οστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτόν, πάντας οὗτοι διατιθεὶς ἀπεπέμπετο ὥστε αὐτῷ

μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ Βαρβάρων ἐπεμελεῖτο, ώς πολεμεῖν τε ἵκανοὶ εἴησαν καὶ εὐ-
νοϊκῶς ἔχοιεν αὐτῷ. 6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἥθροι-
ζεν ώς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπα-
ρασκευόταν λάбоι βασιλέα. Ὅδε οὖν ἐποιεῖτο τὴν συλ-
λογήν. Ὁπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε
τοῖς φρουράρχοις ἐκάστοις λαμβάνειν ἄνδρας Πελοπονη-
σίους ὅτι πλείστους καὶ βελτίστους, ώς ἐπιβούλευοντος
Τισσαφέρνους ταῖς πόλεσι. Καὶ γὰρ ἡσαν αἱ Ιωνικαὶ πόλ-
εις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως δεδομέναι, τότε
δ' ἀφεστήκεσαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου. 7. Ἐν
Μιλήτῳ δὲ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταῦτα
βούλευομένους, ἀποστῆναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν
ἀπέκτεινε, τοὺς δ' ἔξεβαλεν. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς
φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον καὶ
κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειρᾶτο κατάγειν τοὺς
ἐκπεπτωκότας. Καὶ αὗτη αὖ ἄλλῃ πρόφασις ἦν αὐτῷ τοῦ
ἀθροίζειν στράτευμα. 8. Πρὸς δὲ βασιλέα πέμπων ἡξίου,
ἀδελφὸς ὁν αὐτοῦ, δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ
Τισσαφέρνην ἀρχεῖν αὐτῶν, καὶ ἡ μῆτηρ συνέπραττεν αὐ-
τῷ ταῦτα. Ὡςτε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβούλης
οὐκ ἡσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν
ἀμφὶ τὰ στρατεύματα δαπανᾶν. Ὡςτε οὐδὲν ἤχθετο αὐτῶν
πολεμούντων. Καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομέ-
νους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὃν Τισσαφέρνης
ἔτυγχανεν ἔχων.

9. Ἀλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρόνησῳ,
τῇ καταντιπέρας Ἀβύδον, τόνδε τὸν τρόπον. Κλέαρχος
Δακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγενόμενος ὁ Κῦρος
ἡγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς. Ὁ
δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξεν ἀπὸ τούτων τῶν
χρημάτων, καὶ ἐπολέμει, ἐκ Χερρόνησου ὁρμώμενος, τοῖς
Θρασὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι, καὶ ὠφέλει τοὺς
Ἑλληνας. Ὡςτε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν
τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκοῦ-

σαι. Τοῦτο δ' αὖ σύτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα. 10. Ἀριστιππος δὲ ὁ Θετταλὸς ξένος ὃν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασι-
ωτῶν ἔρχεται πρὸς τὸν Κῦρον, καὶ αἰτεῖ αὐτὸν εἰς δισχιλί-
ους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς σύτω περιγενόμενος
ἄν τῶν ἀντιστασιωτῶν. Ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς
τετρακιςχιλίους καὶ ἕξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ
πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἄν
αὐτῷ συμβούλεύσηται. Οὗτος δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάν-
θανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξενον δὲ τὸν
Βοιωτιον, ξένον ὅντα αὐτῷ, ἐκέλευσε λαβόντα ἄνδρας ὅτι
πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρα-
τεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑα-
τοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην
τὸν Ἀχαιόν, ξένους ὅντας καὶ τούτους, ἐκέλευσεν ἄνδρας
λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρ-
νει σὺν τοῖς φυγάσι τῶν Μιλησίων. Καὶ ἐποίουν σύτως
οὗτοι.

CHAPTER II.

CYRUS marches through Lydia, Phrygia, and Lycaonia into Cappadocia, whence he enters Cilicia, which he finds deserted by the King Syennesis, who at last, by the persuasion of the queen his wife, has an interview with Cyrus.

1. Ἐπεὶ δ' ἐδόκει ἥδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντά-
πασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα, καὶ παρ-
αγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ
στράτευμα, καὶ τῷ Ἀριστίππῳ, συναλλαγέντι πρὸς τοὺς οἴκοι,
ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενίᾳ
τῷ Ἀρκάδι, ὃς αὐτῷ προεστήκει τοῦ ἐν ταῖς πόλεσι ξενι-
κοῦ, ἥκειν παραγγέλλει λαβόντα τοὺς ἄνδρας, πλὴν ὅπόσοι
ἴκανοι ἥσαν τὰς ἀκροπόλεις φυλάττειν. 2. Ἐκάλεσε δὲ καὶ

τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἂ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. Οἱ δὲ ἡδέως ἐπείθοντο· (ἐπίστενον γὰρ αὐτῷ·) καὶ λαβόντες τὰ ὅπλα παρῆσαν εἰς Σάρδεις. 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις, ὁπλίτας εἰς τετρακιςχιλίους· Πρόξενος δὲ παρῆν ἔχων ὁπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνῆτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος ὁπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαιὸς ὁπλίτας ἔχων ὡς πεντακοσίους· Πασίων δὲ ὁ Μεγαρεὺς εἰς ἐπτακοσίους ἔχων ἄνδρας παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων. 4. Οὕτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δέ, κατανοήσας ταῦτα, καὶ μείζονα ἥγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύεται ὡς βασιλέα, ἢ ἐδύνατο τάχιστα, ἵππεας ἔχων ὡς πεντακοσίους. 5. Καὶ βασιλεὺς μὲν δῆ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

Κῦρος δέ, ἔχων οὓς εἴρηκα, ὠρμᾶτο ἀπὸ Σάρδεων· καὶ ἔξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτον τὸ εὑρος δύο πλέθρα· γέφυρα δὲ ἐπῆν ἔξενυμένη πλοίοις ἐπτά. 6. Τοῦτον διαβὰς ἔξελαύνει διὰ Φρυγίας σταθμὸν ἕνα παρασάγγας δόκτῳ εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἤκε Μένων ὁ Θετταλός, ὁπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Όλυνθίους. 7. Ἐντεῦθεν ἔξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρω βασίλεια ἦν καὶ παράδεισος μέγας, ἀγρίων θηρίων πλήρης, ἢ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, δόποτε γυμνάσαι βούλοιτο ἐαυτόν τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ

τῆς Κελαινῶν πόλεως. 8. Ἐστι δὲ καὶ μεγάλου βασιλέως βασίλεια ἐν Κελαιναῖς ἐρυμνά, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως, καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσύου τὸ εὐρός ἔστιν εἴκοσι καὶ πέντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἀντρῳ ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 9. ᘾνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτα τε τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρόπολιν. ᘾνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἤκε Κλέαρχος, ὁ Λακεδαιμόνιος φυγάς, ἔχων ὄπλιτας χιλίους, καὶ πελταστὰς Θρᾷκας ὀκτακοσίους, καὶ τοξότας Κρῆτας διακοσίους. Ἄμα δὲ καὶ Σωκράτης παρῆν ὁ Συρακόσιος, ἔχων ὄπλιτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκάς, ἔχων ὄπλιτας χιλίους. Καὶ ἐνταῦθα Κῦρος ἔξετασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες, ὄπλιται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

10. ᘾντεῦθεν ἔξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκουμένην. ᘾνταῦθ' ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Δύκαια ἔθυσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἀθλα ἥσαν στλεγγίδες χρυσᾶ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. ᘾντεῦθεν ἔξελαύνει σταθμοὺς δύο, παράσαγγας δώδεκα, εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα. 11. ᘾντεῦθεν ἔξελαύνει σταθμοὺς τρεῖς, παρασάγγας τριάκοντα, εἰς Καῦστρον πεδίον, πόλιν οἰκουμένην. ᘾνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὥφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἴοντες ἐπὶ τὰς θύρας ἀπήτουν. Οἱ δὲ ἐλπίδας λέγων δῆγε, καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι.

12. ᘾνταῦθα ἀφικνεῖται Ἐπύαξα, ἡ Συεννέσιος γυνή, τοῦ Κιλίκων βασιλέως, παρὰ Κύρου· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. Τῇ δ' οὖν στρατιᾳ τότε ἀπέδωκε

Κῦρος μισθὸν τεττάρων μηνῶν. Εἶχε δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ. 13. Ἐντεῦθεν δὲ ἔξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδουν καλούμενη, τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι, οἷνῳ κεράσας αὐτὴν. 14. Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Τυραῖον, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς· καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ. Βούλόμενος οὖν ἐπιδεῖξαι, ἔξετασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν Βαρβάρων. 15. Ἐκέλευσε δὲ τοὺς Ἑλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στῆναι, συντάξαι δὲ ἔκαστον τοὺς ἑαυτοῦ. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνουν, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 16. Ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς Βαρβάρους (οἱ δὲ παρήλαννον τεταγμένοι κατὰ ἵλας καὶ κατὰ τάξεις), εἶτα δὲ τοὺς Ἑλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. Εἶχον δὲ πάντες κράνη χαλκᾶ, καὶ χιτῶνας φοινικοῦς, καὶ κνημῖδας, καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας. 17. Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πίγρητα τὸν ἐρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὅπλα, καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. Οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὅπλα, ἐπήεσαν. Ἐκ δὲ τούτου θᾶσσον προϊόντων σὺν κραυγῇ, ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. 18. Τῶν δὲ Βαρβάρων φόβος πολὺς καὶ ἄλλοις, καὶ ἡ τε Κίλισσα ἔφυγεν ἐκ τῆς ἄρμαμάξης, καὶ οἱ ἐκ τῆς ἀγορᾶς, καταλιπόντες τὰ ὄντα, ἔφυγον· οἱ δὲ Ἑλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἤλθον. Ἡ δὲ Κίλισσα, ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος, ἐθαύμασε. Κῦρος δὲ ἥσθη, τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς Βαρβάρους φόβον ἴδων.

19. Ἐντεῦθεν ἔξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐντεῦθεν ἔξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε, παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν, ὡς πολεμίαν οὖσαν. 20. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμφεν αὐτῷ στρατιώτας, οὓς Μένων εἶχε, καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων ἔξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας, παρασάγγας εἴκοσι καὶ πέντε, πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν φέρεται ἀπέκτεινεν ἄνδρα Πέρσην, Μεγαφέρνην, φοινικιστὴν βασίλειον, καὶ ἔτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβούλευεν αὐτῷ. 21. Ἐντεῦθεν ἐπειρῶντο εἰςβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰςβολὴ ἦν ὁδὸς ἀμαξιτός, δρθία ἰσχυρῶς, καὶ ἀμήχανος εἰςελθεῖν στρατεύματι, εἴ τις ἐκώλυνεν. Ἐλέγετο δὲ καὶ Συέννεσις εἶναι ἐπὶ τῶν ἄκρων, φυλάττων τὴν εἰςβολήν· δι' ὃ ἔμεινεν ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἤκεν ἄγγελος λέγων, ὅτι λελοιπὼς εἴη Συέννεσις τὰ ἄκρα, ἐπεὶ ἥσθετο ὅτι τὸ Μένωνος στράτευμα ἥδη ἐν Κιλικίᾳ ἦν, εἴσω τῶν δρέων, καὶ ὅτι τριήρεις ἥκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν, Ταμῶν ἔχοντα, τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ δρη, οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνάς, οὐδὲν οἱ Κίλικες ἐφύλαττον. Ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων παντοδαπῶν ἐμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. "Ορος δ' αὐτὸν περιέχει δχυρὸν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

23. Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἥλασε σταθμοὺς τέτταρας, παρασάγγας πέντε καὶ εἴκοσιν, εἰς Ταρσούς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἤσαν τὰ Συέννεσις βασίλεια, τοῦ Κιλικῶν βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμός, Κύδνος δνομα, εὑρος δύο πλέθ-

ρων. 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς χωρίον δχνρὸν ἐπὶ τὰ ὅρη, πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν Θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. 25. Ἐπύαξα δέ, ἡ Συεννέσιος γυνή, προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν, τῶν εἰς τὸ πεδίον, δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο. Οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλίκων· οἱ δέ, ὑπολειφθέντας, καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδούς, εἴτα πλανωμένους ἀπολέσθαι· ἥσαν δὲ οὗτοι ἑκατὸν ὀπλῖται. 26. Οἱ δ' ἄλλοι ἐπεὶ ἦκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν δλεθρον τῶν συστρατιωτῶν δργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κύρος δέ, ἐπεὶ εἰςήλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Συέννεσιν πρὸς ἕαντόν· ὁ δ' οὔτε πρότερον οὐδενὶ πω κρείττονι ἔαντον εἰς χεῖρας ἐλθεῖν ἔφη, οὔτε τότε Κύρῳ λέναι ἥθελε, πρὶν ἡ γυνή αὐτὸν ἐπεισε καὶ πίστεις ἔλαθε. 27. Μετὰ δὲ ταῦτα, ἐπεὶ συνεγένοντο ἀλλήλοις, Συέννεσις μὲν ἐδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος δὲ ἐκείνῳ δῶρα, ἢ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον, καὶ στρεπτὸν χρυσοῦν, καὶ ψέλλια, καὶ ἀκινάκην χρυσοῦν, καὶ στολὴν Περσικήν, καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι· τὰ δὲ ἥρπασμένα ἀνδράποδα, ἥν που ἐντυγχάνωσιν, ἀπολαμβάνειν.

CHAPTER III.

THE Greek soldiers suspect the real object of the expedition, and Clearchus, one of the Greek commanders, narrowly escapes being stoned by his troops. Cyrus quiets the disturbance, but still does not acknowledge his design against the king.

1. Ἐνταῦθα ἔμεινε Κύρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν λέναι τοῦ πρόσω. Ὑπώπτενον γὰρ ἥδη ἐπὶ βασιλέα λέναι· μισθωθῆναι δὲ οὐκ ἐπὶ

τούτω ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵεναι· οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προϊέναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι· ὕστερον δέ, ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. Καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστώς· (οἱ δὲ ὄρωντες ἐθαύμαζον καὶ ἐσιώπων·) εἴτα δὲ ἐλεξε τοιάδε.

3. "Ανδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. Ἐμοὶ γάρ Κύρος ξένος ἐγένετο, καὶ με, φεύγοντα ἐκ τῆς πατρίδος, τά τε ἄλλα ἐτίμησε, καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ λαβών, οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδὲ καθηδυπάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θρᾳκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερέφονήσου αὐτοὺς ἐξελαύνων, βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας "Ελληνας τὴν γῆν. Ἐπειδὴ δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὡφελοίην αὐτὸν ἀνθ' ὧν εὐ ἐπαθον ὑπ' ἐκείνου. 5. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δή μοι, ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι, ἢ πρὸς ἐκεῖνον ψευσάμενον μεθ' ὑμῶν εἶναι. Εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ' οὖν ὑμᾶς, καὶ σὺν ὑμῖν ὅ τι ἀν δέη πείσομαι. Καὶ οὐποτε ἐρεῖ οὐδείς, ὡς ἐγὼ "Ελληνας ἀγαγὼν εἰς τοὺς Βαρβάρους, προδοὺς τοὺς "Ελληνας, τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. 'Αλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι οὐδὲ ἐπεσθαι, ἐγὼ σὺν ὑμῖν ἔψομαι, καὶ ὅ τι ἀν δεη πείσομαι. Νομίζω γάρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἀν οἶμαι εἶναι τύμιος ὅπου ἀν ὡ, ὑμῶν δὲ ἔρημος ὡν, οὐκ ἀν ἰκανὸς εἶναι οἶμαι οὕτ' ἀν φίλον ὡφελῆσαι, οὕτ' ἀν ἐχθρὸν ἀλέξασθαι. 'Ως ἐμοῦ οὖν λόντος, ὅπη ἀν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε. 7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἵ τε αὐτοῦ ἐκείνουν καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ Βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασί·

ωνος πλείους ἢ διεχίλιοι, λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα, ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. 8. Κῦρος δέ, τούτοις ἀπορῶν τε καὶ λυπούμενος, μετεπέμπετο τὸν Κλέαρχον· ὁ δὲ ἵέναι μὲν οὐκ ἥθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον, ἔλεγε Θαρρέεν, ως καταστησούμενων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευνεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἵέναι. 9. Μετὰ δὲ ταῦτα, συναγαγών τοὺς θ' ἑαυτοῦ στρατιώτας, καὶ τοὺς προσελθόντας αὐτῷ, καὶ τῶν ἄλλων τὸν βούλόμενον, ἔλεξε τοιάδε.

"Ανδρες στρατιώται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὗτος ἔχει πρὸς ἡμᾶς, ὡς περ τὰ ἡμέτερα πρὸς ἐκεῖνον· οὕτε γὰρ ἡμεῖς ἐκείνον ἔτι στρατιώται, ἐπεί γε οὐ συνεπόμεθα αὐτῷ, οὕτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης. 10. "Οτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν οἴδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχυνόμενος, ὅτι σύνοιδα ἐμαντῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα δὲ καὶ δεδιώς, μή, λαβών με, δίκην ἐπιθῆ, ών νομίζει ὑπ' ἐμοῦ ἥδικῆσθαι. 11. 'Εμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βούλευεσθαι ὃ τι χρὴ ποιεῖν ἐκ τούτων. Καὶ ἔως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενοῦμεν, εἰ τε ἥδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ίδιώτου ὄφελος οὐδέν. 12. 'Ο δ' ἀνὴρ πολλοῦ μὲν ἄξιος φίλος, ϕ ἄν φίλος ἦ, χαλεπώτατος δ' ἐχθρός, ϕ ἄν πολέμιος ἦ· ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν, ἦν πάντες δόμοιώς ὁρῶμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι· ὥστε ὥρα λέγειν, ὃ τι τις γιγνώσκει ἄριστον εἶναι. Ταῦτα εἰπὼν ἐπάνσατο.

13. 'Εκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἂ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνον ἐγκέλευστοι, ἐπιδεικνύντες οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. 14. Εἰς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ως τάχιστα πορεύεσθαι εἰς τὴν "Ἐλλαδα, στρατηγοὺς μὲν ἐλέσθαι ἄλλους ως τάχιστα, εἰ μὴ βούλεται Κλέ-

αρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι (ἢ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι), καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἴτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῷ ταῦτα, ἥγεμόνα αἴτεῖν Κῦρον, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει. Ἐὰν δὲ μηδὲ ἥγεμόνα διδῷ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὡν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. Οὕτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον.

15. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην τήν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ, δι' ἂ ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ, φὰν ἐλησθε, πείσομαι ἢ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων. 16. Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἴτεῖν κελεύοντος, ὃς περ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὔηθες εἴη ἥγεμόνα αἴτεῖν παρὰ τούτου, φὰλυμαινόμεθα τὴν πρᾶξιν. Εἰ δὲ καὶ τῷ ἥγεμόνι πιστεύσομεν, φὰν Κῦρος διδῷ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαμβάνειν; 17. Ἐγὼ γὰρ ὀκνοῦν μὲν ἀν εἰς τὰ πλοῖα ἐμβαίνειν, ἀ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ· φοβοίμην δ' ἀν τῷ ἥγεμόνι, φὰ δοίη, ἐπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἷόν τε ἔσται ἐξελθεῖν· Βουλοίμην δ' ἀν, ἀκοντος ἀπιών Κύρου, λαθεῖν αὐτὸν ἀπελθών· δούνατόν ἔστιν. 18. Ἀλλ' ἐγώ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι, ἀνδρας ἐλθόντας πρὸς Κῦρον, οἵτινες ἐπιτήδειοι, σὺν Κλεάρχῳ, ἐρωτᾶν ἐκείνον τί βούλεται ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἡ πρᾶξις ἢ παραπλησία οἴλαπερ καὶ πρόσθεν ἐχρῆτο τοῖς ξένοις, ἐπεσθαι καὶ ἡμᾶς, καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· 19. Ἐὰν δὲ μείζων ἡ πρᾶξις τῆς πρόσθεν φαινηται, καὶ ἐπιπονωτέρα, καὶ ἐπικινδυνοτέρα, ἀξιοῦν ἡ πείσαντα ἡμᾶς ἄγειν, ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἀν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα,

καὶ ἀπιόντες ἀσφαλῶς ἀν ἀπίομεν· ὅ τι δ' ἀν πρὸς ταῦτα λέγη ἀναγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας πρὸς ταῦτα βούλευεσθαι. 20. Ἐδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἱ ἥρωτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ. Ὁ δ' ἀπεκρίνατο, ὅτι ἀκούει Ἀβροκόμαν, ἔχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλευεσθαι ἐλθεῖν· καν μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ· ἦν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βούλευσόμεθα. 21. Ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ ἀγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψίᾳ μὲν ἦν ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεσθαι. Προσαιτοῦσι δὲ μισθὸν ὁ Κῦρος ὑπισχνεῖται ἡμίόλιον πᾶσι δώσειν οὖν πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι, οὐδὲ ἐνταῦθα ἥκουσεν οὐδεὶς ἐν γε τῷ φανερῷ.

CHAPTER IV.

CYRUS advances to Issi, where he is joined by his fleet; he enters Syria, and encamps at Myriandrus. At this place two of the Greek commanders desert with some vessels, but are not pursued by Cyrus. At the Euphrates Cyrus makes known his real object to the Greek troops, who mutiny again, and refuse to cross the river till Menon, one of their commanders, sets the example.

1. Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὑρος τρία πλέθρα. Ἐντεῦθεν ἔξελαύνει σταθμὸν ἔνα, παρασάγγας πέντε, ἐπὶ τὸν Πύραμον ποταμόν, οὗ τὸ εὑρος στάδιον. Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο, παρασάγγας πεντεκαίδεκα, εἰς Ἰσσούς, τῆς Κιλικίας ἐσχάτην πόλιν, ἐπὶ τῇ θαλάττῃ, οἰκουμένην, μεγάλην καὶ εὐδαιμονα. 2. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρῆσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἡγεῖτο δ' αὐτῶν Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἱς ἐπολ-

ιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρω πρὸς αὐτόν. 3. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὀπλίτας, ὃν ἐστρατήγει παρὰ Κύρῳ. Αἱ δὲ νῆες ὥρμουν κατὰ τὴν Κύρου σκηνήν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι "Ελληνες ἀποστάντες ἡλθον παρὰ Κῦρον, τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα. 4. Ἐντεῦθεν ἔξελαύνει σταθμὸν ἔνα, παρασάγγας πέντε, ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἡσαν δ' ἐνταῦθα δύο τείχη, καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Συνέννεσις εἶχε καὶ Κιλίκων φυλακή· τὸ δὲ ἔξω, τὸ πρὸ τῆς Συρίας, βασιλέως ἐλέγετο φυλακὴ φυλάττειν. Διὰ μέσον δὲ ῥεῖ τούτων ποταμὸς Κάρσος ὄνομα, εὔρος πλέθρου. "Απαν δὲ τὸ μέσον τῶν τειχῶν ἥσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βίᾳ· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεν δὲ ἥσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. 5. Ταύτης ἔνεκα τῆς παρόδου Κῦρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ὕετο ποιήσειν ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ', ἐπεὶ ἥκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπῆλαννεν, ἔχων, ως ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

6. Ἐντεῦθεν ἔξελαύνει διὰ Συρίας σταθμὸν ἔνα, παρασάγγας πέντε, εἰς Μυρίανδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· Ἐμπόριον δ' ἦν τὸ χωρίον, καὶ ὥρμουν αὐτόθι ὀλκάδες πολλαί. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἐπτά· καὶ Ξενίας, ὁ Ἀρκάς στρατηγός, καὶ Πασίων ὁ Μεγαρεύς, ἐμβάντες εἰς πλοῖον, καὶ τὰ πλείστουν ἄξια ἐνθέμενοι, ἀπέπλευσαν, ως μὲν τοῖς πλείστοις ἐδόκουν φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας αὐτῶν, τοὺς παρὰ Κλέαρχον ἀπελθόντας, ως ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ

πρὸς βασιλέα, εἴα Κῦρος τὸν Κλέαρχον ἔχειν. Ὁπεὶ δὲ ἡσαν ἀφανεῖς, διῆλθε λόγος ὅτι διώκοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὐχοντο ὡς δολίους ὅντας αὐτοὺς ληφθῆναι, οἱ δὲ ὕκτειρον εἰ ἀλώσουντο. 8. Κῦρος δέ, συγκαλέσας τοὺς στρατηγούς, εἶπεν· Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὐ γε μέντοι ἐπιστάσθωσαν, ὅτι οὗτε ἀποδεδράκασιν, (οἵδα γάρ ὅπῃ οἰχονται,) οὗτε ἀποπεφεύγασιν, ἔχω γάρ τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον. Ἄλλα, μὰ τοὺς θεούς, οὐκ ἔγωγε αὐτοὺς διώξω· οὐδὲ ἐρεῖ οὐδείς, ὡς ἐγώ, ἔως μὲν ἂν παρῇ τις, χρῶμαι, ἐπειδὴν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. Ἄλλα ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναικας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἔνεκα περὶ ἐμὲ ἀρετῆς. 9. Καὶ δὲ μὲν ταῦτα εἶπεν· οἱ δὲ "Ἐλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετήν, ἥδιον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ ταῦτα Κῦρος ἔξελαύνει σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμόν, ὅντα τὸ εὑρος πλέθρου, πλήρη δὲ ἵχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον, καὶ ἀδικεῖν οὐκ εἴων, οὐδὲ τὰς περιστεράς. Αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνωνν, Παρυσάτιδος ἡσαν, εἰς ζώνην δεδομέναι. 10. Ἐντεῦθεν ἔξελαύνει σταθμοὺς πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς πηγὰς τοῦ Δάρδητος ποταμοῦ, οὐ τὸ εὑρος πλέθρον. Ἐνταῦθα ἡσαν τὰ Βελέσνος βασίλεια, τοῦ Συρίας ἄρχαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων πάντα ὅσα ὥραι φύουσι. Κῦρος δὲ αὐτὸν ἔξεκοφε καὶ τὰ βασίλεια κατέκαυσεν.

11. Ἐντεῦθεν ἔξελαύνει σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν, ὅντα τὸ εὑρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ὥκεῖτο μεγάλη καὶ εὐδαιμων, Θάφακος δύναμιτι. Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κῦρος, μεταπεμψάμενος τοὺς στρατηγοὺς τῶν

Ἐλλήνων, ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτὸν λέγειν ταῦτα τοῖς στρατιώταις, καὶ ἀναπείθειν ἔπεσθαι. 12. Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἔχαλ-έπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτούς, πάλαι ταῦτ' εἰδότας, κρύπτειν· καὶ οὐκ ἔφασαν λέναι, ἐὰν μή τις αὐτοῖς χρήματα διδῷ, ὥσπερ καὶ τοῖς προτέροις μετὰ Κύρου ἀναβάσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἴόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κῦρου. 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δὲ ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίους μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἥκωσι, καὶ τὸν μισθὸν ἐντελῆ, μέχρι ἀν καταστήσῃ τοὺς Ἐλληνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ τοῦ Ἐλληνικοῦ οὗτος ἔπεισθη.

Μένων δέ, πρὶν δῆλον εἶναι τί ποιήσοντιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων, καὶ ἔλεξε τάδε. 14. Ἀνδρες, ἔάν μοι πεισθῆτε, οὔτε κινδυνεύσαντες, οὔτε πονήσαντες, τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δεῖται Κῦρος ἔπεσθαι τοὺς Ἐλληνας ἐπὶ βασιλέᾳ· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμόν, πρὶν δῆλον εἶναι, ὅ τι οἱ ἄλλοι Ἐλληνες ἀποκρινοῦνται Κύρῳ. 15. Ή μὲν γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι, ἄρξαντες τοῦ διαβαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἰσεται Κῦρος, καὶ ἀποδώσει· (ἐπίσταται δ' εἰ τις καὶ ἄλλος·) ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἀπιμεν μὲν ἀπαντες εἰς τοῦμπαλιν· ὑμῖν δέ, ὡς μόνοις πειθομένοις, πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὐτινος ἀν δέησθε, οἶδα ὅτι ὡς φίλοι τεύξεσθε Κύρου. 16. Ἀκούσαντες ταῦτα, ἐπείθοντο, καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δὲ ἐπεὶ ἤσθετο διαβεβηκότας, ἤσθητε, καὶ τῷ στρατεύματι πέμψας Γλοῦν, εἶπεν, Ἐγὼ μέν, ὡς ἀνδρες, ἥδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσητε ἐμοὶ μελήσει, ἥ μηκέτι με Κῦρον νομίζετε. 17. Οἱ μὲν

δὴ στρατιῶται, ἐν ἐλπίσι μεγάλαις ὅντες, εῦχοντο αὐτὸν εὐτυχῆσαι· Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς. Ταῦτα δὲ ποιήσας, διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἄπαν. Καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἔβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. 18. Οἱ δὲ Θαψακηνοὶ ἔλεγον, ὅτι οὐ πώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ, εἰ μὴ τότε, ἀλλὰ πλοίοις· ἡ τότε Ἀβροκόμας προϊὼν κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ. Ἐδόκει δὴ θεῖον εἶναι, καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύσοντι. 19. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα, παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν. Ἐνταῦθα ἥσαν κῶμαι πολλαί, μεσταὶ σίτου καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ ἐπεσιτίσαντο.

CHAPTER V.

IN traversing the desert of Arabia, along the banks of the river, the army suffers from want of provisions; but procures a supply from Charmande, a town on the opposite bank of the Euphrates. A quarrel arises between the Greek troops of Clearchus and Menon, which is with difficulty settled by Cyrus.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους πέντε, παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίον, ἄπαν ὄμαλὸν ὥσπερ θάλαττα, ἀψινθίον δὲ πλῆρες· εἰ δέ τι καὶ ἄλλο ἐνῆν ὄλης ἡ καλάμου, ἄπαντα ἥσαν εὐώδη ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν. 2. Θηρία δὲ παντοῖα, πλεῖστοι μὲν ὅνοι ἄγριοι, πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι· ἐνῆσαν δὲ καὶ ὡτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίστε ἐδίωκον. Καὶ οἱ μὲν ὅνοι, ἐπεὶ τις διώκοι, προδραμόντες ἔστασαν· (πολὺ γάρ τῶν ἵππων ἔτρεχον θᾶττον·) καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτὸν ἐποίουν· καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶν διαδεχόμενοι τοῖς ἵπποις. Τὰ δὲ

κρέα τῶν ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις,
ἀπαλώτερα δέ. 3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξ-
αντες τῶν ἱππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπάτο
φεύγοντα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν αἴροντα,
ῷς περ ἴστιώ χρωμένη. Τὰς δὲ ωτίδας ἄν τις ταχὺ ἀνιστῇ,
ἔστι λαμβάνειν· πέτονται γὰρ βραχύ, ὥς περ πέρδικες, καὶ
ταχὺ ἀπαγορεύονται. Τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται
ἐπὶ τὸν Μάσκαν ποταμόν, τὸ εὑρος πλεθριαῖον. Ἐνταῦθα
ἦν πόλις ἐρήμη, μεγάλη, ὅνομα δ' αὐτῇ Κορσωτή· περιερ-
ρέετο δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ. Ἐνταῦθ' ἔμειναν
ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. 5. Ἐντεῦθεν ἐξελαύνει
σταθμοὺς ἐρήμους τρεῖς καὶ δέκα, παρασάγγας ἐνενήκοντα,
τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ
Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων
ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν
δένδρον, ἀλλὰ ψιλὴ ἦν ἄπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες,
ὅνοις ἀλέτας παρὰ τὸν ποταμὸν δρύττοντες καὶ ποιοῦντες,
εἰς Βαβυλῶνα ἤγον καὶ ἐπώλουν, καὶ ἀνταγοράζοντες σῖτον
ἔζων. 6. Τὸ δὲ στράτευμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι
οὐκ ἦν εἰ μὴ ἐν τῇ Λυδίᾳ ἀγορᾶ, ἐν τῷ Κύρου βαρβαρικῷ,
τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. Ὁ
δὲ σίγλος δύναται ἐπτὰ ὀβολοὺς καὶ ἡμιοβόλιον Ἀττικούς.
ἢ δὲ καπίθη δύο χοίνικας Ἀττικὰς ἔχώρει. Κρέα οὖν ἐσθί-
οντες οἱ στρατιῶται διεγίγνοντο. 7. Ἡν δὲ τούτων τῶν
σταθμῶν, οὓς πάνυ μακροὺς ἥλαννεν, ὅπότε ἢ πρὸς ὕδωρ
βούλοιτο διατελέσαι ἢ πρὸς χιλόν. Καὶ δή ποτε στενο-
χωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυςπορεύτον,
ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμον-
εστάτοις, καὶ ἔταξε Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρ-
βαρικοῦ στρατοῦ, συνεκβιβάζειν τὰς ἀμάξας. 8. Ἐπεὶ δ'
ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥς περ ὄργῃ ἐκέλευσε τοὺς
περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς
ἀμάξας. Ἐνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι.
Ρίψαντες γὰρ τοὺς πορφυροὺς κάνδυς, ὅπου ἔτυχεν ἔκασ-

—ος ἐστηκώς, ἵεντο, ὥςπερ ἀν δράμοι τις περὶ νίκης, καὶ μάλα κατὰ πρανούς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας, καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλλια περὶ ταῖς χερσίν· εὐθὺς δὲ σὺν τούτοις εἰς πηδήσαντες εἰς τὸν πηλὸν, θᾶττον ἢ ὡς τις ἀν ὕετο μετεώρους ἐξεκόμισαν τὰς ἀμάξας. 9. Τὸ δὲ σύμπαν δῆλος ἦν Κῦρος σπεύδων πᾶσαν τὴν ὁδὸν, καὶ οὐδὲν διατρίβων, (ὅπου μὴ ἐπισιτισμοῦ ἔνεκα ἢ τινος ἄλλον ἀναγκαίου ἐκαθέζετο,) νομίζων, ὅσῳ μὲν θᾶττον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχολαιούτερον, τοσούτῳ πλέον συναγείρεσθαι βασιλεῖ στράτευμα. Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἡ βασιλέως ἀρχῆς πλήθει μὲν χώρας καὶ ἀνθρώπων ἴσχυρὰ οὖσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ διεσπάσθαι τὰς δυνάμεις ἀσθενής, εἴ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο.

10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ, κατὰ τοὺς ἑρήμους σταθμούς, ἦν πόλις εὐδαιμῶν καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη. Ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες ὡδε· διφθέρας, ἣς εἶχον στεγάσματα, ἐπίμπλασαν χόρτου κούφου, εἴτα συνῆγον καὶ συνέσπων, ὡς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὄδωρ· ἐπὶ τούτων διέβαινον, καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἰνόν τε ἐκ τῆς βαλάνου πεποιημένον, τῆς ἀπὸ τοῦ φοίνικος, καὶ σῖτον μελίνης· τοῦτο γάρ ἦν τῇ χώρᾳ πλεῖστον.

11. Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλέαρχος, κρίνας ἀδικεῖν τὸν τοῦ Μένωνος, πληγάς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἔχαλέπαινον, καὶ ὡργίζοντο ἴσχυρῶς τῷ Κλεάρχῳ. 12. Τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ, καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγοράν, ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος, σὺν δλίγοις τοῖς περὶ αὐτόν· (Κῦρος δὲ οὕπω ἤκεν, ἀλλ' ἔτι προσήλαυνε·) τῶν δὲ Μένωνος στρατιωτῶν ξύλα

σχίζων τις, ὡς εἶδε τὸν Κλέαρχον διελαύνοντα, ἵησι τῇ ἀξίνῃ· καὶ οὗτος μὲν αὐτοῦ ἥμαρτεν· ἄλλος δὲ λίθῳ, καὶ ἄλλος, εἰτα πολλοί, κραυγῆς γενομένης. 13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὅπλα· καὶ τοὺς μὲν ὄπλίτας αὐτοῦ ἐκέλευσε μεῖναι, τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας· αὐτὸς δέ, λαβὼν τοὺς Θρᾷκας καὶ τοὺς ἱππέας, οἱ ἡσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, (τούτων δὲ οἱ πλεῖστοι Θρᾷκες,) ἥλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλῆχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὅπλα. Οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ πράγματι. 14. Ὁ δὲ Πρόξενος, (ἔτυχε γὰρ ὕστερος προσιών, καὶ τάξις αὐτῷ ἐπομένη τῶν ὄπλιτῶν,) εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων, ἔθετο τὰ ὅπλα, καὶ ἐδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. Ὁ δὲ ἔχαλέπαινεν, ὅτι, αὐτοῦ δλίγου δεήσαντος καταλευσθῆναι, πράως λέγοι τὸ αὐτοῦ πάθος, ἐκέλευνέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. 15. Ἐν τούτῳ δὲ ἐπήει καὶ Κῦρος, καὶ ἐπύθετο τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας, καὶ σὺν τοῖς παροῦσι τῶν πιστῶν, ἥκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. 16. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες "Ἐλληνες, οὐκ ἴστε ὅ τι ποιεῖτε. Εἴ γάρ τινα ἀλλήλοις μάχην συννάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γάρ τῶν ἡμετέρων ἔχόντων, πάντες οὗτοι, οὓς ὁρᾶτε, βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὅντων. 17. Ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ πανσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὅπλα.

CHAPTER VI.

TRACES of the King's troops are now visible. Orontes, a noble Persian, offers to hasten forward with some horsemen, and lay an ambush for the King's force. Before he leaves the camp, however, he is found to be in correspondence with the King, and is put to death.

1. Ἐντεῦθεν προϊόντων, ἐφαίνετο ἵχνα ἵππων καὶ κόπρος· εἰκάζετο δὲ εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. Οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δέ, Πέρσης ἀνήρ, γένει τε προσήκων βασιλεῖ, καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβούλευει Κύρῳ, καὶ πρόσθεν πολεμήσας, καταλλαγεῖς δέ.
2. Οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίη ἵππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἵππέας ἥτις κατακάνοι ἀν ἐνεδρεύσας, ἥτις ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσει τοῦ καίειν ἐπιόντας, καὶ ποιήσειν, ὡςτε μήποτε δύνασθαι αὐτούς, ἰδόντας τὸ Κύρου στράτευμα, βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὡφέλιμα εἶναι, καὶ ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστον τῶν ἡγεμόνων.
3. Ὁ δέ Ὁρόντης, νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἵππέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἥξοι ἔχων ἵππέας ὡς ἀν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἵππεῦσιν ἐκέλευνεν ὡς φίλον αὐτὸν ὑποδέχεσθαι. Ἐνηῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς φέτο· ὁ δὲ λαβὼν Κύρῳ δίδωσιν.
4. Ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευσεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ διπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας.
5. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβολον, ὃς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δὲ ἐξῆλθεν, ἐξήγγειλε τοῖς

φίλοις τὴν κρίσιν τοῦ Ὀρόντου, ὡς ἐγένετο· οὐ γὰρ ἀπόρ-
ρητον ἦν. Ἐφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὥδε·

6. Παρεκάλεσα ὑμᾶς, ἀνδρες φίλοι, ὅπως σὺν ὑμῖν βου-
λευόμενος, ὅ τι δίκαιον ἔστι καὶ πρὸς θεῶν καὶ πρὸς ἀν-
θρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτού. Τοῦτον γὰρ
πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί.
Ἐπεὶ δὲ ταχθείς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ,
οὗτος ἐπολέμησεν ἐμοί, ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν,
καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὥστε δόξαι τούτῳ
τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ
ἔδωκα. 7. Μετὰ ταῦτα ἔφη, ὡς Ὀρόντα, ἔστιν ὅ τι σε ἡδί-
κησα; Ἀπεκρίνατο δὲ οὗ. Πάλιν δὲ ὁ Κῦρος ἡρώτα·
Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ’ ἐμοῦ
ἀδικούμενος, ἀποστάς εἰς Μυσούς, κακῶς ἐποίεις τὴν ἐμὴν
χώραν, ὅ τι ἐδύνω; Ἐφη ὁ Ὀρόντης. Οὕκουν, ἔφη ὁ Κῦ-
ρος, ὅπότ’ αὐτὸς τὴν σεαυτοῦ δύναμιν, ἐλθῶν ἐπὶ τὸν
τῆς Ἀρτέμιδος βωμόν, μεταμέλειν τέ σοι ἔφησθα, καί, πεί-
σας ἐμέ, πιστὰ πάλιν ἔδωκάς μοι, καὶ ἔλαβες παρ’ ἐμοῦ;
Καὶ ταῦθ’ ὡμολόγει ὁ Ὀρόντης. 8. Τί οὖν, ἔφη ὁ Κῦρος,
ἀδικηθεὶς ὑπ’ ἐμοῦ, νῦν τὸ τρίτον ἐπιβούλεύων μοι φανε-
ρὸς γέγονας; Εἰπόντος δὲ τοῦ Ὀρόντου, δὲ οὐδὲν ἀδι-
κηθείς, ἡρώτησεν ὁ Κῦρος αὐτόν· Ὁμολογεῖς οὖν περὶ ἐμὲ
ἀδικος γεγενῆσθαι; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ
τούτου πάλιν ἡρώτησεν ὁ Κῦρος· Ἐπι οὖν ἀν γένοιο τῷ
ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός; Ὁ δὲ
ἀπεκρίνατο δὲ οὐδ’ εἰ γενοίμην, ὡς Κῦρε, σοί γ’ ἄν ποτε
ἔτι δόξαιμι. Πρὸς ταῦτα Κῦρος εἶπε τοῖς παροῦσιν· 9.
Ο μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν
δὲ σὺ πρῶτος, ὡς Κλέαρχε, ἀπόφηναι γνώμην, ὅ τι σοι δοκ-
εῖ. Κλέαρχος δὲ εἶπε τάδε· Συμβούλεύω ἐγὼ τὸν ἀνδρα
τούτου ἐκποδῶν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέῃ τοῦ-
τον φυλάττεσθαι, ἀλλὰ σχολὴ ἡ ἡμῖν, τὸ κατὰ τοῦτον εἰ-
ναι, τοὺς ἐθελοντὰς φίλους τούτους εὐ ποιεῖν. 10. Ταύτη
δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἀλλούς προσθέσθαι. Μετὰ ταῦ-
τα, κελεύοντος Κύρου, ἔλαβον τῆς ζῶνης τὸν Ὀρόντην

ἐπὶ θανάτῳ ἅπαντες ἀναστάντες, καὶ οἱ συγγενεῖς· εἰτα δὲ ἐξῆγον αὐτὸν οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτὸν οἴπερ πρόσθεν προσεκύνοντα, καὶ τότε προσεκύνησαν, καίπερ εἰδότες, ὅτι ἐπὶ θάνατον ἄγοιτο. 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσηγέρθη, τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὕτε ζῶντα Ὁρόντην οὕτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδέ, ὅπως ἀπέθανεν, οὐδεὶς εἰδὼς ἔλεγεν· εἴκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

CHAPTER VII.

CYRUS enters Babylonia, and reviews his troops. He promises them great rewards in case of victory. His army advances in order of battle; but, supposing the king will not hazard an engagement, soon begins to proceed with less caution.

1. Ἐντεῦθεν ἔξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἔξετασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν Βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· (ἐδόκει γὰρ εἰς τὴν ἐπιοῦσαν ἦω ἥξειν βασιλέα σὺν τῷ στρατεύματι μαχούμενον·) καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἥγεισθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. 2. Μετὰ δὲ τὴν ἔξετασιν, ἀμα τῇ ἐπιούσῃ ἡμέρᾳ, ἥκουντες αὐτόμολοι παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κῦρος δέ, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων, συνεβούλευετό τε, πῶς ἀν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρῆνει θαρρύνων τοιάδε· 3. Ὡ άνδρες Ἑλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς είναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἡς κέκτησθε, καὶ ὑπὲρ ἡς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὐ γὰρ ἔστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἀν ἀντὶ ὅν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. 4. Ὅπως δὲ καὶ

ειδῆτε, εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω. Τὸ μὲν γάρ πλῆθος πολύ, καὶ κραυγὴ πολλῇ ἐπίασιν· ἀν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ αἰσχύνεσθαι μοι δοκῶ, οἵους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὅντας ἀνθρώπους. 'Τμῶν δὲ ἀνδρῶν ὅντων, καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βονλόμενον ἀπιέναι τοῖς οἴκοις ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δὲ οἷμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.

5. Ἐνταῦθα Γαυλίτης παρών, φυγὰς Σάμιος, πιστὸς δὲ Κύρω, εἶπε· Καὶ μήν, ὁ Κῦρε, λέγοντος τινες, ὅτι πολλὰ ὑπισχνῇ νῦν, διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος· ἀν δὲ εὖ γένηται τι, οὐ μεμνῆσθαι σέ φασιν· ἔνιοι δέ, οὐδ' εἰ μέμνοιό τε καὶ βούλοιο, δύνασθαι ἀν ἀποδοῦναι ὅσα ὑπισχνῇ. 6. Ἀκούσας ταῦτα ἐλεξεν ὁ Κῦρος· 'Αλλ' ἔστι μὲν ἡμῖν, ὁ ἀνδρες, ἡ ἀρχὴ ἡ πατρῷα, πρὸς μὲν μεσημβρίαν, μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἀνθρώποι, πρὸς δὲ ἄρκτον, μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύοντιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. "Ἡν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. "Ωστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω, ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἀν εὖ γένηται, ἄλλα, μὴ οὐκ ἔχω ἴκανούς, οὓς δῶ. 'Τμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω. 8. Οἱ δέ, ταῦτα ἀκούσαντες, αὐτοί τε ἡσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξήγγελον. Εἰςήσαν δὲ παρ' αὐτὸν καὶ τῶν ἄλλων Ἑλλήνων τινές, ἀξιοῦντες εἰδέναι τί σφισιν ἔσται, ἐὰν κρατήσωσιν. 'Ο δέ, ἐμπιπλὰς ἀπάντων τὴν γνώμην, ἀπέπεμπε. 9. Παρεκελεύοντο δὲ αὐτῷ πάντες, ὅσοι περ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὅπισθεν ἑαυτῶν τάττεσθαι. 'Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὠδέ πως ἥρετο Κῦρον· Οὕτι γάρ σοι μαχεῖσθαι, ὁ Κῦρε, τὸν ἀδελφόν; Νὴ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείον καὶ Παρυσάτιδός ἔστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι.

10. Ἐνταῦθα δῆ, ἐν τῇ ἐξοπλισίᾳ, ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία, πελτασταὶ δὲ

διεχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες, καὶ ἄρματα δρεπανηφόρα διακόσια. Ἀλλοι δὲ ἡσαν ἔξακιςχίλιοι ἵππεῖς, δὲν Ἀρταγέρσης ἥρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἡσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωθρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα. Ἀβροκόμας γὰρ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταῦτα δὲ ἥγγελλον πρὸς Κύρου οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ, μετὰ τὴν μάχην, οὐ ὑστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἥγγελλον.

14. Ἐντεῦθεν δὲ Κύρος ἔξελαύνει σταθμὸν ἔνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντί, καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ὅπετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτή, βαθεῖα, τὸ μὲν εὑρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. 15. Παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας, μέχρι τοῦ Μηδίας τείχους. (Ἐνθα δὴ εἰσιν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ῥέονσαι· εἰσὶ δὲ τέτταρες, τὸ μὲν εὑρος πλεθριαῖαι, βαθεῖαι δὲ ἴσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγά· εἰςβάλλονται δὲ εἰς τὸν Εὐφράτην, διαλείπονται δ' ἐκάστη παρασάγγην, γέφυραι δ' ἐπεισιν.) Ἡν δὲ παρὰ τὸν Εὐφράτην πάροδος στενή, μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν τὸ εὑρος. 16. Ταύτην δὲ τὴν τάφρουν βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κύρου προσελαύνοντα. Ταύτην δὴ τὴν πάροδον Κύρος τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἴσω τῆς τάφρου. 17. Ταύτην μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεύς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν καὶ ἵππων καὶ

ἀνθρώπων ἵχνη πολλά. 18. Ἐνταῦθα Κῦρος, Σιλανὸν καλέσας τὸν Ἀμβρακιώτην, μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἑκαίνης τῆς ἡμέρας πρότερον θυόμενος, εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν· Κῦρος δὲ εἶπεν· Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δὲ ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δὲ ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρω τοῖς ἀλλοις ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. 20. Τῇ δὲ τρίτῃ, ἐπί τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο, καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἥγοντο καὶ ὑποζυγίων.

CHAPTER VIII.

ALL at once they see the enemy advancing in order of battle, and hastily prepare for action. The Greeks, who form the right wing, on the bank of the Euphrates, put to flight the troops opposed to them, and pursue them some distance. Cyrus, who is in the center, attacks the King, but is killed.

1. Καὶ ἥδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν, καὶ πλησίον ἦν ὁ σταθμός, ἔνθα ἔμελλε καταλύειν, ἥνικα Παταγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν, προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδροῦντι τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν, οἵς ἐνετύγχανεν, ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, ὡς εἰς μάχην παρεσκευασμένος. 2. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἑλληνες, καὶ πάντες δέ, ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι· 3. Κῦρος τε, καταπηδήσας ἀπὸ τοῦ ἄρματος, τὸν θώρακα ἐνέδυν, καὶ ἀναβὰς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἐλαβε, τοῖς τε ἄλλοις πᾶσι παρήγ-

γελλεν ἔξοπλίζεσθαι, καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἔκαστον. 4. "Ενθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἔχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον· Μένων δὲ τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε, ὁ Κύρου ὑπαρχος, καὶ τὸ ἄλλο βαρβαρικόν· 6. Κῦρος δὲ καὶ ἵππεῖς μετ' αὐτοῦ ὅσον ἔξακόσιοι κατὰ τὸ μέσον, ὡπλισμένοι θώραξι μεγάλοις καὶ παραμηριδίοις, καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· (Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.) 7. Οἱ δ' ἵπποι πάντες, οἱ μετὰ Κύρου, εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

8. Καὶ ἥδη τε ἦν μέσον ἡμέρας, καὶ οὕπω καταφανεῖς ἤσαν οἱ πολέμιοι· ἡνίκα δὲ δείλη ἐγίγνετο, ἐφάνη κονιορτός, ὡς περ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῷ ὑστερον ὡς περ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. "Οτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἥστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. 9. Καὶ ἤσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων. (Τισσαφέρης ἐλέγετο τούτων ἄρχειν·) ἔχόμενοι δὲ τούτων γερέφοροι· ἔχόμενοι δὲ ὀπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν· (Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι·) ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται. Πάντες οὗτοι κατὰ ἔθνη, ἐν πλαισίῳ πλήρει ἀνθρώπων ἔκαστον τὸ ἔθνος ἐπορεύετο. 10. Πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ως διακόπτειν, ὅτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ως εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων καὶ διακοψόντων. 11. "Ο μέντοι Κῦρος εἶπεν,

δτε καλέσας παρεκελεύετο τοῖς Ἐλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐφεύσθη τούτο· οὐ γὰρ κραυγῆ, ἀλλὰ σιγῆ, ὡς ἀνυστόν, καὶ ἡσυχῆ, ἐν ἵσῳ καὶ βραδέως προσή-εσαν. 12. Καὶ ἐν τούτῳ Κῦρος, παρελαύνων αὐτὸς σὺν Πίγρητι, τῷ ἐρμηνεῖ, καὶ ἄλλοις τρισὶν ἢ τέτταροι, τῷ Κλεάρχῳ ἔβοι ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, δτι ἐκεῖ βασιλεὺς εἴη· καν τοῦτο, ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποίηται. 13. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος, καὶ ἀκούων Κύρου ἔξω ὅντα τοῦ Ἐλληνικοῦ εὐωνύμου βασιλέα, (τοσοῦτον γὰρ πλήθει περιῆν βασιλεύς, ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν,) ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἥθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθείη ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο, δτι αὐτῷ μέλοι ὅπως καλῶς ἔξει.

14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὀμαλῶς προήει, τὸ δὲ Ἐλληνικόν, ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κῦρος, παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι, κατεθεᾶτο ἐκατέρωσε ἀποβλέπων, εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἐλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντῆσαι, ἤρετο, εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, δτι καὶ τὰ ἱερὰ καὶ τὰ σφάγια καλά. 16. Ταῦτα δὲ λέγων, θορύβον ἤκουσε διὰ τῶν τάξεων ἴόντος, καὶ ἤρετο τίς ὁ θόρυβος εἴη. Ὁ δὲ Ξενοφῶν εἶπεν, δτι τὸ σύνθημα παρέρχεται δεύτερον ἥδη. Καὶ δις ἐθαύμασε τίς παραγγέλλει, καὶ ἤρετο ὃ τι εἴη τὸ σύνθημα. Ὁ δ' ἀπεκρίνατο, δτι ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. 17. Ὁ δὲ Κῦρος ἀκούσας, ἀλλὰ δέχομαι τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δ' εἰπών, εἰς τὴν ἑαυτοῦ χώραν ἀπῆλαυνε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τῷ φάλαγγε ἀπ' ἀλλήλων, ἥνικα ἐπαιάνιζόν τε οἱ Ἐλληνες, καὶ ἤρχοντο ἀντίοι ἵέναι τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων ἔξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἄμα ἐφθέγξαντο πάντες, οἶονπερ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ

πάντες δὲ ἔθεον. Λέγοντες δέ τινες, ώς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις. 19. Πρὶν δὲ τόξευμα ἔξικνεῖσθαι, ἐκκλίνοντον οἱ βάρβαροι, καὶ φεύγοντι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἐλληνες, ἔβοών δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ’ ἐν τάξει ἐπεσθαι. 20. Τὰ δ’ ἄρματα ἐφέροντο τὰ μὲν δι’ αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἐλλήνων, κενὰ ἥμισχων. Οἱ δέ, ἐπεὶ προΐδοιεν, διίσταντο· ἔστι δ’ ὅςτις καὶ κατελήφθη, ὥσπερ ἐν ἴπποδρόμῳ, ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν· οὐδέ τοις ἄλλος δὲ τῶν Ἐλλήνων ἐν ταύτῃ τῇ μάχῃ ἐπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

21. Κύρος δέ, ὁρῶν τοὺς Ἐλληνας νικῶντας τὸ καθ’ αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἥδη ώς βασιλεὺς ὑπὸ τῶν ἀμφ’ αὐτόν, οὐδὲ ώς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσίων ἴππεων τάξιν, ἐπεμελεῖτο δὲ τι ποιήσει βασιλεύς· καὶ γὰρ ἥδει αὐτόν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δ’ οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἥγουντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἦν δὲ ἡ Ἱσχὺς αὐτῶν ἐκατέρωθεν, καί, εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἀν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. 23. Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς αὐτοῦ στρατιᾶς, ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἐμπροσθεν, ἐπέκαμπτεν ώς εἰς κύκλωσιν. 24. Ἔνθα δὴ Κύρος, δείσας μὴ ὅπισθεν γενόμενος κατακόψῃ τὸ Ἐλληνικόν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἐξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἐτρεψε τοὺς ἐξακιςχιλίους, καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα αὐτῶν. 25. Ως δὲ ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἐξακόσιοι, εἰς τὸ διώκειν ὄρμήσαντες· πλὴν πάνυ δλίγοι ἀμφ’ αὐτὸν κατελείφθησαν, σχεδὸν οἱ διμοτράπεζοι καλούμενοι. 26. Σὺν τούτοις δὲ ὡν, καθορᾶ βασιλέα καὶ

τὸ ἀμφ' ἐκεῖνον στῆφος· καὶ εὐθὺς οὐκ ἡνέσχετο, ἀλλ' εἰπών, Τὸν ἄνδρα ὁρῶ, λετο ἐπ' αὐτόν· καὶ παίει κατὰ τὸ στέρνον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὡς φησι Κτησίας ὁ ἱατρός, καὶ λᾶσθαι αὐτὸς τὸ τραῦμά φησι. 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἐκατέρου, ὅπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει· (παρ' ἐκείνῳ γάρ ἦν·) Κῦρος δὲ αὐτός τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δέ, ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων, λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου, περιπεσεῖν αὐτῷ. 29. Καὶ οἱ μέν φασι βασιλέα κελεῦσαι τινα ἐπισφάξαι αὐτὸν Κύρῳ, οἱ δέ, ἐαυτὸν ἐπισφάξασθαι, σπασάμενον τὸν ἀκινάκην· εἶχε γάρ χρυσοῦν· καὶ στρεπτὸν δὲ ἐφόρει, καὶ ψέλλια, καὶ τάλλα, ὡςπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γάρ ὑπὸ Κύρου δι' εὔνοιάν τε καὶ πιστότητα.

CHAPTER IX.

THE character of Cyrus is drawn by the writer, and the narrative is then resumed. On the death of the young Prince most of the Persians flee. The friends of Cyrus all perish with him, except Ariæus, who is the first to run away.

1. Κῦρος μὲν οὖν οὗτος ἐτελεύτησεν, ἀνὴρ ὧν Περσῶν, τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων, βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γάρ, ἔτι παῖς ὡν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισί, πάντων πάντα κράτιστος ἐνομίζετο. 3. Πάντες γάρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἄν τις, αἰσχρὸν δ' οὐδὲν οὕτ' ἀκοῦσαι οὕτ' ἰδεῖν ἔστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ

βασιλέως καὶ ἀκούοντι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες ὅντες μανθάνοντιν ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἐνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος, καὶ τοῖς ἵπποις ἄριστα χρῆσθαι· Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὡν καὶ τὰς ὡτειλὰς φανερὰς εἶχε, τέλος δὲ κατέκανε, καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, οἵς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτόν, ὅτι περὶ πλείστουν ποιοῖτο, εἴ τω σπείσαιτο καὶ εἴ τῷ σύνθοιτο καὶ εἴ τῷ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γάρ οὖν ἐπίστενον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστενον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισαμένον Κύρου ἐπίστενε μηδὲν ἀν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Τισαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι Κῦρον εἴλοντο ἀντὶ Τισαφέρνους, πλὴν Μιλησίων· οὗτοι δέ, ὅτι οὐκ ἥθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν. 10. Καὶ γάρ ἔργῳ ἐπεδείκνυτο, καὶ ἔλεγεν, ὅτι οὐκ ἀν ποτε πρόοιτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείονς γένοιντο, ἔτι δὲ κάκιον πράξειαν. 11. Φανερὸς δ' ἦν, καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὡς εὔχοιτο τοσοῦτον χρόνον ζῆν, ἔχτε νικώη καὶ τοὺς εὐν καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. 12. Καὶ γάρ οὖν πλεῖστοι δὴ αὐτῷ, ἐνί γε ἀνδρὶ τῶν ἐφ' ἡμῶν, ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.

13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἄν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἴλα καταγελᾶν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἵδεῖν, παρὰ τὰς στειβομένας ὁδούς, καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους· ὥστε ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ "Ελληνι καὶ Βαρβάρῳ, μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι, ὅποι τις ἥθελεν, ἔχοντι ὅ τι προχωροίη. 14. Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὀμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἐώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἡς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλῃ δώροις ἐτίμα· 15. "Ωστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦν εἶναι. Τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅπου τις οἴοιτο Κύρου αἰσθήσεσθαι.

16. Εἴς γε μὴν δικαιοσύνην, εἴ τις αὐτῷ φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῷ ἔχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἔνεκα πρὸς ἐκεῖνον ἐπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος. 18. Ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἴασε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὁρῷ δεινὸν ὅντα οἰκονόμον ἐκ τοῦ δικαίου, καὶ κατασκευάζοντά τε, ἡς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἀν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω προσεδίδον· ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαρράλεως ἐκτῶντο, καὶ ὅ ἐπέπατο αὖ τις ἥκιστα Κύρον ἔκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερῶς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. 20. Φίλους γε μὴν ὅσους ποιήσαιτο, καὶ

εῦνους γνοίη ὄντας, καὶ ίκανοὺς κρίνειε συνεργοὺς εἶναι, ὅ τι τυγχάνοι βούλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. 21. Καὶ γὰρ αὐτὸ τοῦτο, οὕτερ αὐτὸς ἔνεκα φίλων φέτο δεῖσθαι, ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου ἔκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

22. Δῶρα δὲ πλεῖστα μέν, οἷμαι, εἰς γε ὃν ἀνήρ, ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδον, πρὸς τοὺς τρόπους ἔκάστον σκοπῶν, καὶ ὅτου μάλιστα ὄρῳ ἔκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις, ἢ ὡς εἰς πόλεμον, ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἄν δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδή γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἐπειπτε βίκους οἴνου ἡμιδεεῖς πολλάκις, δπότε πάνυ ἥδὺν λάβοι, λέγων, ὅτι οὕτω δὴ πολλοῦ χρόνου τούτου ἥδίονι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοὶ ἐπεμψε, καὶ δεῖται σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. 26. Πολλάκις δὲ χῆνας ἡμιβρώτονς ἐπεμπε, καὶ ἄρτων ἡμίσεα, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἥσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. 27. "Οπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγονσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. 28. Εἰ δὲ δή ποτε πορεύοιτο, καὶ πλεῖστοι μέλλοιεν ὅψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοίη, οὓς τιμᾷ. "Ωςτε ἔγωγε, ἐξ ὃν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι οὔτε Ἐλλήνων οὔτε Βαρ-

βάρων. 29. Τεκμήριον δὲ τούτου καὶ τόδε. Παρὰ μὲν Κύρου, δούλου ὄντος, οὐδεὶς ἀπήγει πρὸς βασιλέα· πλὴν Ὁρόντας ἐπεχείρησε· (καὶ οὗτος δὴ ὃν φέτο πιστόν οἱ εἰναι ταχὺ αὐτὸν εὗρε Κύρω φιλαίτερον ἢ ἔαντῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρου ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιωτέρας ἀν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθός, καὶ κρίνειν ὄρθως ἐδύνατο τοὺς πιστοὺς καὶ εὔνοις καὶ βεβαίοις. 31. Ἀποθνήσκοντος γάρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἱππικοῦ ἄρχων· ὡς δ' ἥσθετο Κύρου πεπτωκότα ἔφυγεν ἔχων καὶ τὸ στράτευμα πᾶν οὖ ἥγεῖτο.

CHAPTER X.

THE King, in the pursuit, reaches the camp of Cyrus, and, after plundering it, advances against the Greeks, by whom he is repulsed.

1. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιά. Βασιλεὺς δέ, καὶ οἱ σὺν αὐτῷ, διώκων εἰςπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἵστανται, ἀλλὰ φεύγοντι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἐνθεν ὥρμηντο· (τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδού.) 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαΐδα, τὴν Κύρου παλλακίδα, τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει. 3. Ἡ δὲ Μιλησία, ἡ νεωτέρα ἦν, ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἐλλήνων, οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες· καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ

ταῦτην ἔσωσαν, καὶ ἄλλα, δόποια ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν. 4. Ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἑλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτούς, ὡς πάντας νικῶντες, οἱ δὲ ἀρπάζοντες, ὡς ἥδη πάντες νικῶντες. 5. Ἐπεὶ δ' ἥσθοντο οἱ μὲν Ἑλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἴη, βασιλεὺς δ' αὖ ἥκουσε Τισσαφέρνους, ὅτι οἱ Ἑλληνες νικῶντι τὸ καθ' αὐτούς, καὶ εἰς τὸ πρόσθεν οἰχονται διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβούλευετο, Πρόξενον καλέσας, (πλησιαίτατος γὰρ ἦν,) εἰ πέμποιέν τινας, ἢ πάντες ἵοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες.

6. Ἐν τούτῳ καὶ βασιλεὺς δῆλος ἦν προσιών πάλιν, ὡς ἐδόκει, ὅπισθεν. Καὶ οἱ μὲν Ἑλληνες στραφέντες παρεσκευάζοντο, ὡς ταύτη προσιόντος καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτη μὲν οὐκ ἤγειν, ἢ δὲ παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτη καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἑλληνας αὐτομολήσαντας, καὶ Τισσαφέρνην, καὶ τοὺς σὺν αὐτῷ. 7. Ο γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἑλληνας πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δ' οἱ Ἑλληνες ἔπαιον καὶ ἡκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἥρχε τῶν πελταστῶν, καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. Ο δ' οὖν Τισσαφέρνης, ὡς μεῖον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέψει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τῶν Ἑλλήνων, ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὅμοι δὴ πάλιν συνταξάμενοι ἐπορεύοντο. 9. Ἐπεὶ δ' ἥσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἑλληνες, μὴ προσάγοιεν πρὸς τὸ κέρας, καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας, καὶ ποιήσασθαι ὅπισθεν τὸν ποταμόν. 10. Ἐν ᾧ δὲ ταῦτα ἐβούλευοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸς σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὡςπερ τὸ πρῶτον μαχούμενος συνήει. Ως δὲ εἶδον οἱ Ἑλληνες ἐγγύς τε

δοντας καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπήσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. 11. Οἱ δ' αὖ βάρ-
βαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφεν-
γον· οἱ δ' ἐπεδίωκον μέχρι κώμης τινός· ἐνταῦθα δ' ἔστη-
σαν οἱ "Ελληνες· 12. 'Τπερ γὰρ τῆς κώμης γήλοφος ἦν,
ἔφ' οὖ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι,
τῶν δὲ ἵππεων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ
γιγνώσκειν. Καὶ τὸ βασίλειον σημεῖον ὄρāν ἔφασαν, ἀετόν
τινα χρυσοῦν ἐπὶ πέλτης ἀνατεταμένον. 13. 'Επεὶ δὲ καὶ
ἐνταῦθ' ἔχώρουν οἱ "Ελληνες, λείποντι δὴ καὶ τὸν λόφον
οἱ ἵππεῖς, οὐ μὴν ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν, ἐψιλοῦ-
το δ' ὁ λόφος τῶν ἵππεων· τέλος δὲ καὶ πάντες ἀπεχώρ-
ησαν. 14. 'Ο οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον,
ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν
Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει κατιδόν-
τας τὰ ὑπὲρ τοῦ λόφου τί ἔστιν ἀπαγγεῖλαι. 15. Καὶ ὁ
Λύκιος ἥλασέ τε καὶ ἴδων ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ
κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. 16.
'Ενταῦθα δ' ἔστησαν οἱ "Ελληνες, καὶ θέμενοι τὰ ὅπλα
ἀνεπαύοντο· καὶ ἄμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος
φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη. Οὐ γὰρ
ἥδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἴκαζον ἢ διώκοντα οἰχεο-
θαι ἢ καταληφόμενόν τι προεληλακέναι· 17. Καὶ αὐτοὶ
ἔβουλεύοντο, εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα
ἄγοιντο, ἢ ἀπίστεν ἐπὶ τὸ στρατόπεδον· ἔδοξεν οὖν αὐτοῖς
ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνάς.
18. Ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Κα-
ταλαμβάνοντι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρ-
πασμένα, καὶ εἴ τι σιτίον ἢ ποτὸν ἦν· καὶ τὰς ἀμάξας
μεστὰς ἀλεύρων καὶ οἶνου, ἀς παρεσκευάσατο Κῦρος, ἵνα, εἴ
ποτε σφοδρὰ τὸ στράτευμα λάθοι ἔνδεια, διαδοίη τοῖς "Ελ-
λησιν, (ἥσαν δ' αὗται τετρακόσιαι ὡς ἐλέγοντο ἄμαξαι,) καὶ
ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. 19. "Ωςτε ἄδειπ-
νοι ἥσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἥσαν δὲ καὶ ἀνάρισ-
τοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον βασ-
ιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

XENOPHON'S ANABASIS.

BOOK II.

CHAPTER I.

ON their return to the camp, the Greeks are surprised to hear of the death of Cyrus. Ariæus declines the throne, which the Greeks advise him to claim, and resolves to return to Ionia. The King sends to demand the submission of the Greeks, with threats if they attempt to leave their camp.

1. 'Ως μὲν οὖν ἡθροίσθη Κύρω τὸ Ἐλληνικόν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κῦρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἐλληνες ἐκοιμήθησαν, οἱόμενοι τὰ πάντα νικᾶν, καὶ Κῦρον ζῆν, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. "Αμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε ἄλλον πέμποι σημανοῦντα ὅ τι χρὴ ποιεῖν, οὔτε αὐτὸς φαίνοιτο. "Εδοξεν οὖν αὐτοῖς, συσκευασαμένοις ἢ εἰχον, καὶ ἐξοπλισαμένοις, προϊέναι εἰς τὸ πρόσθεν ἕως Κύρω συμμίξειαν. 3. "Ηδη δὴ ἐν ὁρμῇ ὅντων, ἀμα ἡλιώ ἀνίσχοντι ἥλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δημαράτον τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. Οὗτοι ἔλεγον, ὅτι Κῦρος τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἴη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὡρμῶντο, καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειν ἀν αὐτούς, εἰ μέλλοιεν ἥκειν, τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἥλθε. 4. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἐλληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν. 'Αλλ' ὥφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίω, ὅτι ἡμεῖς νικῶμέν τε βασιλέα, καί, ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ εἰ μὴ ὑμεῖς

ἥλθετε, ἐπορευόμεθα ἀν ἐπὶ βασιλέα. Ἐπαγγελλόμεθα δὲ
 Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασίλειον
 καθίσειν αὐτόν· τῶν γὰρ μάχη νικώντων καὶ τὸ ἄρχειν
 ἐστί. 5. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν
 αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν·
 καὶ γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος
 Ἀριαίου. Οἱ μὲν ὠχοντο, Κλέαρχος δὲ περιέμενε. 6. Τὸ
 δὲ στράτευμα ἐπορίζετο σῖτον ὅπως ἐδύνατο, ἐκ τῶν ὑπο-
 ζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δ' ἔχρωντο
 μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος, οὐν ἡ μάχη ἐγένετο,
 τοῖς τε οἰστοῖς, πολλοῖς οὖσιν, οὓς ἡνάγκαζον οἱ Ἑλληνες
 ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς
 γέρροις, καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς Αἰγυπτίαις.
 Πολλὰ δὲ καὶ πέλται καὶ ἄμαξαι ἥσαν φέρεσθαι ἔρημοι·
 οἷς πᾶσι χρώμενοι, κρέα ἔφοντες ἥσθιον ἐκείνην τὴν
 ἡμέραν.

7. Καὶ ἥδη τε ἦν περὶ πλήθουσαν ἀγοράν, καὶ ἔρχονται
 παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ μὲν ἄλλοι,
 βάρβαροι, ἦν δ' αὐτῶν Φαλίνος εἰς Ἑλλην, δὲς ἐτύγχανε
 παρὰ Τισσαφέρνει ὕν, καὶ ἐντίμως ἔχων· καὶ γὰρ προ-
 εποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε καὶ ὀπλομαχ-
 īαν. 8. Οὗτοι δὲ προελθόντες, καὶ καλέσαντες τοὺς τῶν
 Ἑλλήνων ἄρχοντας, λέγοντιν ὅτι βασιλεὺς κελεύει τοὺς
 Ἑλλήνας, ἐπεὶ νικῶν τυγχάνει, καὶ Κῦρον ἀπέκτονε, παρ-
 αδόντας τὰ ὅπλα, ἰόντας ἐπὶ τὰς βασιλέως θύρας, εὐ-
 ρίσκεσθαι ἄν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ
 βασιλέως κήρυκες· οἱ δὲ Ἑλληνες βαρέως μὲν ἥκουσαν,
 ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικώντων
 εἴη τὰ ὅπλα παραδιδόναι· ἀλλ', ἔφη, ὑμεῖς μέν, δὲ ἄνδρες
 στρατηγοί, τούτοις ἀποκρίνασθε ὁ τι κάλλιστόν τε καὶ
 ἄριστον ἔχετε· ἐγώ δὲ αὐτίκα ἥξω. (Ἐκάλεσε γάρ τις
 αὐτὸν τῶν ὑπηρετῶν, ὅπως ἵδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε
 γὰρ θυόμενος.) 10. Ἐνθα δὴ ἀπεκρίνατο Κλέανωρ μὲν
 δὲ Αρκάς, πρεσβύτατος ὕν, ὅτι πρόσθεν ἄν ἀποθάνοιεν ἢ τὰ
 ὅπλα παραδοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγώ, ἔφη,

ώ Φαλίνε, θαυμάζω, πότερα ώς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα, ή ώς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ώς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. 11. Πρὸς ταῦτα Φαλίνος εἶπε· Βασιλεὺς νικᾶν ἡγεῖται, ἐπεὶ Κύρου ἀπέκτονε· (τίς γὰρ αὐτῷ ἔστιν, δεῖτις τῆς ἀρχῆς ἀντιποιεῖται;) νομίζει δὲ καὶ ὑμᾶς ἔαντοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἔαντοῦ χώρᾳ καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδὲ εἰ παρέχοι ὑμῖν δύναισθε ἀν ἀποκτεῖναι.

12. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, Ὡ Φαλίνε, νῦν, ώς σὺ ὁρᾶς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο, εἰ μὴ ὅπλα καὶ ἀρετή. Ὅπλα μὲν οὖν ἔχοντες, οἰόμεθα ἀν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἀν ταῦτα, καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἴον τὰ μόνα ἀγαθὰ ἡμῖν ὅντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα. 13. Ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε, καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔσικας, ὡς νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἵσθι μέντοι ἀνόητος ὡν, εἰ οἵτινες ἔργαν ὑμετέραν ἀρετὴν περιγενέσθαι ἀν τῆς βασιλέως δυνάμεως. 14. Ἄλλους δέ τινας ἔφασαν λέγειν ὑπομαλακιζούμενους, ώς καὶ Κύρω πιστοὶ ἐγένοντο, καὶ βασιλεῖ ἀν πολλοῦ ἄξιοι γένοιντο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιντ' ἀν αὐτῷ. 15. Ἐν τούτῳ Κλέαρχος ἤκε, καὶ ἡρώτησεν εἰ ἥδη ἀποκεκριμένοι εἶεν. Φαλίνος δὲ ὑπολαβών εἶπεν· Οὗτοι μέν, ὡς Κλέαρχε, ἄλλοις ἄλλα λέγει· σὺ δ' ἡμῖν εἶπε, τί λέγεις. 16. Ὁ δ' εἶπεν, Ἐγώ σε, ώ Φαλίνε, ἄσμενος ἐώρακα, οἷμαι δὲ καὶ οἱ ἄλλοι πάντες· σύ τε γὰρ Ἐλλην εἶ, καὶ ἡμεῖς, τοσοῦτοι ὅντες, ὅσονς σὺ ὁρᾶς· ἐν τοιούτοις δὲ ὅντες πράγμασι, συμβούλευόμεθά σοι, τί χρὴ ποιεῖν περὶ ὧν λέγεις. 17. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν ὡς τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον,

ὅτι Φαλίνος ποτε πεμφθεὶς παρὰ βασιλέως, κελεύσων τοὺς "Ελληνας τὰ ὅπλα παραδοῦναι, ξυμβουλευομένοις ξυνεβούλευσεν αὐτοῖς τάδε. Οἶσθα δέ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἐλλάδι, ἢ ἂν συμβουλεύσῃς. 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπῆγετο, βουλόμενος καὶ αὐτόν, τὸν παρὰ βασιλέως πρεσβεύοντα, ξυμβουλεῦσαι μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες μᾶλλον εἰεν οἱ "Ελληνες. Φαλίνος δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν. 19. Ἔγώ, εὶ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἔστι σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ ὅπλα· εὶ δέ τοι μηδεμία σωτηρίας ἔστιν ἐλπὶς ἄκοντος βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπη δυνατόν. 20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἰόμεθα, εὶ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἀν ἄξιοι εἶναι φίλοι, ἔχοντες τὰ ὅπλα, ἢ παραδόντες ἄλλῳ· εὶ δὲ δέοι πολεμεῖν, ἀμεινον ἀν πολεμεῖν, ἔχοντες τὰ ὅπλα, ἢ ἄλλῳ παραδόντες. 21. Ὁ δὲ Φαλίνος εἶπε, Ταῦτα μὲν δὴ ἀπάγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσε βασιλεύς, ὅτι μένουσι μὲν αὐτοῦ σπονδαὶ εἴησαν, προϊοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. Εἴπατε οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαί εἰσιν, ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. 22. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοίνυν καὶ περὶ τούτου, ὅτι καὶ ἡμῖν ταῦτα δοκεῖ, ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτα ἔστιν; ἔφη ὁ Φαλίνος. Ἀπεκρίνατο δὲ Κλέαρχος· Ἡν μὲν μένωμεν, σπονδαί, ἀπιοῦσι δὲ καὶ προϊοῦσι πόλεμος. 23. Ὁ δέ πάλιν ἡρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προϊοῦσι πόλεμος. Ὁ τι δὲ ποιήσοι οὐ διεσήμηνε.

CHAPTER II.

THE Greeks refuse to surrender, and march to the camp of Ariæus to consult about their return. During the night the army is seized with a panic.

1. Φαλῖνος μὲν δὴ ὤχετο, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἥκον, Προκλῆς καὶ Χειρίσοφος· (Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ·) οὗτοι δὲ ἔλεγον, ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἀνάσχεσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἥκειν ἥδη κελεύει τῆς νυκτός· εἰ δὲ μή, αὐτὸς πρωῒ ἀπιέναι φησίν. 2. Ὁ δὲ Κλέαρχος εἶπεν· Ἄλλ' οὕτω χρὴ ποιεῖν· ἐὰν μὲν ἥκωμεν, ὡς περ λέγετε· εἰ δὲ μή, πράττετε ὅποιον ἀν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. Ὁ τι δὲ ποιήσοι, οὐδὲ τούτοις εἶπε. 3. Μετὰ δὲ ταῦτα, ἥδη ἥλιον δύνοντος, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς ἔλεξε τοιάδε. Ἐμοί, ω ἄνδρες, θνομένῳ λέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ιερά. Καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ώς γάρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσίπορος, δν οὐκ ἀν δυναίμεθα ἀνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γάρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· λέναι δὲ παρὰ τοὺς Κύρου φίλονς πάνν καλὰ ἡμῖν τὰ ιερὰ ἦν. 4. Ὡδε οὖν χρὴ ποιεῖν, ἀπιόντας δειπνεῖν ὅ τι τις ἔχει. Ἐπειδὰν δὲ σημήνη τῷ κέρατι ως ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ, ἐπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὅπλα ἔξω. 5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποίουν οὕτω. Καὶ τὸ λοιπὸν ὁ μὲν ἥρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὥρῶντες ὅτι μόνος ἐφρόνει οἷα ἔδει τὸν ἄρχοντα, οἱ δ' ἄλλοι ἀπειροὶ ἥσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἦν ἥλθον ἔξ 'Εφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἔξακις-

χίλιοι καὶ μύριοι ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἔξηκοντα καὶ τριακόσιοι.

7. Ἐντεῦθεν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θράξ, ἔχων τοὺς τε ἵππεας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους, ηὐτομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἥγειτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἴποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμόν, παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιάν, ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὅπλα, ξυνηλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὕμοσαν οἱ τε Ἑλληνες καὶ Ἀριαῖος, καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἀλλήλους, σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἥγήσεσθαι ἀδόλως. 9. Ταῦτα δ' ὕμοσαν, σφάξαντες ταῦρον, καὶ λύκον, καὶ κάπρον, καὶ κριόν, εἰς ἀσπίδα, οἱ μὲν Ἑλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην. 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν δὲ Κλέαρχος· Ἄγε δή, ω Ἀριαῖε, ἐπείπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπὲ τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἀπιμεν, ἥνπερ ἥλθομεν, ἢ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς ὁδὸν κρείττω; 11. Ο δ' εἶπεν· Ἡν μὲν ἥλθομεν ἀπιόντες, παντελῶς ἀν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο λόντες ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβάνειν. Ἐνθα δ' εἴτι ήν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. Νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν μέν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. 12. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἀν δυνώμεθα μακροτάτους, ἵνα ὡς πλεῖστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἥν γὰρ ἄπαξ δύο ἡ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὁλίγῳ μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι. Πολὺν δ' ἔχων στόλον, οὐ δυνήσεται ταχέως πορεύεσθαι· ἵσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην, ἔφη, τὴν γνώμην ἔχω ἔγωγε.

13. Ἡν δὲ αὕτῃ ἡ στρατηγία οὐδὲν ἄλλο δυναμένη, ἦ

ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον.
 Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιῷ ἔχοντες τὸν
 ἥλιον, λογιζόμενοι ἡξειν ἄμα ἥλιῳ δύνοντι εἰς κώμας τῆς
 Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. 14.
 Ἔτι δὲ ἀμφὶ δείλην ἔδοξαν πολεμίους ὅρᾶν ἵππεας· καὶ
 τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξειν ὅντες, εἰς
 τὰς τάξεις ἔθεον, καὶ Ἀριαῖος, (ἔτύγχανε γὰρ ἐφ' ἀμάξης
 πορευόμενος, διότι ἐτέτρωτο,) καταβὰς ἐθωρακίζετο, καὶ οἱ
 σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὠπλίζοντο, ἥκουν λέγοντες οἱ προ-
 πεμφθέντες σκοποί, ὅτι οὐχ ἵππεῖς εἰσιν ἀλλ' ὑποξύγια νέμο-
 οιντο. Καὶ εὐθὺς ἔγνωσαν πάντες, ὅτι ἔγγύς πον ἐστρα-
 τοπεδεύετο βασιλεύς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν
 κώμαις οὐ πρόσω. 16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμί-
 ους οὐκ ἦγεν· (ἥδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας
 καὶ ἀσίτους ὅντας· ἥδη δὲ καὶ δψὲ ἦν·) οὐ μέντοι οὐδὲ
 ἀπέκλινε, φυλαττόμενος μὴ δοκοίη φεύγειν, ἀλλ', εὐθύνωρον
 ἄγων, ἄμα τῷ ἥλιῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς
 πρώτους ἄγων κατεσκήνωσεν, ἐξ ᾧ διήρπαστο ὑπὸ τοῦ
 βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα.
 17. Οἱ μὲν οὖν πρῶτοι ὅμως τρόπῳ τινὶ ἐστρατοπεδεύσαντο,
 οἱ δὲ ὑστεροι, σκοταῖοι προσιόντες, ὡς ἐτύγχανον ἕκαστοι
 ἡγλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλή-
 λους, ὤστε καὶ τοὺς πολεμίους ἀκούειν· ὤστε οἱ μὲν ἐγγύ-
 τατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. 18.
 Δῆλον δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο· οὕτε γὰρ ὑποξύγιον
 ἔτι οὐδὲν ἐφάνη, οὕτε στρατόπεδον, οὕτε καπνὸς οὐδαμοῦ
 πλησίον. Ἐξεπλάγη δέ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ
 τοῦ στρατεύματος. Ἐδήλωσε δὲ τοῦτο οἵς τῇ ὑστεραίᾳ
 ἔπραττε. 19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ
 τοῖς Ἑλλησι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν
 οἷον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι. 20. Κλέαρχος δὲ
 Τολμίδην Ἡλεῖον, δν ἐτύγχανεν ἔχων παρ' ἑαυτῷ, κήρυκα
 ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε, σιγὴν κατα-
 κηρύξαντα, ὅτι προαγορεύοντιν οἱ ἄρχοντες, δις ἀν τὸν
 ἀφέντα τὸν ὄνον εἰς τὰ διπλα μηνύσῃ, ὅτι λήφεται μισθὸν

τάλαντον ἀργυρίου. 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σῶοι. "Αμα δὲ ὅρθρῳ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὅπλα τίθεσθαι τοὺς "Ελληνας, ἥπερ είχον ὅτε ἦν ἡ μάχη.

CHAPTER III.

NEXT morning the King sends to propose terms of peace, and supplies them with provisions during the negotiation. On hearing the artifice by which they have been drawn into the war, he consents, as Tissaphernes reports to the Greeks, to allow them to return home through his dominions, and to have Tissaphernes as their guide.

1. "Ο δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἔξεπλάγη τῇ ἐφόδῳ, τῷδε δῆλον ἦν. Τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων, τὰ ὅπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπειμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἡλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. Ἐπειδὴ δὲ ἀπήγγελον οἱ προφύλακες, Κλέαρχος, τυχὼν τότε τὰς τάξεις ἐπισκοπῶν, εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρι ἀν σχολάσῃ. 3. Ἐπεὶ δὲ κατέστησε τὸ στράτευμα ὥστε καλῶς ἔχειν ὄρασθαι πάντη φάλαγγα πυκνήν, τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτός τε προῆλθε, τούς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλοιντο. Οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἥκοιεν ἄνδρες, οἵτινες ἱκανοὶ ἔσονται τά τε παρὰ βασιλέως τοῖς "Ελλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. 5. Ο δὲ ἀπεκρίνατο. Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον, ἄριστον γὰρ οὐκ ἔστιν, οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς "Ελλησι μὴ πορίσας ἄριστον. 6. Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαυνον, καὶ ἥκον ταχύ· ώ καὶ δῆλον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν, ἥ ἄλλος τις, ώ ἐπετέτακτο ταῦτα πράττειν. ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥκοιεν

ἡγεμόνας ἔχοντες, οἵ αὐτούς, ἐὰν σπονδαὶ γένωνται, ἀξονσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. 7. Ὁ δὲ ἡρώτα, εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰοῦσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἔσοιντο σπονδαί. Οἱ δὲ "Απασιν ἔφασαν, μέχρι ἀν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῆ. 8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτὸν ὁ Κλέαρχος ἐβούλευτο. Καὶ ἐδόκει τὰς σπονδὰς ποιεῖσθαι ταχύ, καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν κάμοὶ ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἔστ' ἀν δκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἷμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τάπιτήδεια.

10. Καὶ οἱ μὲν ἡγοῦντο· Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὡπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν ώς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων οἱ ἡσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ώς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ ἄμα αὐτὸς προελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπονδάζειν. 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἡώρων σπουδάζοντα, προελάμβανον καὶ οἱ πρεσβύτεροι. 13. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπενδεν, ὑποπτεύων μὴ ἀεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· (οὐ γὰρ ἦν ὥρα οὕτα τὸ πεδίον ἄρδειν·) ἀλλ', ἵνα ἥδη πολλὰ προφαίνοιτο τοῖς "Ελλησι δεινὰ εἰς τὴν πορείαν, τούτου ἔνεκα βασιλέα ὑπώπτευεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέναι.

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Ἐντὴν δὲ σῆτος πολὺς,

καὶ οἶνος φοινίκων, καὶ ὅξος ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. Αὗται δὲ αἱ βάλανοι τῶν φοινίκων, οἵας μὲν ἐν τοῖς Ἑλλησιν ἔστιν ἴδειν, τοῖς οἰκέταις ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσιαι τὸ κάλλος καὶ τὸ μέγεθος, ἡ δὲ ὄψις ἡλέκτρου οὐδὲν διέφερε. Τὰς δέ τινας ξηραίνοντες τραγήματα ἀπετίθεσαν. Καὶ ἦν καὶ παρὰ πότον ἥδὺ μέν, κεφαλαλγὲς δέ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ἴδιότητα τῆς ἥδονῆς. Ἡν δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. Οἱ δὲ φοῖνιξ ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος ὅλος αὐαίνετο.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης, καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφός, καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἴποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἐρμηνέως τοιάδε. 18. Ἔγώ, ὡς ἀνδρες Ἑλληνες, γείτων οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἴδον εἰς πολλὰ κακὰ καὶ ἀμήχανα ἐμπεπτωκότας, εὑρημα ἐποιησάμην, εἴ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι, δοῦναι ἐμοὶ ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἷμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔξειν οὔτε πρὸς ὑμῶν, οὔτε πρὸς τῆς πάσης Ἑλλάδος. 19. Ταῦτα δὲ γνούς, ἡτούμην βασιλέα, λέγων αὐτῷ, ὅτι δικαίως ἀν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρον τε ἐπιστρατεύοντα πρῶτος ἤγγειλα, καὶ βοήθειαν ἔχων ἀμα τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἑλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα, καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο ἐπεὶ Κῦρον ἀπέκτεινε, καὶ τοὺς ξὺν Κύρῳ βαρύαρους ἐδίωξα σὺν τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. 20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλεύσασθαι, ἔρεσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἔνεκεν ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἡ ἐάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι.

21. Πρὸς ταῦτα μεταστάντες οἱ Ἑλληνες ἔβουλεύοντο·

καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὕτε συνήλθομεν ώς βασιλεῖ πολεμήσοντες, οὕτ' ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς προφάσεις Κύρος εὔρισκεν, ώς καὶ σὺ εὖ οἰσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστοντος λάβοι, καὶ ἡμᾶς ἐνθάδε ἀναγάγῃ. 22. Ἐπεὶ μέντοι ἥδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὅντα, ἥσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. 23. Ἐπεὶ δὲ Κύρος τέθυκεν, οὕτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς, οὕτ' ἔστιν ὅτου ἔνεκα βουλούμεθ' ἀν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτεῖναι ἀν ἐθέλοιμεν, πορευούμεθα δ' ἀν οἴκαδε, εἴ τις ἡμᾶς μὴ λνποίη· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἐὰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχῃ, καὶ τούτον εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες. Ὁ μὲν οὗτος εἶπεν.

24. Ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη· Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ, καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἀν ἐγὼ ἥκω αἱ σπουδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἥκεν· ὥσθ' οἱ "Ελληνες ἐφρόντιζον· Τῇ δὲ τρίτῃ ἥκων ἔλεγεν, ὅτι διαπεπραγμένος ἥκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν τοὺς "Ελληνας, καίπερ πάνυ πολλῶν ἀντιλεγόντων, ώς οὐκ ἄξιον εἴη βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους. 26. Τέλος δὲ εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν, ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν, καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπον δ' ἀν μὴ ἢ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἔάσομεν τὰ ἐπιτήδεια. 27. Υμᾶς δ' αὖ ἡμῖν δεήσει δόμόσαι, ἢ μὴν πορεύεσθαι ώς διὰ φιλίας ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας, δπόταν μὴ ἀγορὰν παρέχωμεν· ἦν δὲ παρέχωμεν ἀγοράν, ὧνον μένους ἔξειν τὰ ἐπιτήδεια. 28. Ταῦτα ἔδοξε, καὶ ὕμοσαν καὶ δεξιὰς ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· Νῦν μὲν δὴ ἀπειμι ώς βασ-

ιλέα· ἐπειδὰν δὲ διαπράξωμαι, ἢ δέομαι, ἥξω συσκευασάμενος, ώς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα, καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἐμαυτοῦ ἀρχῆν.

CHAPTER IV.

THE Greeks distrust both Ariæus and Tissaphernes, and determine to march apart from the Persian forces. They commence the march, following Tissaphernes, pass the Median wall, and afterward cross the Tigris.

1. Μετὰ ταῦτα περιέμενον Τισσαφέρην οὖς τε Ἑλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι ἡμέρας πλείους ἦ εἴκοσιν. Ἐν δὲ ταύταις ἀφικοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὸν ἐκείνῳ Περσῶν τινες, παρεθάρσυνόν τε, καὶ δεξιὰς ἐνίοις παρὰ βασιλέως ἔφερον, μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὸν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλον μηδενὸς τῶν παρωχημένων. 2. Τούτων δὲ γιγνομένων ἔνδηλοι ἦσαν οἱ περὶ Ἀριαῖον ἦττον προσέχοντες τοῖς Ἑλλησι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἥρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς· 3. Τί μένομεν; η̄ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἥμᾶς ἀπολέσαι ἀν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος εἴη ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν μὲν ἥμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπὴν δὲ πάλιν ἀλισθῇ αὐτῷ ἡ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἥμῖν. 4. Ἰσως δέ που ἡ ἀποσκάπτει τι, ἡ ἀποτειχίζει, ώς ἄπορος ἡ ἡ ὁδός. Οὐ γάρ ποτε ἐκών γε βούλήσεται ἥμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι, ώς ἥμεῖς, τοσοίδε ὄντες, ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ, καὶ καταγελάσαντες ἀπήλθομεν.

5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγοντοι· Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δέ, ὅτι, εἰ νῦν ἀπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι, καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἥμῖν,

οὐδὲ ὅθεν ἐπισιτιούμεθα· αὐτοῖς δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἄμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείφεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. 6. Ποταμὸς δ' εἰ μέν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἴδαμεν ὅτι ἀδύνατον διαβῆναι, κωλύοντων πολεμίων. Οὐ μὲν δῆ, ἀν μάχεσθαι γε δέῃ, ἵππεῖς εἰσιν ἡμῖν ξύμμαχοι· τῶν δὲ πολεμίων ἵππεῖς εἰσιν οἱ πλεῖστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἀν ἀποκτείναμεν; ἡττωμένων δὲ οὐδένα οἴόν τε σωθῆναι. 7. Ἐγὼ μὲν οὖν βασιλέα, φοῖτω πολλά ἔστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν δμόσαι, καὶ δεξιὰν δοῦναι, καὶ θεοὺς ἐπιορκῆσαι, καὶ τὰ ἑαυτοῦ πιστὰ ἀπιστα ποιῆσαι "Ελλησί τε καὶ βαρβάροις. Τοιαῦτα πολλὰ ἔλεγεν.

8. Ἐν δὲ τούτῳ ἡκε Τισσαφέρνης, ἔχων τὴν ἑαυτοῦ δύναμιν, ὡς εἰς οἰκον ἀπιών, καὶ Ὁρόντας τὴν ἑαυτοῦ δύναμιν· ἡγε δὲ καὶ τὴν ψυχατέρα τὴν βασιλέως ἐπὶ γάμῳ.
9. Ἐντεῦθεν δὲ ἥδη, Τισσαφέρνους ἡγουμένου καὶ ἀγορὰν παρέχοντος, ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα, ἄμα Τισσαφέρνει καὶ Ὁρόντα, καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις.
10. Οἱ δὲ "Ελληνες, ὑφορῶντες τούτους, αὐτοὶ ἐφ' ἑαυτῶν ἔχώρουν, ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ μεῖον. Ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρεῖχεν.
11. Ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ, καὶ χόρτον καὶ ἄλλα τοιαῦτα ξυλλέγοντες, πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε.
12. Διελθόντες δὲ τρεῖς σταθμούς, ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρῆλθον εἴσω αὐτοῦ. Ἡν δὲ φκοδομημένον πλίνθοις ὀπταῖς, ἐν ἀσφάλτῳ κειμέναις, εὑρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δ' ἔλεγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολύ.
13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας

όκτω, καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἔξενγμένην πλοίοις ἐπτά· (αὗται δ' ἡσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμηντο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάττους, τέλος δὲ καὶ μικροὶ δόχετοὶ ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας·) καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος, ἡ ὄνομα Σιττάκη, ἀπέχονσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. 14. Οἱ μὲν οὖν "Ελληνες παρ' αὐτὴν ἐσκήνησαν, ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρβαροι, διαβεβηκότες τὸν Τίγρητα· οὐ μέντοι καταφανεῖς ἡσαν.

15. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὅντες πρὸ τῶν ὅπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἡρώτησε τοὺς προφύλακας, ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἔζητει, καὶ ταῦτα παρ' Αριαίου ὡν, τοῦ Μένωνος ξένου. 16. Ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι αὐτός εἰμι, ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε. Ἐπειψέ με Αριαῖος καὶ Ἀρτάοζος, πιστοὶ ὅντες Κύρω, καὶ ὑμῖν εὖνοι, καὶ κελεύοντι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. 17. Καὶ ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύοντι φυλακήν, ὡς διανοεῖται αὐτὴν λῦσαι Τισσαφέρνης τῆς νυκτός, ἐὰν δύνηται, ὡς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. 18. Ακούσαντες ταῦτα ἄγονσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζουσιν, ἂ λέγει. Οἱ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα, καὶ ἐφοβεῖτο. 19. Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν, ὡς οὐκ ἀκόλονθα εἴη τό τε ἐπιθήσεσθαι καὶ τὸ λύσειν τὴν γέφυραν. Δῆλον γάρ ὅτι ἐπιτιθεμένοντις ἡ νικᾶν δεήσει ἢ ἡ ἡττᾶσθαι. Εἳν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γάρ, ἂν πολλαὶ γέφυραι ὄσιν, ἔχοιμεν ἀν δοι ποι φυγόντες ἡμεῖς σωθεῖμεν. 20. Εἳν δὲ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξονσιν

ἐκεῖνοι ὅποι φύγωσιν· οὐδὲ μὴν βοηθῆσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας.

21. Ἀκούσας δὲ ταῦτα ὁ Κλέαρχος ἥρετο τὸν ἄγγελον, πόση τις εἴη χώρα ἡ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν, ὅτι πολλή, καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι. 22. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἀνθρωπὸν ὑποπέμψαιεν, δικροῦντες, μὴ οἱ Ἑλληνες, διελόντες τὴν γέφυραν, μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα, τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας, πολλῆς καὶ ἀγαθῆς οὖσης, καὶ τῶν ἐργασομένων ἐνόντων· εἰτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν. 23. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὅμως φυλακὴν ἔπειμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ώς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν, ἐζευγμένην πλοιοίς τριάκοντα καὶ ἑπτά, ώς οἰόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ώς διαβαινόντων μέλλοιεν ἐπιθῆσεσθαι. Ἄλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν εἰς διαβαίνοντες τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ὥχετο ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας, παρασάγγας εἰκοσιν, ἐπὶ τὸν Φύσκον ποταμόν, τὸ εῦρος πλέθρου· ἐπῆν δὲ γέφυρα. Καὶ ἐνταῦθα ὠκεῖτο πόλις μεγάλη, ἡ ὄνομα Ὁπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρον καὶ Ἀρταξέρξον νόθος ἀδελφὸς, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων, ώς βοηθῆσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἐαυτοῦ στράτευμα, παρερχομένους τοὺς Ἑλληνας ἐθεώρει. 26. Ὁ δὲ Κλέαρχος ἥγειτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. "Οσον δὲ χρόνον τὸ ἥγονυμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς

τοῖς Ἔλλησι δόξαι πάμπολν εἶναι, καὶ τὸν Πέρσην ἐκπεπλῆχθαι θεωροῦντα. 27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἔξ, παρασάγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κώμας, τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας Τισσαφέρνης Κύρῳ ἐπεγγελῶν διαρπάσαι τοῖς Ἔλλησιν ἐπέτρεψε, πλὴν ἀνδραπόδων. Ἐνἡν δὲ σῖτος πολύς, καὶ πρόβατα, καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας, παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ, πέραν τοῦ ποταμοῦ, πόλις ὡκεῖτο μεγάλη καὶ εὐδαιμόνων, ὄνομα Καιναί, ἔξ ἣς οἱ βάρβαροι διῆγον ἐπὶ σχεδίαις διφθερίναις ἄρτους, τυρούς, οἶνον.

CHAPTER V.

DURING a halt at the River Zapatas, Clearchus endeavors to put an end to all mutual suspicion by an interview with Tissaphernes. The latter receives him in a very friendly manner, so that Clearchus, moved by his discourse, returns to him with four other generals and twenty captains, in order to be apprised of the persons who, by calumnies, endeavored to excite animosity between the two armies. The generals are invited into the tent of Tissaphernes, while the captains remain without. On a given signal the generals are made prisoners, and the captains, and others who had accompanied them, are cut to pieces. Ariæus then comes with some other Persians to the Grecian camp, and in the name of the King demands a surrender of their arms. Cleanor returns a spirited answer.

1. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάπαταν ποταμόν, τὸ εὑρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαι μὲν ἥσαν, φανερὰ δὲ οὐδεμία ἐφαίνετο ἐπιθουλή. 2. Ἐδοξεν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει, καί, εἴ πως δύναιτο, παῦσαι τὰς ὑποψίας, πρὶν ἔξ αὐτῶν πόλεμον γενέσθαι· καὶ ἐπειψέ τινα ἐροῦντα, ὅτι ξυγγενέσθαι αὐτῷ χρήζει. 'Ο δὲ ἐτοίμως ἐκέλευεν ἥκειν. 3. Ἐπειδὴ δὲ ξυνῆλθον, λέγει ὁ Κλέαρχος τάδε. 'Εγώ, ὡ Τισσαφέρνη, οίδα μὲν ἡμῖν ὄρκους γεγενημένους, καὶ δεξιὰς δεδομένας, μὴ ἀδικήσειν ἄλλήλους·

φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς, καὶ ἡμεῖς,
ὁρῶντες ταῦτα, ἀντιφυλαττόμεθα. 4. Ἐπεὶ δὲ σκοπῶν οὐ
δύναμαι οὕτε σὲ αἰσθεσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν,
ἐγὼ τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον
οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα,
ἔξελοιμεν ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ οἶδα ἀν-
θρώπους ἥδη, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποφίας,
οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὸν παθεῖν,
ἐποίησαν ἀνήκεστα κακὰ τοὺς οὕτε μέλλοντας οὕτ' αὖθις
οὐδέν. 6. Τὰς οὖν τοιαύτας ἀγνωμοσ-
ύνας νομίζων συνουσίαις μάλιστα ἀν παύεσθαι, ἥκω, καὶ
διδάσκειν σε βούλομαι, ὡς σὺ ἡμῖν οὐκ ὄρθως ἀπιστεῖς. 7.
Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὄρκοι κωλύοντι
πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ
παρημεληκώς, τοῦτον ἐγὼ οὕποτ' ἀν εὐδαιμονίσαιμι. Τὸν
γὰρ θεῶν πόλεμον οὐκ οἶδα οὕτ' ἀπὸ ποίου ἀν τάχους οὕτε
ὅποι ἀν τις φεύγων ἀποφύγοι, οὕτ' εἰς ποῖον ἀν σκότος
ἀποδραίη, οὕθ' ὅπως ἀν εἰς ἔχυρὸν χωρίον ἀποσταίη. Πάν-
τη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῇ πάντων ἵσον
οἱ θεοὶ κρατοῦσι. 8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν
ὄρκων οὕτω γιγνώσκω, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμ-
ενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρ-
όντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. Σὺν μὲν γὰρ
σοὶ πᾶσα μὲν ὁδὸς εὔπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν
τε ἐπιτηδείων οὐκ ἀπορία· ἀνεν δὲ σοῦ πᾶσα μὲν διὰ σκό-
τους ἡ ὁδός, (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα), πᾶς δὲ ποτα-
μὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία·
μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. 10. Εἰ δὲ δὴ καὶ
μανέντες σε κατακτείναμεν, ἄλλο τι ἀν ἡ τὸν εὐεργέτην
κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζ-
ούμεθα; ὅσων δὲ δὴ καὶ οὖσιν ἀν ἐλπίδων ἐμαυτὸν στερή-
σαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω.
11. Ἔγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζ-
ων τῶν τότε ἴκανώτατον εἶναι εὐ ποιεῖν διν βούλοιτο· σὲ
δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα, καὶ

τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἡ Κῦρος πολεμίᾳ ἐχρῆτο, σοὶ ταύτην ἔνυμαχον οὖσαν. 12. Τούτων δὲ τοιούτων ὅντων, τίς οὕτω μαίνεται, δεῖτις οὐ βούλεται σοι φίλος εἶναι; Ἀλλὰ μὴν (ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι·) 13. Οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὅντας, οὓς νομίζω ἀν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοι-αῦτα εἶναι, ἢ οἷμαι ἀν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δέ, οἵς μάλιστα ὑμᾶς νῦν γιγνώ-σκω τεθυμωμένους, οὐχ ὁρῶ ποίᾳ δυνάμει συμμάχῳ χρησάμ-ενοι μᾶλλον ἀν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. 14. Ἀλλὰ μὴν ἐν γε τοῖς πέριξ οἰκοῦσι σύ, εἰ μὲν βούλοιό τῳ φίλος εἶναι, ὡς μέγιστος ἀν εἴης· εἰ δέ τίς σε λυποίη, ὡς δεσπότης ἀναστρέφοι, ἔχων ἡμᾶς ὑπηρέτας, οἵ σοι οὐκ ἀν τοῦ μισθοῦ ἔνεκα μόνον ὑπηρετοῦμεν, ἀλλὰ καὶ τῆς χάριτος, ἡς, σωθέντες ὑπὸ σοῦ, σοὶ ἀν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἥδιστ' ἀν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν, ὥστε σε πεῖσαι λέγων, ὡς ἡμεῖς σοι ἐπιβούλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὠδε ἀπημείφθη.

16. Ἀλλ' ἥδομαι μέν, ὡς Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γιγνώσκων, εἴ τι ἐμοὶ κακὸν βούλεύοις, ἅμα ἀν μοι δοκεῖς καὶ σαντῷ κακόνοντος εἶναι. 'Ως δ' ἀν μάθης, ὅτι οὐδὲ ἀν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβούλομεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἵππεων πλήθους ἀπορεῖν, ἢ πεζῶν, ἢ ὀπλίσεως, ἐν ἣ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἀν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; 18. Ἀλλὰ χωρίων, ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι, ἀπορεῖν ἀν σοι δοκοῦμεν; οὐ τοσαῦτα μὲν πεδία ἢ ὑμεῖς φίλια ὅντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὅρη ὑμῖν ὁρᾶτε ὅντα πορευτέα, ἢ ἡμῖν ἔξεστι προκαταλαθοῦσιν ἅπορα ὑμῖν παρέχειν, τοσοῦ-τοι δ' εἰσὶ ποταμοί, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὁπό-

σοις ἀν ύμῶν βουλώμεθα μάχεσθαι; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἀν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύομεν.

19. Εἰ δ' ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἔστιν· ὃν ἡμεῖς δυναίμεθ' ἀν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, φόρος, οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε, μάχεσθαι ἀν δύναισθε. 20. Πῶς ἀν οὖν, ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἥμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τοῦτον ἀν τὸν τρόπον ἐξελούμεθα, δις μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός; 21. Παντάπασι δὲ ἀπόρων ἔστι καὶ ἀμηχάνων καὶ ἀνάγκῃ ἔχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιορκίας τε πρὸς θεούς, καὶ ἀπιστίας πρὸς ἀνθρώπους, πράττειν τι. Οὐχ οὕτως ἡμεῖς, φόρος Κλέαρχε, οὕτε ἀλόγιστοι οὕτε ἡλίθιοι ἐσμεν. 22. Ἀλλὰ τί δή, ὑμᾶς ἐξδν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἡλθομεν; εὐ ἴσθι, ὅτι ὁ ἐμὸς ἔρως τούτου αἴτιος, τὸ τοῖς "Ελλησιν ἐμὲ πιστὸν γενέσθαι, καὶ φόρος ἀνέβη ξενικῷ διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ίσχυρόν. 23. "Οσα δέ μοι ὑμεῖς χρήσιμοι ἔστε, τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἴδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δὲ ἐπὶ τῇ καρδίᾳ ἴσως ἀν ύμῶν παρόντων καὶ ἔτερος εὐπετῶς ἔχοι.

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν· Οὐκ οὖν, ἔφη, οἵτινες, τοιούτων ἥμῖν εἰς φιλίαν ὑπαρχόντων, πειρῶνται διαβάλλοντες ποιῆσαι πολεμίους ἡμᾶς, ἄξιοι εἰσι τὰ ἔσχατα παθεῖν; 25. Καὶ ἐγὼ μέν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οὖ τε στρατηγὸν καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεῖ, λέξω τοὺς πρὸς ἐμὲ λέγοντας, φόρος σὺ ἐμοὶ ἐπιβούλευεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. 26. Ἐγὼ δέ, ἔφη ὁ Κλέαρχος, ἄξω πάντας, καὶ σοὶ αὖ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω. 27. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε, καὶ σύνθειπνον ἐποιήσατο. Τῇ δὲ ὑστεραίᾳ ὁ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δῆλος τ' ἦν πάνυ

φιλικῶς οἰόμενος διακεῖσθαι τὸν Τισσαφέρνην, καὶ ἂ ἔλεγεν ἐκεῖνος ἀπήγγελλεν· ἔφη τε χρῆναι ἵέναι παρὰ Τισσαφέρνην, οὓς ἐκέλευσε, καὶ οὐλὸν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλησιν ὅντας τιμωρηθῆναι. 28. Ὦπώπτενε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγενημένον Τισσαφέρνει μετ' Ἀριαίου, καὶ στασιάζοντα αὐτῷ, καὶ ἐπιβούλεύοντα, ὅπως τὸ στράτευμα ἄπαν πρὸς ἑαυτὸν λαβὼν φίλος ἦ Τισσαφέρνει. 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἄπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ, μὴ ἵέναι πάντας τοὺς λοχαγοὺς καὶ στρατηγούς, μηδὲ πιστεύειν Τισσαφέρνει. 30. Ο δὲ Κλέαρχος ἴσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγοὺς ἵέναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δέ, ὡς εἰς ἀγοράν, καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

31. Ἐπεὶ δὲ ἥσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος Βοιώτιος, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς θύραις ἔμενον. 32. Οὐ πολλῷ δὲ ὕστερον, ἀπὸ τοῦ αὐτοῦ σημείου, οἵ τ' ἔνδον ξυνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἱππέων, διὰ τοῦ πεδίου ἐλαύνοντες, ὃτινι ἐντυγχάνοιεν Ἑλληνι, ἢ δούλῳ ἢ ἔλευθέρῳ, πάντας ἔκτεινον. 33. Οἱ δὲ Ἑλληνες τὴν τε ἱππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὁρῶντες, καὶ ὅ τι ἐποίουν ἡμιφιγνύοντες, πρὶν Νίκαρχος Ἀρκάς ἤκε φεύγων, τετρωμένος εἰς τὴν γαστέρα, καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ᔁχων, καὶ εἰπε πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ οἱ Ἑλληνες ἔθεον ἐπὶ τὰ ὅπλα πάντες ἐκπεπληγμένοι, καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν οὐκ ἥλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθραδάτης, οἱ ἥσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γιγνώσκειν· ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν

τεθωρακισμένοι, εἰς τριακοσίους. 36. Οὗτοι, ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευνον, εἴ τις εἶη τῶν Ἐλλήνων ἡ στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως. 37. Μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἐλλήνων στρατηγὸι μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου. (Χειρίσοφος δ' ἐτύγχανεν ἀπών ἐν κώμῃ τινὶ ξὺν ἄλλοις, ἐπισιτιζόμενος.) 38. Ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε. Κλέαρχος μέν, ὡς ἄνδρες Ἐλληνες, ἐπεὶ ἐπιορκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθυνκε· Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβούλην, ἐν μεγάλῃ τιμῇ εἰσιν. Ὦμᾶς δὲ ὁ βασιλεὺς τὰ ὅπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἰναί φησιν, ἐπείπερ Κύρου ἥσαν τοῦ ἐκείνου δούλον.

39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἐλληνες, (ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος.) Ὡς κάκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι, ὅσοι ἡτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὕτε θεοὺς οὗτούς ἀνθρώπους, οἵτινες, διμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἔχθροὺς νομεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει, τῷ ἀθεωτάτῳ τε καὶ πανοργοτάτῳ, τούς τε ἄνδρας αὐτούς, οὓς ὕμνυντε, ἀπολωλέκατε, καί, τοὺς ἄλλους ἡμᾶς προδεδωκότες, ξὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε; 40. Ο δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβούλευων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα, καὶ πᾶσιν ἡμῖν τοῖς ξὺν τούτοις. 41. Ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε. Κλέαρχος μὲν τοίνυν, εἰ παρὰ τοὺς ὄρκους ἔλνε τὰς σπονδὰς, τὴν δίκην ἔχει· (δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκοῦντας.) Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ὑμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γάρ, ὅτι, φίλοι γε ὄντες ἀμφοτέροις, πειράσονται καὶ ὡμῖν καὶ ἡμῖν τὰ βέλτιστα ξυμβούλευειν. 42. Πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον, οὐδὲν ἀποκρινάμενοι.

CHAPTER VI.

THE character of each of the five generals is drawn: that of Clearchus more at length, as of a man not less skillful in war than devoted to its pursuits. Proxenus is next described as a commander too gentle and mild; Menon as a perfidious and wicked man, who, for the sake of gain, would perpetrate and suffer the most shameful acts. The other two, Agias and Socrates, are of less note.

1. Οἱ μὲν δὴ στρατηγοί, οὕτω ληφθέντες, ἀνήχθησαν ώς βασιλέα, καὶ ἀποτιμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἔχοντων, δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δή, ἔως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμενεν. Ἐπεὶ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν ώς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἑλληνας, καὶ διαπραξάμενος ώς ἐδύνατο παρὰ τῶν Ἐφόρων, ἐξέπλει, ώς πολεμήσων τοῖς ὑπὲρ Χερέφρονήσον καὶ Περίνθου Θραξίν. 3. Ἐπεὶ δὲ μεταγνόντες πως οἱ Ἐφόροι, ἥδη ἔξω ὅντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὠχετο πλέων εἰς Ἑλλήσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν, ώς ἀπειθῶν. Ἡδη δὲ φυγάς ὡν, ἔρχεται πρὸς Κῦρον, καὶ ὅποιοις μὲν λόγοις ἐπεισε Κῦρον ἄλλη γέγραπται. δίδωσι δὲ αὐτῷ Κῦρος μνρίονς δαρεικούς. 5. Οἱ δὲ λαβὼν οὐκ ἐπὶ ῥᾳθυμίᾳν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα, ἐπολέμει τοῖς Θρᾳξί, καὶ μάχῃ τε ἐνίκησε, καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἥγε τούτους, καὶ πολεμῶν διεγένετο, μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος. τότε δὲ ἀπῆλθεν ώς ξὺν ἐκείνῳ αὖ πολεμήσων.

6. Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἔξδον μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλάβης, αἴρεῖται πολεμεῖν, ἔξδον δὲ ῥᾳθυμεῖν, βούλεται πονεῖν ὥστε πολεμεῖν, ἔξδον δὲ χρήματα ἔχειν ἀκινδύνως, αἴρεῖται πολεμῶν μείονα ταῦτα ποιεῖν. Ἐκείνος δέ, ὥσπερ εἰς παιδικὰ

ἢ εἰς ἄλλην τινὰ ἡδονὴν, ἥθελε δαπανᾶν εἰς πόλεμον· οὕτω μὲν φιλοπόλεμος ἦν. 7. Πολεμικὸς δὲ αὖτη ἐδόκει εἶναι, ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν. 8. Καὶ ἀρχικὸς δ' ἐλέγετο εἶναι, ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου, οἷον κἀκεῖνος εἰχεν. Ἰκανὸς μὲν γάρ, ὡς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἔξει ἡ στρατιὰ αὐτῷ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα. Ἰκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν, ὡς πειστέον εἶη Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὄραν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαζε τε ἀεὶ ἴσχυρῶς, καὶ δργῇ ἐνίστε, ὡς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμῃ δὲ ἐκόλαζεν· ἀκολάστον γὰρ στρατεύματος οὐδὲν ἥγειτο ὄφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ἢ φίλων ἀφέξεσθαι, ἢ ἀπροφασίστως λέναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἥθελον αὐτοῦ ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἥροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι, καὶ τὸ χαλεπὸν ἐφράμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον, καὶ οὐκέτι χαλεπόν, ἔφαίνετο. 12. "Οτε δ' ἔξω τοῦ δεινοῦ γένοιντο, καὶ ἔξειη πρὸς ἄλλους ἄρχομένους ἀπιέναι, πολλὸι αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἰχεν, ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ ὡμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φιλίᾳ μὲν καὶ εὔνοίᾳ ἐπομένους οὐδέποτε εἶχεν· οἵτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι, ἢ ὑπὸ τοῦ δεῖσθαι, ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι, παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρῆτο. 14. Ἐπεὶ δὲ ἥρξαντο νικᾶν ξὺν αὐτῷ τοὺς πολεμίους, ἥδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἐκείνουν τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει.

15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἀλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἡν δέ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιώτιος εὐθὺς μέν, μειράκιον ὥν, ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἰκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργίᾳ ἀργύριον τῷ Λεοντίνῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἰκανὸς ἥδη νομίσας εἶναι καὶ ἄρχειν, καί, φίλος ὧν τοῖς πρώτοις, μὴ ἡττᾶσθαι εὐεργετῶν, ἥλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ὥστο κτῆσεσθαι ἐκ τούτων ὄνομα μέγα, καὶ δύναμιν μεγάλην, καὶ χρήματα πολλά. 18. Τοσούτων δ' ἐπιθυμῶν, σφόδρα ἐνδῆλον αὖτις τοῦτο είχεν, ὅτι τούτων οὐδὲν ἄνθελοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ὥστο δεῖν τούτων τυγχάνειν, ἀνευ δὲ τούτων μή. 19. Ἀρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὕτω αἰδῶ τοῖς στρατιώταις ἔαντον οὔτε φόβον ἰκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας, ἢ οἱ ἀρχόμενοι ἐκεῖνον· καὶ φοβούμενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, ἢ οἱ στρατιώται τὸ ἀπιστεῖν ἐκείνῳ. 20. Ωιετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν, τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοί τε κάγαθοὶ τῶν συνόντων εὔνοι ἥσαν, οἱ δὲ ἀδικοὶ ἐπεβούλευον ὡς εὑμεταχειρίστῳ ὄντι. "Οτε δὲ ἀπέθυησκεν ἦν ἐτῶν ὡς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἴσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι, ὧν ἐπιθυμοίη, συντομωτάτην ὥστο ὀδὸν εἶναι διὰ τοῦ ἐπιορκεῖν τε, καὶ ψεύδεσθαι, καὶ ἐξαπατᾶν· τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἥλιθίῳ εἶναι. 23. Στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἐνδῆλος ἐγίγνετο ἐπιθουλεύων. Καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν

δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· (χαλεπὸν γὰρ ὕετο εἶναι τὰ τῶν φυλαττομένων λαμβάνειν·) τὰ δὲ τῶν φίλων μόνος ὕετο εἰδεναι ῥᾶστον δν ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὐ ώπλισμένους ἐφοβεῖτο, τοῖς δ' ὄσίοις καὶ ἀληθειαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι. 26. "Ωςπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ, καὶ ἀληθείᾳ, καὶ δικαιότητι, οὕτω Μένων ἡγάλλετο τῷ ἔξαπατῶν δύνασθαι, τῷ πλάσασθαι φευδῆ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανούργον τῶν ἀπαιδεύτων ἀεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλίᾳ, διαβάλλων τοὺς πρώτους, τούτους ὕετο δεῖν κτήσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου, ἐπιδεικνύμενος ὅτι πλεῖστα δύναιτο καὶ ἐθέλοι ἀν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὁπότε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ φεύδεσθαι, ἢ δὲ πάντες ἵσασι τάδ' ἐστί. Παρὰ Ἀριστίππῳ μέν, ἔτι ὠραῖος ὡν, στρατηγεῖν διεπράξατο τῶν ξένων· Ἀριαίῳ δέ, βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἥδετο, οἰκειότατος ἔτι ὠραῖος ὡν ἐγένετο· αὐτὸς δὲ παιδικὰ εἶχε Θαρύπαν, ἀγένειος ὡν γενειῶντα. 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλέα ξὺν Κύρῳ, ταῦτα πεποιηκάς οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὡςπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτιμθέντες τὰς κεφαλάς, (ὅςπερ τάχιστος θάνατος δοκεῖ εἶναι,) ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτόν, ὡς πονηρός, λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκάς, καὶ Σωκράτης ὁ Ἀχαιός, καὶ τούτω ἀπεθανέτην. Τούτων δὲ οὐθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα, οὐτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. Ἡστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

XENOPHON'S ANABASIS.

BOOK III.

CHAPTER I.

THE dejected state of the Greeks. Xenophon, an Athenian, attempts to rouse them to some efforts, and at last succeeds in assembling the surviving generals and captains, whom he persuades to elect new commanders in place of those who have been cut off. This is accordingly done, and Xenophon himself is elected with others.

1. "Οσα μὲν δή, ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου, οἱ Ἐλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κῦρος ἐτελεύτησεν, ἐγένετο, ἀπίοντων τῶν Ἐλλήνων σὺν Τισσαφέρνει, ἐν ταῖς σπουδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημμένοι ἦσαν, καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἐλληνες, ἐννοούμενοι μέν, ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ πόλεις πολέμιαι Ἠσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπεῖχον δὲ τῆς Ἐλλάδος οὐ μεῖον ἦ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἰκαδε ὁδοῦ, προϋδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι Ἠσαν, οὐδὲ ἱππέα οὐδένα σύμμαχον ἔχοντες· ᾧστε εὔδηλον ἦν, ὅτι νικῶντες μὲν οὐδένα ἄν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἄν λειφθείη. 3. Ταῦτα ἐννοούμενοι, καὶ ἀθύμως ἔχοντες, ὀλίγοι μὲν αὐτῶν εἰς τὴν ἑσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκανσαν, ἐπὶ δὲ τὰ ὅπλα πολλοὶ οὐκ ἥλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἔκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν,

παίδων, οὓς οὐποτ' ἐνόμιζον ἔτι ὄφεσθαι. Οὗτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

4. Ἡν δέ τις ἐν τῷ στρατιῷ Ξενοφῶν Ἀθηναῖος, δῆς οὔτε στρατηγός, οὔτε λοχαγός, οὔτε στρατιώτης ὁν, συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἴκοθεν, ξένος ὁν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, δὲν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. Ο μέντοι Ξενοφῶν, ἀναγνοὺς τὴν ἐπιστολήν, ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Καὶ ὁ Σωκράτης, ὑποπτεύσας μή τι πρὸς τῆς πόλεως οἱ ἐπαίτιον εἶη Κύρῳ φίλον γενέσθαι, δτι ἐδόκει ὁ Κῦρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι, συμβουλεύει τῷ Ξενοφῶντι, ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω, τίνι ἀν θεῶν θύων καὶ εὐχόμενος κάλλιστα καὶ ἄριστα ἐλθοι τὴν ὁδόν, ἦν ἐπινοεῖ, καὶ καλῶς πράξας σωθείη. Καὶ ἀνεῖλεν αὐτῷ δὲ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἥλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. 'Ο δ' ἀκούσας ἤτιατο αὐτόν, δτι οὐ τοῦτο πρῶτον ἥρωτα, πότερον λῶν εἴη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ', αὐτὸς κρίνας ἵτεον εἶναι, τοῦτ' ἐπινθάνετο, ὅπως ἀν κάλλιστα πορευθείη. 'Ἐπεὶ μέντοι οὕτως ἥρου, ταῦτ', ἔφη, χρὴ ποιεῖν ὅσα δ θεὸς ἐκέλευσεν. 8. Ο μὲν δὴ Ξενοφῶν οὕτω, θυσάμενος οἷς ἀνεῖλεν ὁ θεός, ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κῦρον, μέλλοντας ἥδη ὄρμᾶν τὴν ἄνω ὁδόν, καὶ συνεστάθη Κύρῳ. 9. Προθυμουμένον δὲ τοῦ Προξένου, καὶ δὲ Κῦρος συμπρούθυμεῖτο μεῖναι αὐτόν. Εἶπε δὲ δτι, ἐπειδὰν τάχιστα ἡ στρατεία λῆξῃ, εὐθὺς ἀποπέμψειν αὐτόν. 'Ελέγετο δὲ δ στόλος εἶναι εἰς Πισίδας:

10. Ἐστρατεύετο μὲν δή οὕτως ἐξαπατηθείς· οὐχ ὑπὸ Προξένου, (οὐ γάρ ἥδει τὴν ἐπὶ βασιλέα ὄρμήν, οὐδὲ ἄλλος οὔδεις τῶν Ἑλλήνων πλὴν Κλεάρχου·) ἐπεὶ μέντοι εἰς Κιλικίαν ἥλθον, σαφὲς πᾶσιν ἥδη ἐδόκει εἶναι δτι δ στόλος εἴη ἐπὶ βασιλέα. Φοβούμενοι δὲ τὴν ὁδόν, καὶ ἄκοντες

δημως οι πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὡν εἰς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δὲ ἀπορίᾳ ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις, καὶ οὐκ ἐδύνατο καθεύδειν· μικρὸν δ' ὑπνον λαχών εἶδεν ὅναρ. Ἔδοξεν αὐτῷ, βροντῆς γενομένης, σκηπτὸς πεσεῖν εἰς τὴν πατρῶαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὅναρ πῆ μὲν ἔκρινεν ἀγαθόν, (ὅτι, ἐν πόνοις ὡν καὶ κινδύνοις, φῶς μέγα ἐκ Διὸς ἰδεῖν ἐδοξε·) πῆ δὲ καὶ ἐφοβεῖτο, (ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὅναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ πῦρ,) μὴ οὐ δύναιτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἴργοιτο πάντοθεν ὑπό τινων ἀποριῶν.

13. Ὁποῖόν τι μέντοι ἐστὶ τὸ τοιοῦτον ὅναρ ἰδεῖν, ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὅναρ. Γίγνεται γὰρ τάδε. Εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· τί κατάκειμαι; ή δὲ νῦν προβαίνει· ἄμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν. Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας, πάντα δὲ τὰ δεινότατα παθόντας, ὑθριζομένους ἀποθανεῖν; 14. Ὁπως δ' ἀμυνούμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὡςπερ ἔξὸν ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προεδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίοις. 15. Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένους πρῶτον λοχαγούς. Ἐπεὶ δὲ συνῆλθον, ἔλεξεν, Ἐγώ, ὡ ἄνδρες λοχαγοί, οὕτε καθεύδειν δύναμαι, (ὡςπερ οἷμαι οὐδὲ ὑμεῖς,) οὕτε κατακεῖσθαι ἔτι, ὅρῶν ἐν οἷοις ἐσμέν. 16. Οἱ μὲν γὰρ πολέμοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν, πρὶν ἐνόμισαν καλῶς τὰ ἑαυτῶν παρασκευάσασθαι· ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται, ὅπως ὡς κάλλιστα ἄγωνιούμεθα. 17. Καὶ μὴν εἰ ὑφησόμεθα, καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; δις καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρίου ἀδελφοῦ, καὶ τεθνηκότος ἥδη, ἀποτεμῶν τὴν

κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἵς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτόν, ὡς δοῦλον ἀντὶ βασιλέως ποιήσοντες, καὶ ἀποκτενοῦντες, εἰ δυναίμεθα, τί ἀν οἰόμεθα παθεῖν; 18. Ἐρ' οὐκ ἀν ἐπὶ πᾶν ἔλθοι, ὡς, ἡμᾶς τὰ ἔσχατα αἰκισάμενος, πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦσαι ποτε ἐπ' αὐτόν; Ἀλλ' ὅπως τοι μὴ ἐπ' ἔκείνῳ γενησόμεθα πάντα ποιητέον.

19. Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἡσαν, οὕποτε ἐπανόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὸν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσην μὲν χώραν καὶ οἴαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ, ἐσθῆτα δέ. 20. Τὰ δ' αὐτὰ στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετείη, εἰ μὴ πριαίμεθα, ὅτου δ' ὡνησόμεθα ἥδειν ἔτι ὀλίγονς ἔχοντας, ἄλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια ἡ ὠνομάνενος ὄρκους ἥδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνίστε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἔκεινοι ἔλυσαν τὰς σπονδάς, λελύσθαι μοὶ δοκεῖ καὶ ἡ ἔκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποφία. Ἐν μέσῳ γάρ ἥδη κεῖται ταῦτα τὰ ἀγαθά, ἄθλα, ὁπότεροι ἀν ἡμῶν ἄνδρες ἀμείνονες ὡσιν· ἀγωνιθέται δ' οἱ θεοί εἰσιν, οἱ σὸν ἡμῖν, ὡς τὸ εἰκός, ἔσονται.

22. Οὗτοι μὲν γάρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δέ, πολλὰ δρῶντες ἀγαθά, στερρῶς αὐτῶν ἀπειχόμεθα, διὰ τοὺς τῶν θεῶν ὄρκους· ὥστε ἔξειναί μοι δοκεῖ ἵεναι ἐπὶ τὸν ἀγῶνα πολὺν σὸν φρονήματι μείζονι ἢ τούτοις. 23. Ἔτι δ' ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχη, καὶ θάλπη, καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὸν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἦν οἱ θεοί, ὥσπερ τὸ πρόσθεν, νίκην ἡμῖν διδῶσιν. 24. Ἀλλ', ἵσως γάρ καὶ ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν, παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἄλλ' ἡμεῖς ἀρξωμεν τοῦ ἔξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετήν. Φάνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. Κάγω δέ, εἰ μὲν

νύμεις ἐθέλετε ἔξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι νῦν βούλομαι· εἰ δὲ νύμεις τάττετε με ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.

26. 'Ο μὲν ταῦτ' ἔλεξεν· οἱ δὲ λοχαγοί, ἀκούσαντες ταῦτα, ἡγεῖσθαι ἐκέλευνον πάντες· πλὴν Ἀπολλωνίδης τις ἦν, Βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν, ὅτι φλυαροίη ὅστις λέγει ἄλλως πως σωτηρίας ἀν τυχεῖν, ἢ βασιλέα πείσας, εἰ δύναιτο· καὶ ἄμα ἥρχετο λέγειν τὰς ἀπορίας.

27. 'Ο μέντοι Ξενοφῶν, μεταξὺ ὑπολαβών, ἔλεξεν ὡδε. 'Ω θαυμασιώτατε ἄνθρωπε, σὺ δέ γε οὐδὲ ὄρῶν γιγνώσκεις, οὐδὲ ἀκούων μέμνησαι. 'Ἐν ταύτῳ γε μέντοι ἥσθα τούτους, ὅτε βασιλεύς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ, πέμπων ἐκέλευε παραδιδόναι τὰ ὅπλα.

28. 'Ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἔξοπλισάμενοι, ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ ἐποίησε, πρέσβεις πέμπων, καὶ σπονδὰς αἰτῶν, καὶ παρέχων τὰ ἐπιτήδεια, ἔχτε σπονδῶν ἔτυχεν;

29. 'Ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοί, ὥςπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἀνευ ὅπλων ἥλθον, πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ὑβριζόμενοι, οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ' οἷμαι ἐρῶντες τούτου;

"Α σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνασθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας;

30. 'Εμοὶ δέ, ω ἄνδρες, δοκεῖ τὸν ἄνθρωπον τοῦτον μήτε προσίεσθαι εἰς ταύτῳ ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν, σκεύη ἀναθέντας, ώς τοιούτῳ χρῆσθαι. Οὗτος γάρ καὶ τὴν πατρίδα καταισχύνει, καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι, "Ἑλλην ὡν, τοιοῦτος ἐστιν.

31. 'Εντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· 'Αλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδέν, οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἰδον, ὥςπερ Λυδόν, ἀμφότερα τὰ ὡτα τετρυπημένον. Καὶ εἶχεν οὕτως.

32. Τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ ἄλλοι, παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρατηγὸς σῶος εἴη, τὸν στρατηγὸν παρεκάλουν· ὅπόθεν δὲ οὐχοίτο, τὸν ὑποστρατηγόν· ὅπου

δ' αὐλοχαγὸς σῶος εἴη, τὸν λοχαγόν. 33. Ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. "Οτε δὲ ταῦτα ἦν σχεδὸν μέσαι ἤσαν νύκτες. 34. Ἐνταῦθα Ἱερώνυμος Ἡλεῖος, πρεσβύτατος ὡν τῶν Προξένου λοχαγῶν, ἥρχετο λέγειν ὡδε. Ἡμῖν, ὡ ἄνδρες στρατηγοὶ καὶ λοχαγοί, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν, καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευταίμεθα εἴ τι δυναίμεθα ἀγαθόν. Λέξον δ', ἔφη, καὶ σύ, ὡ Ξενοφῶν, ἀπερ καὶ πρὸς ὑμᾶς.

35. Ἐκ τούτου λέγει τάδε Ξενοφῶν. Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, ὅτι βασιλεὺς καὶ Τισσαφέρνης, οὓς μὲν ἐδυνήθησαν, συνειλήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπειθεύλεύσονται, ως, ἦν δύνωνται, ἀπολέσωσιν. Ἡμῖν δέ γε οἷμαι πάντα ποιητέα, ως μῆποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἦν δυνώμεθα, ἐκεῖνοι ἐφ' ἡμῖν. 36. Εὖ τοίνυν ἐπίστασθε, ὅτι ὑμεῖς, τοσοῦτοι ὄντες ὅσοι νῦν συνεληλύθατε, μέγιστον ἔχετε καιρόν. Οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπονται, καν μὲν ὑμᾶς ὁρῶσιν ἀθύμους, πάντες κακοὶ ἔσονται· Εἰ δὲ ὑμεῖς αὐτοί τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους, καὶ τοὺς ἄλλον παρακαλεῖτε, εὖ ἵστε, ὅτι ἔφονται ὑμῖν, καὶ πειράσονται μιμεῖσθαι. 37. Ἰσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων. Ὅμεις γάρ ἐστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· Καὶ, ὅτε εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός ἐστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνοντας τε τοῦ πλήθους εἶναι, καὶ προθουλεύειν τούτων καὶ προπονεῖν, ἦν πον δέη. 38. Καὶ νῦν πρῶτον μὲν οἴομαι ἀν ὑμᾶς μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε, ὅπως ἀντὶ τῶν ἀπολωλότων ως τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. "Ανευ γὰρ ἀρχόντων οὐδὲν ἀν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ως μὲν συνελόντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἥδη ἀπολώλεκεν.

39. Ἐπειδὰν δὲ καταστήσησθε τοὺς ἄρχοντας, ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρ- σύνητε, οἷμαι ἀν ὑμᾶς πάνν ἐν καιρῷ ποιῆσαι. 40. Νῦν μὲν γὰρ ἵσως καὶ ὑμεῖς αἰσθάνεσθε, ὡς ἀθύμως μὲν ἥλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὕστε, οὕτω γ' ἔχόντων, οὐκ οἶδα ὅ τι ἀν τις χρήσαιτο αὐτοῖς, εἴτε νυκτὸς δέοι τι εἴτε καὶ ἡμέρας. 41. "Ην δέ τις αὐτῶν τρέψῃ τὰς γυνώμας, ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται, ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. 42. Ἐπί- στασθε γὰρ δὴ, ὅτι οὔτε πλῆθος ἔστιν οὔτε ἴσχὺς ἡ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα· ἀλλ' ὅπότεροι ἄν, σὺν τοῖς θεοῖς, ταῖς ψυχαῖς ἐρρωμενέστεροι ἰωσιν ἐπὶ τοὺς πολεμ- ούς, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐδέχονται. 43. Ἐντεθύμημαι δ' ἔγωγε, ω ἄνδρες, καὶ τοῦτο, ὅτι, ὅποσοι μὲν μαστεύοντις ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνή- σκουσιν· ὅποσοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀπο- θνήσκειν ἀγωνίζονται, τούτους δρῶ μᾶλλον πως εἰς τὸ γῆρας ἀφικνουμένους, καί, ἔως ἀν ζῶσιν, εὐδαιμονέστερον διάγοντας. 44. "Α καὶ ἡμᾶς δεῖ νῦν καταμαθόντας, (ἐν τοιούτῳ γὰρ καιρῷ ἐσμέν,) αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι, καὶ τοὺς ἄλλους παρακαλεῖν. 'Ο μὲν ταῦτ' εἰπὼν ἐπαύσατο.

45. Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· 'Αλλὰ πρόσθεν μέν, ω Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον, ὅσον ἥκουνον 'Αθηναῖον εἶναι· νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οὓς λέγ- εις τε καὶ πράττεις, καὶ βουλοίμην ἀν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἀν εἴη τὸ ἀγαθόν. 46. Καὶ νῦν, ἔφη, μὴ μέλλωμεν, ω ἄνδρες, ἀλλ' ἀπελθόντες ἥδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἥκετε εἰς τὸ μέσον τοῦ στρατοπέδου, καὶ τοὺς αἱρεθέντας ἀγετε· ἔπειτα ἐκεῖ συγ- καλοῦμεν τοὺς ἄλλους στρατιώτας. Παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κῆρυξ. 47. Καὶ ἄμα ταῦτ' εἰπὼν ἀνέστη, ὡς μὴ μέλλοιτο, ἀλλὰ περαίνοιτο τὰ δέοντα. 'Εκ τούτου

ἥρεθισαν ἄρχοντες, ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιός, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ὀρχομένιος, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιός, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

CHAPTER II.

At a council held by the new generals, after speeches from Cheirisophus, Cleanor, and Xenophon, the order of march is determined, and their duties are assigned to each commander.

1. Ἐπεὶ δὲ ἥρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε, καὶ εἰς τὸ μέσον ἥκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς, προφύλακας καταστήσαντας, συγκαλεῖν τὸν στρατιώτας. Ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνηλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος, καὶ ἔλεξεν ὡδε. 2. Ὡ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὅπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα, καὶ λοχαγῶν, καὶ στρατιωτῶν· πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον, οἱ πρόσθεν σύμμαχοι ὅντες, προδεδώκασιν ἡμᾶς· 3. Ὁμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθούς τε ἐλθεῖν, καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως, ἦν μὲν δυνώμεθα, καλῶς νικῶντες σωζώμεθα· εἰ δὲ μῆ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. Οἴομαι γάρ ἀν ἡμᾶς τοιαῦτα παθεῖν, οὐα τὸν ἔχθροντος οἱ θεοὶ ποιήσειαν. 4. Ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὡδε· Ἄλλ' ὄρατε μέν, ω ἄνδρες, τὴν βασιλέως ἐπιορκίαν καὶ ἀσέβειαν, ὄρατε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις, λέγων ως γείτων τε εἴη τῆς Ἑλλάδος, καὶ περὶ πλείστου ἀν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς διμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τὸν στρατηγούς, καὶ οὐδὲ Δία ξένιον ἥδεσθη, ἀλλά, Κλεάρχῳ καὶ διμοτράπεζος γενόμενος, αὐτοῖς τούτοις ἐξαπατήσας τὸν ἄνδρας ἀπολώλεκεν. 5. Ἀριαῖος δέ, δην ἡμεῖς ἥθελομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάθομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος, οὕτε τὸν θεοὺς δείσας,

οῦτε Κύρου τεθυηκότα αἰδεσθείς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος, νῦν πρὸς τοὺς ἐκείνους ἔχθιστους ἀποστάς, ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειρᾶται. 6. Ἐλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ, ταῦτα δρῶντας, μήποτε ἔξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλά, μαχομένους ὡς ἀν δυνώμεθα κράτιστα, τοῦτο ὃ τι ἀν δοκῇ τοῖς θεοῖς πάσχειν.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται, ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾶν πρέπειν, εἴτε τελευτᾶν δέοι, δρθῶς ἔχειν, τῶν καλλίστων ἑαυτὸν ἀξιώσαντα, ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἥρχετο ὁδε. 8. Τὴν μὲν τῶν βαρβάρων ἐπιορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. Εἰ μὲν οὖν βουλεύομεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, δρῶντας καὶ τοὺς στρατηγούς, οἱ διὰ πίστεως αὐτοῖς ἑαυτὸν ἐνεχείρισαν, οἴα πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς, καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσὶ σωτηρίας. 9. Τοῦτο δὲ λέγοντος αὐτοῦ, πτάρνυται τις· ἀκούσαντες δ' οἱ στρατιῶται πάντες μιᾶς ὄρμῃ προσεκύνησαν τὸν θεόν· καὶ Ξενοφῶν εἶπε· Δοκεῖ μοι, ὡς ἀνδρες, ἐπεὶ, περὶ σωτηρίας ἡμῶν λεγόντων, οἰωνὸς τοῦ Διὸς τοῦ Σωτῆρος ἐφάνη, εὔξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια, ὅπου ἀν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. Καὶ ὅτῳ δοκεῖ ταῦτ', ἔφη, ἀνατεινάτω τὴν χεῖρα. Καὶ ἀνέτειναν ἅπαντες. Ἐκ τούτου εὔξαντο καὶ ἐπαιάνισαν. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἥρχετο πάλιν ὥδε.

10. Ἐτύγχανον λέγων ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἰεν σωτηρίας. Πρῶτον μὲν γάρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἱ δὲ πολέμιοι ἐπιωρκήκασι τε, καὶ τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκασιν. Οὕτω δ' ἔχόντων, εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους είναι τοὺς θεούς, ἡμῖν

δὲ συμμάχους, οἵπερ ἵκανοί εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν, καὶ τούς μικρούς, κὰν ἐν δεινοῖς ὡσι, σώζειν εὐπετῶς, ὅταν βούλωνται. 11. Ἐπειτα δέ, (ἀναμνήσω γάρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι, σώζονται τε σὸν τοῖς θεοῖς καὶ ἐκ πάννυ δεινῶν οἱ ἀγαθοί·) ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὸν αὐτοῖς παμπληθεῖ στόλῳ, ὡς ἀφανιούντων αὐτὰς τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς. 12. Καὶ εὐξάμενοι τῇ Ἀρτέμιδι, ὁπόσους ἀν κατακάνοιεν τῶν πολεμίων, τοσαύτας χιμαίρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἵκανὰς εὑρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν· καὶ ἔτι καὶ νῦν ἀποθύουσιν. 13. Ἐπειτα ὅτε Σέρξης ὕστερον, ἀγείρας τὴν ἀναρίθμητον στρατιάν, ἥλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὡν ἔστι μὲν τεκμήρια ὅρāν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. Τοιούτων μέν ἔστε προγόνων. 14. Οὐ μὲν δὴ τοῦτό γε ἐρῶ, ὡς ὑμεῖς καταισχύνετε αὐτούς· Ἄλλος οὖπω πολλαὶ ἡμέραι, ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις, πολλαπλασίους ὑμῶν αὐτῶν ἐνικάτε σὸν τοῖς θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δέ, ὁπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγών ἔστι, πολὺ δῆπον ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. 16. Ἄλλὰ μὴν καὶ θαρράλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἀπειροὶ ὄντες αὐτῶν, τό τε πλῆθος ἀμετρον ὅρῶντες, ὅμως ἐτολμήσατε σὸν τῷ πατρίῳ φρονήματι ἴέναι εἰς αὐτούς· νῦν δέ, ὁπότε καὶ πεῖραν ἥδη ἔχετε αὐτῶν, ὅτι θέλοντει, καὶ πολλαπλάσιοι ὄντες, μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβεῖσθαι; 17. Μηδὲ μέντοι τοῦτο μείον δοξῆτε ἔχειν, εἰ οἱ Κυρεῖοι, πρόσθεν σὸν ἡμῖν τατόμενοι, νῦν ἀφεστήκασιν. Ἐτι γὰρ οὗτοι κακίονές εἰσι

τῶν ὑφ' ἡμῶν ἡττημένων. Ἐφενγον γοῦν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. Τοὺς δὲ θέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταττομένους, ἢ ἐν τῇ ἡμετέρᾳ τάξει, ὅραν. 18. Εἰ δέ τις ὑμῶν ἀθυμεῖ, ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρεισιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὃ τι ἀν ἐν ταῖς μάχαις γίγνηται. 19. Οὐκ οὖν τῶν γε ἵππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρον ὀχήματός ἐσμεν; οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται, φοβούμενοι οὐχ ἡμᾶς μόνον ἄλλα καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν ἦν τις προσίη, πολὺ δὲ μᾶλλον ὅτου ἀν βουλώμεθα τενχόμεθα. Ἐνὶ δὲ μόνῳ προέχουσιν οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν. 20. Εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ὑμῖν Τισσαφέρνης ἡγήσεται, οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβούλεύων ἡμῖν φανερός ἐστιν, ἢ οὓς ἀν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι κελεύωμεν, οἱ εἴσονται ὅτι, ἦν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἀμαρτάνονται. 21. Τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς, ἡς οὗτοι παρεῖχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἥνπερ κρατῶμεν, μέτρῳ χρωμένους ὅπόσῳ ἀν ἔκαστος βούληται. 22. Εἰ δὲ ταῦτα μὲν γιγνώσκετε ὅτι κρείττονα, τοὺς δὲ ποταμοὺς ἀπορον νομίζετε εἶναι, καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοί, εἰ καὶ πρόσω τῶν πηγῶν ἀποροι ὡσι, προϊοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίγνονται, οὐδὲ τὸ γόνυ βρέχοντες. 23. Εἰ δὲ μήθ' οἱ ποταμοὶ διοίσουσιν, ἡγεμών τε μηδεὶς ἡμῖν φανεῖται, οὐδ' ὡς ἡμῖν γε ἀθυμητέον. Ἐπιστάμεθα γὰρ Μνσούς, οὓς οὐκ ἀν ἡμῶν φαίημεν βελτίους εἶναι, οἵ, βασιλέως ἄκοντος, ἐν τῇ βασιλέως χώρᾳ

πολλάς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν· ἐπιστάμεθα δὲ Πισίδας ὡςαύτως· Λυκάονας δὲ καὶ αὐτοὶ εἴδομεν, ὅτι ἐν τοῖς πεδίοις τὰ ἔρυμνὰ καταλαβόντες τὴν τούτου χώραν καρποῦνται. 24. Καὶ ἡμᾶς δ' ἀν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὥρμημένους, ἀλλὰ κατασκευάζεσθαι ως αὐτοῦ πον οἰκήσοντας. Οἶδα γὰρ ὅτι καὶ Μυσοῖς Βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἀν δοίη, πολλοὺς δ' ἀν δύμηρονς τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειε γ' ἀν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπιέναι. Καὶ ἡμῖν γ' ἀν οἵδ' ὅτι τριχάσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. 25. Ἀλλὰ γὰρ δέδοικα, μή, ἀν ἄπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις δύμιλεῖν, μή, ὕσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. 26. Δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι, πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι, καὶ ἐπιδεῖξαι τοῖς "Ἑλλησιν ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν οἴκοι σκληρῶς ἐκεῖ πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους ὄραν. Ἀλλὰ γάρ, ω ἄνδρες, πάντα ταῦτα τάγαθὰ δῆλον ὅτι τῶν κρατούντων ἐστί. 27. Τοῦτο δὴ δεῖ λέγειν, πῶς ἀν πορειούμεθά τε ως ἀσφαλέστατα, καί, εἰ μάχεσθαι δέοι, ως κράτιστα μαχοίμεθα. Πρῶτον μὲν τοίνυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἢς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῷ, ἀλλὰ πορευώμεθα ὅπῃ ἀν τῇ στρατιᾷ συμφέρῃ· ἐπειτα καὶ τὰς σκηνὰς συγκατακαῦσαι. Αὗται γὰρ αὐτὸχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὐτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. 28. "Ετι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου ἔνεκεν, ἡ σίτων, ἡ ποτῶν ἔχομεν, ἵνα ως πλεῖστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὀσιν, ως ἐλάχιστοι δὲ σκευοφορῶσι. Κρατουμένων μὲν γὰρ ἐπιστάσθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν. 29. Λοιπόν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι. 'Οράτε γὰρ καὶ τοὺς πολεμί-

ονς, ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζοντες, ὅντων μὲν τῶν ἀρχόντων, καὶ ἡμῶν πειθομένων, ἵκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἀρχοντας ἀναρχία ἀν καὶ ἀταξίᾳ ἐνόμιζον ἡμᾶς ἀπολέσθαι. 30. Δεῖ οὖν πολὺ μὲν τοὺς ἀρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἀρχονσι νῦν ἢ πρόσθεν. 31. "Ἡν δέ τις ἀπειθῇ, ἣν ψηφίσησθε τὸν ἀεὶ ὑμῶν ἐντυγχάνοντα σὸν τῷ ἀρχοντι κολάζειν, οὕτως οἱ πολέμοι πλεῖστον ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὅφονται ἀνθ' ἐνὸς Κλεάρχονς, τοὺς οὐδενὶ ἐπιτρέψοντας κακῷ εἶναι. 32. 'Αλλὰ γὰρ καὶ περαίνειν ἥδη ὥρα· ἵσως γὰρ οἱ πολέμοι αὐτίκα παρέσονται. "Οτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται. Εἰ δέ τι ἄλλο βέλτιον ἢ ταύτῃ, τολμάτω καὶ ὁ ἴδιωτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· 'Αλλ' εὶ μέν τινος ἄλλου δεῖ πρὸς τούτους, οἵς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἀ δὲ νῦν εἴρηκε, δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτῳ τὴν χεῖρα. 'Ανέτειναν ἄπαντες. 34. 'Αναστὰς δὲ πάλιν εἶπε Ξενοφῶν, 'Ω ἄνδρες, ἀκούσατε ὡν προεδεῖν δοκεῖ μοι. Δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλάς, οὐ πλεῖστον εἴκοσι σταδίων ἀπεχούσας. 35. Οὐκ ἀν οὖν θαυμάζοιμι, εὶ οἱ πολέμοι, ὥςπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσί τε καὶ δάκνουσιν, ἣν δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εὶ καὶ αὐτοὶ ἡμῖν ἀπιοῦσιν ἐπακολουθοῖεν. 36. "Ισως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκενοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ εἴη. Εἰ οὖν νῦν ἀποδειχθείη, τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου, καὶ τὰ πρόσθεν κοσμεῖν, καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἄν, ὅπότε οἱ

πολέμιοι ἔλθοιεν, βουλεύεσθαι ἡμᾶς δέοι, ἀλλὰ χρώμεθ' ἀν εὐθὺς τοῖς τεταγμένοις. 37. Εἰ μὲν οὖν ἄλλος τις βέλτιον ὄρᾳ, ἄλλως ἐχέτω· Εἰ δὲ μή, Χειρίσοφος μὲν ἡγείσθω, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστι· τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγοὶ ἐπιμελείσθων· ὅπισθο φυλακῶμεν δ' ἡμεῖς οἱ νεώτεροι, ἐγὼ τε καὶ Τιμασίων, τὸ νῦν εἶναι. 38. Τὸ δὲ λοιπόν, πειρώμενοι ταῦτης τῆς τάξεως, βουλευσόμεθα ὃ τι ἀν ἀεὶ κράτιστον δοκῇ εἶναι. Εἰ δέ τις ἄλλο ὄρᾳ βέλτιον, λεξάτω. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· "Οτῷ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα· Ἔδοξε ταῦτα. 39. Νῦν τοίνυν, ἔφη, ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα· καὶ ὅστις τε ὁ μῶν τοὺς οἰκείους ἐπιθυμεῖ ἴδεῖν, μεμνήσθω ἀνήρ ἀγαθὸς εἶναι· οὐ γάρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γάρ νικώντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστί· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γάρ νικώντων ἐστι καὶ τὰ ἑαυτῶν σώζειν, καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

CHAPTER III.

BEFORE the Greeks begin their march, Mithradates, a former friend of Cyrus, comes, and endeavors to gain their confidence; but they resolve to accept no terms from the King. After having crossed the River Zapatas, they are attacked by the same Mithradates, and suffer great annoyance from the slingers and horse of the enemy. Xenophon pursues them from the rear, but to no effect; and subsequently recommends, in council, the formation of a body of slingers and a troop of horse; which is accordingly done.

1. Τούτων λεχθέντων ἀνέστησαν, καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς· τῶν δὲ περιττῶν, ὅτου μὲν δέοιτό τις, μετεδίδοσαν ἄλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. Ταῦτα ποιήσαντες ἡριστοποιοῦντο. Ἀριστοποιούμένων δὲ αὐτῶν ἔρχεται Μιθραδάτης σὺν ἵππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὡδε. 2. Ἐγώ, ὦ ἄνδρες Ἑλληνες, καὶ

Κύρω πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὔνους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. Εἰ οὖν ὄρῳην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἀν πρὸς ὑμᾶς, καὶ τοὺς θεράποντας πάντας ἔχων. Λέξατε οὖν πρός με τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὔνουν καὶ βουλόμενον κοινῆ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. 3. Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ μέν τις ἐᾶ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἀν δυνώμεθα ἀσινέστατα· ἦν δέ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύη, διαπολεμεῖν τούτῳ ὡς ἀν δυνώμεθα κράτιστα. 4. Ἐκ τούτου ἐπειρᾶτο Μιθραδάτης διδάσκειν, ὡς ἅπορον εἴη, βασιλέως ἄκοντος, σωθῆναι. Ἔνθα δὴ ἐγιγνώσκετο ὅτι ὑπόπεμπτος εἴη· καὶ γὰρ τῶν Τισσαφέροντος τις οἰκείων παρηκολούθει πίστεως ἔνεκα. 5. Καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι, τὸν πόλεμον ἀκήρυκτον εἶναι ἔστ' ἐν τῇ πολεμίᾳ εἰεν. Διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἔνα γε λοχαγὸν διέφθειραν, Νίκαρχον Ἀρκάδα· καὶ ὠχετο ἀπιῶν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

6. Μετὰ ταῦτα ἀριστήσαντες, καὶ διαβάντες τὸν Ζαπάταν ποταμόν, ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. Οὐ πολὺ δὲ προεληλυθότων αὐτῶν, ἐπιφαίνεται πάλιν ὁ Μιθραδάτης ἵππεας ἔχων ὡς διακοσίους, καὶ τοξότας καὶ σφενδονήτας ὡς τετρακοσίους, μάλα ἐλαφροὺς καὶ εὐζώνους· καὶ προσήγει μὲν ὡς φίλος ὃν πρὸς τοὺς Ἑλληνας. 7. Ἐπεὶ δ' ἐγγὺς ἐγένοντο, ἔξαπίνης οἱ μὲν αὐτῶν ἐτόξευον, καὶ ἵππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων, καὶ ἐτίτρωσκον. Οἱ δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποίοντες δ' οὐδέν. Οἵ τε γὰρ Κρῆτες βραχύτερα τῶν Περσῶν ἐτόξευον, καὶ ἄμα ψιλοὶ ὅντες εἴσω τῶν ὅπλων κατεκέκλειντο· οἱ τε ἀκοντισταὶ βραχύτερα ἥκοντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. 8. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν ὄπλιτῶν καὶ πελταστῶν, οἱ ἐτυχον σὺν αὐτῷ ὀπισθοφύλακοῦντες· διώκοντες δὲ οὐδένα κατελάμ-

βανον τῶν πολεμίων· 9. Οὕτε γὰρ ἵππεῖς ἥσαν τοῖς Ἑλλησιν, οὕτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν δλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν· 10. Οἱ δὲ βάρβαροι ἵππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον, εἰς τοῦ πισθεν τοξεύοντες ἀπὸ τῶν ἵππων· ὅπόσον δὲ προδιώξειαν οἱ Ἑλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει· 11. "Ωστε τῆς ἡμέρας ὄλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας. Ἐνθα δὴ πάλιν ἀθυμία ἦν. Καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἤτιῶντο, ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος, καὶ αὐτός τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν. 12. Ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι δρθῶς ἤτιῶντο, καὶ αὐτὸς τὸ ἔργον αὐτοῖς μαρτυροίη. 'Αλλ' ἐγώ, ἔφη, ἀναγκάσθην διώκειν, ἐπειδὴ ἑώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους. 13. Ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς λέγετε· κακῶς μὲν γάρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν δλίγοις ἥλθον, ὥστε βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δὲ ὡν δεόμεθα. 15. Νῦν γὰρ οἱ μὲν πολέμοι τοξεύονται καὶ σφενδονῶσιν, ὅσον οὕτε οἱ Κρῆτες ἀντιτοξεύειν δύνανται, οὕτε οἱ ἐκ χειρὸς βάλλοντες ἔξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν δλίγῳ δὲ οὐδὲν εἰ ταχὺς εἴη πεζός, πεζὸν ἀν διώκων καταλάβοι ἐκ τόξου ῥύματος. 16. Ἡμεῖς οὖν εἰ μέλλομεν τούτους εἴργειν, ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἵππεων. 'Ακούω δ' εἰναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὃν τοὺς πολλούς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. 17. Ἐκεῖναι γάρ, διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν, ἐπὶ βραχὺ ἔξικνοῦνται· οἱ δέ γε Ῥόδιοι καὶ ταῖς μολυβδίσιν ἐπίστανται χρῆσθαι. 18.

"*Ἡν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν δῶμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἔθέλοντι ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἔθέλοντι ἄλλην τινὰ ἀτέλειαν εὑρίσκωμεν, ἵσως τινὲς φανοῦνται ίκανοὶ ἡμᾶς ὠφελεῖν.* 19. *'Ορῶ δὲ καὶ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μέν τινας παρ' ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλειπμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας.* "Αν οὖν τούτους πάντας ἐκλέξαντες, σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἵππεας κατασκευάσωμεν, ἵσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσονσιν. 20. *"Εδοξε ταῦτα. Καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἵππεῖς ἐδοκιμάσθησαν τῇ ύστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν· καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυνικόπολις,* *Ἀθηναῖος.*

CHAPTER IV.

THE Greeks discover the treachery of Mithradates, and repulse an attack which he makes upon them. They reach the Tigris, and encamp at Mespila. Here they are attacked by Tissaphernes, and, after repelling him, they change the order of march. They traverse a mountainous country, continually harassed by the enemy, till at length Xenophon dislodges a body of Persians from some heights, and enables the army to descend into the plain.

1. Μείναντες δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο πρωϊαίτερον ἀναστάντες· χαράδραν γὰρ αὐτὸν ἔδει διαβῆναι, ἐφ' ἣ ἐφοδοῦντο μὴ ἐπιθοῖντο αὐτοῖς διαβαίνοντιν οἱ πολέμιοι. 2. Διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται ὁ Μιθραδάτης, ἔχων ἵππεας χιλίους, τοξότας δὲ καὶ σφενδονῆτας εἰς τετρακις χιλίους· τοσούτους γὰρ ἦτησε Τισσαφέρην, καὶ ἔλαβεν, ὑποσχόμενος, ἀν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς "Ἐλληνας, καταφρονήσας, ὅτι, ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων, ἐπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ "Ἐλληνες διαβε-

βηκότες ἀπέιχον τῆς χαράδρας ὅσον ὁκτὼ σταδίους, διέβαινε καὶ ὁ Μιθραδάτης ἔχων τὴν δύναμιν. Παρήγγελτο δέ, τῶν τε πελταστῶν οὓς ἔδει διώκειν, καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἵππεῦσιν εἵρητο θαρρόῦσι διώκειν, ὡς ἐφεψομένης ἰκανῆς δυνάμεως. 4. Ἐπεὶ δὲ ὁ Μιθραδάτης κατειλήφει, καὶ ἥδη σφενδόναι καὶ τοξεύματα ἐξικνοῦντο, ἐσήμην τοῖς Ἑλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον ὄμόσε, οἵς εἵρητο, καὶ οἱ ἵππεῖς ἥλαννον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἐφενγον ἐπὶ τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοί, καὶ τῶν ἵππεων ἐν τῇ χαράδρᾳ ζωσὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα. Τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἑλληνες ὑκίσαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἴη ὄραν.

6. Καὶ οἱ μὲν πολέμοι οὕτω πράξαντες ἀπῆλθον· οἱ δὲ Ἑλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας, ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλις ἦν ἐρήμη, μεγάλη, ὅνομα δ' αὐτῇ ἦν Λάρισσα· ὥκον δ' αὐτῇν τὸ παλαιὸν Μῆδοι. Τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὔρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὥκοδόμητο δὲ πλίνθοις κεραμίαις· κρηπὶς δ' ὑπῆν λιθίνη τὸ ὕψος εἴκοσι ποδῶν. 8. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μῆδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν, οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα ἡφάνισε, μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἐάλω. 9. Παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὔρος ἐνδὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἤσαν, ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες. 10. Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἔνα, παρασάγγας ἔξ, πρὸς τείχος ἔρημον, μέγα, πρός τε πόλει κείμενον· ὅνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτήν ποτε ὥκοντο. Ἡν δὲ ἡ μὲν κρηπὶς λίθον ξεστοῦ κογχυλιάτου, τὸ εὔρος πεντάκοντα ποδῶν, καὶ το ὕψος πεντάκοντα. 11. Ἐπὶ δὲ ταύτῃ ἐπωκοδόμητο πλίνθινον τείχος, τὸ μὲν εὔρος πεντάκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἔξ παρασάγ-

γαι. Ἐνταῦθα ἐλέγετο Μηδία γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. 12. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς, οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν, οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἐάλω.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἔνα, παρασάγγας τέτταρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὓς τε αὐτὸς ἵππεας ἥλθεν ἔχων, καὶ τὴν Ὁρόντου δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος, καὶ οὓς Κύρος ἔχων ἀνέβη βαρβάρους, καὶ οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ, πρὸς τούτοις, ὅσους βασιλεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπολυ ἐφάνη. 14. Ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἰχεν ὅπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγών ἐμβάλλειν μὲν οὐκ ἐτόλμησεν, οὐδ' ἐβούλετο διακινδυνεύειν· σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. 15. Ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν, καὶ οἱ Σκυθοτοξόται ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρός, (οὐδὲ γάρ, εἰ πάνυ προθυμοῖτο, ῥάδιον ἦν,) καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει, καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. 16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δὲ εἴποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν, ὅπόσα ἀλίσκοιτο τῶν τοξευμάτων, τοῖς Κρητί· καὶ διετέλοντι χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ιέντες μακράν. Εὑρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

18. Καὶ ταύτη μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἑλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι, μεῖον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δὲ ἐπιοῦσαν ἡμέραν ἔμειναν οἱ Ἑλληνες, καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κώμαις. Τῇ δὲ ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἴπετο ἀκροβολιζόμενος.

19. Ἔνθα δὴ οἱ Ἑλληνες ἔγνωσαν, ὅτι πλαισίουν ἴσούπλευρον πονηρὰ τάξις εἶη, πολεμίων ἐπομένων. Ἀνάγκη γάρ ἐστιν, ἦν μὲν συγκύπτη τὰ κέρατα τοῦ πλαισίου, ἢ ὁδοῦ στενωτέρας οὔσης, ἢ ὄρεων ἀναγκαζόντων, ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας, καὶ πορεύεσθαι πονήρως, ἀμα μὲν πιεζομένους, ἀμα δὲ καὶ ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη, ἀτάκτους ὅντας. 20. Ὁταν δ' αὖ διασχῆ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους, καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας, τῶν πολεμίων ἐπομένων. Καὶ ὅπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν, ἔσπενδεν ἔκαστος, βουλόμενος φθάσαι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις. 21. Ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοί, ἐποίησαν ἐξ λόχους ἀνὰ ἐκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν, καὶ ἄλλους πεντηκοντῆρας, καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορευόμενοι λοχαγοί, ὅπότε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι, τότε δὲ παρῆγον ἔξωθεν τῶν κεράτων. 22. Ὁπότε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπίμπλασαν, εἰ μὲν στενώτερον εἴη τὸ διέχον, κατὰ λόχους· εἰ δὲ πλατύτερον, κατὰ πεντηκοστῦς· εἰ δὲ πάνυ πλατύ, κατ' ἐνωμοτίας· ὥστε ἀεὶ ἔκπλεων εἶναι τὸ μέσον. 23. Εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἰ πον δέοι τι τῆς φάλαγγος, ἐπιπαρῆσαν οὐτοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας. 24. Ἡνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἰδον βασίλειόν τι, καὶ περὶ αὐτὸν κώμας πολλάς, τὴν δὲ ὅδον πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οὐκαθῆκον ἀπὸ ὄρους ὑφ' ᾧ ἦν ἡ κώμη. Καὶ εἰδον μὲν τοὺς γηλόφους ἀσμενοι οἱ Ἑλληνες, ώς εἰκός, τῶν πολεμίων ὅντων ἵππεων· 25. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλοφόν, κατέβαινον ὡς ἐπὶ τὸν ἔτερον ἀναβαίνειν. Ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι, καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρανὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων·

26. Καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων, καὶ κατέκλεισαν αὐτοὺς εἰσω τῶν ὅπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν, ἐν τῷ ὅχλῳ ὄντες, καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. 27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἔλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται, ὄπλῖται ὄντες, οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. 28. Πάλιν δέ, ὅπότε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταύτᾳ ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταύτᾳ ἐγίγνετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνοντι, δεδοικότες μὴ ἀποτμηθείησαν, καὶ ἀμφοτέρωθεν αὐτῶν γένοιντο οἱ πολέμιοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας, καὶ ἱατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

31. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετρωμένων ἔνεκα, καὶ ἄμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, καὶ κριθὰς ἵπποις συμβεβλημένας πολλάς. Ταῦτα δὲ συνενηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. Τετάρτη δ' ἡμέρα καταβαίνοντι εἰς τὸ πεδίον. 32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνῆσαι οὖν πρῶτον εἰδον κώμην, καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι, οἱ τετρωμένοι, καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὅπλα δεξάμενοι. 33. Ἐπεὶ δὲ κατεσκήνησαν, καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιῆσαν οἱ Ἔλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας ὄρμῶντας ἀλέξασθαι ἢ πορευόμενους ἐπιοῦσι τοῖς πολεμίοις μάχεσθαι. 34. Ἡνίκα δ' ἦν ἥδη δείλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε γὰρ μεῖον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἔξηκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἔλληνες ἐπιθῶνται αὐτοῖς.

35. Πονηρὸν γὰρ νυκτός ἐστι στράτευμα Περσικόν· οἵ τε γὰρ ἵπποι αὐτοῖς δέδενται, καὶ ως ἐπὶ τὸ πολὺ πεποδισμένοι εἰσί, τοῦ μὴ φεύγειν ἔνεκα εἰ λυθείσαν· ἐάν τέ τις δόρυθος γίγνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρση ἀνδρί, καὶ χαλινῶσαι δεῖ, καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ ποιεῖν νύκτωρ καὶ θορύβον ὄντος. Τούτον ἔνεκα πόρφω ἀπεσκήνουν τῶν Ἑλλήνων.

36. Ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ "Ἑλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς "Ἑλλησι συσκευάζεσθαι, ἀκούοντων τῶν πολεμίων. Καὶ χρόνον μέν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι· ἐπειδὴ δὲ ὅψε ἐγίγνετο, ἀπήσαν. Οὐ γὰρ ἐδόκει λυσιτελεῖν αὐτοῖς νυκτὸς πορεύεσθαι, καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἥδη ἑώρων οἱ "Ἑλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες, καὶ διῆλθον ὅσον ἔξηκοντα σταδίους. Καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὡς τε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ, νυκτὸς προελθόντες, καταλαμβάνοντι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἣ ἔμελλον οἱ "Ἑλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον. 38. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς, καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. 39. Οἱ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἥγεν, (ἐπιφαινόμενον γὰρ ἑώρα Τισαφέρνην καὶ τὸ στράτευμα πᾶν), αὐτὸς δὲ προελάσας ἥρωτα· Τί καλεῖς; οἱ δὲ λέγει αὐτῷ, "Εξεστιν ὄρāν· προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἐστι παρελθεῖν, εἰ μὴ τούτους ἀποκόφομεν. 40. Ἀλλὰ τί οὐκ ἥγεις τοὺς πελταστάς; οἱ δὲ λέγει, ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὄπισθεν, πολεμίων ἐπιφαινομένων. Ἄλλὰ μὴν ὥρα γ', ἔφη, βουλεύεσθαι πῶς τις τοὺς ἄνδρας ἀπελäß ἀπὸ τοῦ λόφου. 41. Ἐνταῦθα Ξενοφῶν ὄρᾶ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον, ἔνθα ἥσαν οἱ πολέμιοι, καὶ λέγει·

Κράτιστον, ὡς Χειρίσοφε, ἥμīν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάθωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἀλλά, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήζεις, πορεύου ἐπὶ τὸ ὅρος, ἐγὼ δὲ μενῶ αὐτοῦ. 42. Ἀλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει ἐλέσθαι. Εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν, αἱρεῖται πορεύεσθαι, κελεύει δέ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γάρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. 43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους, οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

44. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὤρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος, διακελευμένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην, τοῖς ἑαυτῶν διακελευμένων. 46. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου, παρεκελεύετο· Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναικας, νῦν ὀδίγον πονήσαντες, ἀμαχεὶ τὴν λοιπὴν πορευσόμεθα. Σωτηρίδης δὲ ὁ Σικυώνιος εἶπεν· Οὐκ ἐξ Ἰσον, ὡς Ξενοφῶν, ἐσμέν· 47. Σὺ μὲν γὰρ ἐφ' ἵππου ὁχεῖ, ἐγὼ δὲ χαλεπῶς κάμνω, τὴν ἀσπίδα φέρων. 48. Καὶ δς, ἀκούσας ταῦτα, καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος, ὡς ἐδύνατο τάχιστα ἔχων ἐπορεύετο. Ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὅπισθεν, παριέναι, μόλις ἐπομένοις. 49. Οἱ δ' ἄλλοι στρατιῶται παίονσι, καὶ βάλλουσι, καὶ λοιδοροῦσι τὸν Σωτηρίδην, ἔστε ἡνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβάς, ἔως μὲν βάσιμα ἦν ἐπὶ τοῦ ἵππου ἥγεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. Καὶ φθάνοντοι ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους.

CHAPTER V.

THE Greeks are still harassed by the enemy; and, on their arrival at a point where the Carduchian Mountains press close on the river, and leave no passage along the left bank, they resolve to march over the mountains.

1. "Ενθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον, ἡ ἔκαστος ἐδύνατο, οἱ δὲ "Ελληνες εἶχον τὸ ἄκρον. Οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖν ἀποτραπόμενοι ἄλλην ὁδὸν ὕχοντο. Οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. Ἡσαν δὲ καὶ ἄλλαι κῶμαι πολλαί, πλήρεις πολλῶν ἀγαθῶν, ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. 2. Ἡνίκα δὲ ἦν δείλη, ἐξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἐλλήνων κατέκοφάν τινας τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἀρπαγήν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων, διαβιθαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ, κατελήφθησαν. 3. Ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ τῶν Ἐλλήνων μάλα ἡθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια, εἰ καίοιεν, οὐκ ἔχοιεν ὅπόθεν λαμβάνοιεν. 4. Καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπήεσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν, ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις, ἥνικα ἀπὸ τῆς βοηθείας ἀπήντησαν οἱ "Ελληνες, ἔλεγεν. 5. Ὁρᾶτε, ω ἄνδρες "Ελληνες, ὑφίεντας τὴν χώραν ἥδη ἡμετέραν εἰναι; ἂ γάρ, ὅτε ἐσπένδοντο, διεπράττοντο, μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ καίονταις ως ἀλλοτρίαν. Ἄλλ' ἔάν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτήδεια, δψυνται καὶ ἡμᾶς ἐνταῦθα πορευομένους. 6. Ἄλλ', ω Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας, ως ὑπὲρ τῆς ἡμετέρας. Ὁ δὲ Χειρίσοφος εἶπεν· οὐκ οὖν ἔμοιγε δοκεῖ· ἄλλὰ καὶ ἡμεῖς, ἔφη, καίωμεν, καὶ οὕτω θᾶττον παύσονται.

7. Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἥσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. Ἔνθεν μὲν γὰρ ὅρη ἦν

ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. 8. Ἀπορουμένοις δ' αὐτοῖς προσελθών τις ἀνὴρ Ῥόδιος εἶπεν· Ἐγὼ θέλω, ὡς ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετράκις χιλίους ὁπλίτας, ἀν ἐμοὶ ὅν δέομαι ὑπηρετήσῃτε, καὶ τάλαντον μισθὸν πορίσητε. 9. Ἐρωτώμενος δὲ ὅτου δέοιτο· Ἄσκων, ἔφη, δις χιλίων δεήσομαι· πολλὰ δὲ ὄρῳ πρόβατα καὶ αἴγας καὶ βοῦς καὶ ὄνοντος, ἃ, ἀποδαρέντα καὶ φυσηθέντα, ῥαδίως ἀν παρέχοι τὴν διάβασιν. 10. Δεήσομαι δὲ καὶ τῶν δεσμῶν, οὓς χρῆσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας τοὺς ἀσκοὺς πρὸς ἀλλήλους, ὄρμίσας ἔκαστον ἀσκὸν λίθους ἀρτήσας καὶ ἀφεὶς ὡς περ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας ἐπιβαλῶ ὑλην, καὶ γῆν ἐπιφορήσω. 11. Ὅτι μὲν οὖν οὐ καταδύσεσθε, αὐτίκα μάλα εἰσεσθε· πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδῦναι· ὥστε δὲ μὴ δλισθάνειν, ἡ ὑλη καὶ ἡ γῆ σχήσει. 12. Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χάριεν ἐδόκει εἶναι, τὸ δὲ ἔργον ἀδύνατον· ἡσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἵππεῖς, οἱ εὐθὺς τοῖς πρώτοις οὐδὲν ἀν ἐπέτρεπον τούτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ὑπανεχώρουν εἰς τοῦμπαλιν, τῇ πρὸς Βαβυλῶνα, εἰς τὰς ἀκαύστονς κώμας, κατακαύσαντες ἔνθεν ἐξήσεσαν· ὥστε οἱ πολέμιοι οὐ προσῆλαννον, ἀλλὰ ἐθεῶντο, καὶ ὅμοιοι ἡσαν θαυμάζειν ὅποι ποτὲ τρέψονται οἱ "Ἐλληνες, καὶ τί ἐν νῷ ἔχοιεν. 14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἡσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνηλθον, καὶ συναγαγόντες τοὺς ἑαλωκότας, ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν, τίς ἐκάστη εἴη. 15. Οἱ δὲ ἔλεγον, ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν, δι' ἣς περ ἥκοιεν· ἡ δὲ πρὸς ἔω ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἔνθα θερίζειν καὶ ἔαρίζειν λέγεται βασιλεύς· ἡ δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ἐπὶ Λυδίαν καὶ Ιωνίαν φέροι· ἡ δὲ διὰ τῶν ὁρέων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχονς ἄγοι. 16. Τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη, καὶ πολεμικοὺς εἶναι, καὶ βασιλέως οὐκ ἀκούειν· ἀλλὰ

καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα μυριάδας· τούτων δὲ οὐδένα ἀπονοστῆσαι διὰ τὴν δυναχωρίαν. Ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμυγνύναι σφῶν τε πρὸς ἑκείνους καὶ ἑκείνων πρὸς ἑαυτούς.

17. Ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἔκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι ἔμελλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἡς Ὄρόντας ἥρχε, πολλῆς καὶ εὐδαίμονος. Ἐντεῦθεν δ' εὑπορον ἔφασαν εἶναι ὅποι τις ἐθέλοι πορεύεσθαι. 18. Ἐπὶ τούτοις ἐθύσαντο, ὅπως ὀπήνικα καὶ δοκοίη τῆς ὥρας τὴν πορείαν ποιοῖντο· (τὴν γὰρ ὑπερβολὴν τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθείη·) καὶ παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, συνεσκευασμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἡμίκ' ἄν τις παραγγείλῃ.

XENOPHON'S ANABASIS.

BOOK IV.

CHAPTER I.

HAVING entered the Carduchian territory, the Greeks suffer severely from the wind and cold, and also from the barbarians, by whom they are shut up in a valley which seems to have no outlet.

1. "Οσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπουδαῖς, ἃς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἐλληνες ἐποίησαντο, καὶ ὅσα, παραβάντος τὰς σπουδὰς βασιλέως καὶ Τισσαφέρνοντος, ἐπολεμήθη πρὸς τοὺς Ἐλληνας, ἐπακολούθουντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἐπεὶ δὲ ἀφίκοντο, ἐνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὅρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων πορευτέον εἶναι. 3. Ἡκονον γάρ τῶν ἀλισκομένων, ὅτι, εἴ διέλθοιεν τὰ Καρδούχια ὅρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται, ἦν δὲ μὴ βούλωνται, περιίασι. Καὶ τοῦ Εὐφράτου τε τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι, καὶ ἔστιν οὕτως ἔχον. 4. Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὥδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι, πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. 5. Ἐπεὶ δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακήν, καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάντες, ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὅρος.

6. Ἐνθα δὴ Χειρίσοφος μὲν ἡγεῖτο τοῦ στρατεύματος,

λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνῆτας πάντας· Ξενοφῶν δὲ σὺν τοῖς ὁπισθοφύλαξιν ὅπλίταις εἶπετο, οὐδένα ἔχων γυμνῆτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι, μή τις ἄνω πορευομένων ἐκ τοῦ ὁπισθεν ἐπίσποιτο. 7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρίν τινα αἰσθέσθαι τῶν πολεμίων· ἔπειτα δ' ὑφηγεῖτο· ἐφείπετο δὲ ἀεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὁρέων.

8. "Ενθα δὴ οἱ μὲν Καρδοῦχοι, ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναικας καὶ παιδας, ἐφευγον ἐπὶ τὰ ὄρη. Τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν· ἡσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμέναι αἱ οἰκίαι, ὃν οὐδὲν ἔφερον οἱ Ἐλλῆνες, οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἰ πως ἐθελήσειαν οἱ Καρδοῦχοι διέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπείπερ βασιλεῖ πολέμιοι ἡσαν· 9. Τὰ μέντοι ἐπιτήδεια, ὅτῳ τις ἐπιτυγχάνοι, ἐλάμβανον· ἀνάγκη γὰρ ἦν. Οἱ δὲ Καρδοῦχοι οὕτε καλούντων ὑπήκοουν, οὕτε ἄλλο φιλικόν οὐδὲν ἐποίουν. 10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἐλλήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου ἥδη σκοταῖοι, (διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἡ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κώμας,) τότε δὴ συλλεγέντες τινὲς τῶν Καρδούχων τοῖς τελευταῖοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας, καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι ὄντες, ἐξ ἀπροσδοκήτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἐλληνικόν. 11. Εὶ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἀν διαφθαρῆναι πολὺ τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ηὐλίσθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὁρέων, καὶ συνεώρων ἀλλήλους. 12. "Αμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἐλλήνων ἔδοξε, τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τāλλα, καὶ ὅπόσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι. 13. Σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα· πολλοὶ δὲ οἱ

ἐπὶ τούτοις ὅντες ἀπόμαχοι ἡσαν, διπλάσιά τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι, πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν.

14. Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν τῷ στενῷ οἱ στρατηγοί, εἴ τι εὐρίσκοιεν τῶν εἰρημένων μὴ ἀφειμένου, ἀφῆροῦντο· οἱ δὲ ἐπείθοντο, πλὴν εἴ τις τι ἔκλεψεν, οἷον ἡ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. Καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μέν τι μαχόμενοι, τὰ δὲ καὶ ἀναπανόμενοι. 15. Εἰς δὲ τὴν ὑστεραίαν γίγνεται χειμῶν πολὺς, ἀναγκαῖον δὲ ἡν πορεύεσθαι· οὐ γάρ ἡν ἴκανὰ τὰ ἐπιτήδεια. Καὶ ἡγεῖτο μὲν Χειρίσοφος, ὡπισθοφυλάκει δὲ Ξενοφῶν. 16. Καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καί, στενῶν ὄντων τῶν χωρίων, ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφευδόνων· ὥστε ἡναγκάζοντο οἱ "Ελληνες, ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες, σχολῇ πορεύεσθαι· καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἰσχυρῶς ἐπικέοιντο. 17. Ἐνταῦθα ὁ Χειρίσοφος, ἄλλοτε μέν, ὅτε παρεγγυῶτο, ὑπέμενε, τότε δὲ οὐχ ὑπέμενεν, ἀλλ' ἡγε ταχέως, καὶ παρηγγύα ἐπεσθαι· ὥστε δῆλον ἡν ὅτι πρᾶγμά τι εἴη· σχολῇ δ' οὐκ ἡν ἵδεῖν παρελθόντι τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία δμοία φυγῇ ἐγίγνετο τοῖς ὀπισθοφύλαξι. 18. Καὶ ἐνταῦθα ἀποθήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκάς, διαμπερὲς τὴν κεφαλήν. 19. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμόν, εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον, ἡτιαῖτο αὐτόν, ὅτι οὐχ ὑπέμεινεν, ἀλλ' ἡναγκάζοντο φεύγοντες ἄμα μάχεσθαι. Καὶ νῦν δύο καλώ τε κάγαθῶ ἄνδρε τέθνατον, καὶ οὕτε ἀνελέσθαι οὔτε θάψαι ἐδυνάμεθα. 20. Ἀποκρίνεται ὁ Χειρίσοφος· Βλέψον, ἔφη, πρὸς τὰ ὄρη, καὶ ἵδε ως ἄβατα πάντα ἐστί· μία δὲ αὐτῇ ὁδός, ἡν ὄρᾶς, ὄρθια, καὶ ἐπὶ ταύτῃ ἀνθρώπων ὄρᾶν ἔξεστί σοι ὅχλον τοσοῦτον, οὐ κατειληφότες φυλάττοντοι τὴν ἔκβασιν. 21. Ταῦτ' ἐγὼ ἐσπευδον, καὶ διὰ τοῦτο σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι πρὶν κατειλῆθαι

τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες, οὓς ἔχομεν, οὐ φασιν εἶναι ἄλλην ὁδόν. 22. Ὁ δὲ Σενοφῶν λέγει, Ἐλλ' ἐγὼ ἔχω δύο ἄνδρας. Ἐπεὶ γὰρ ἡμῖν πράγματα παρεῖχον, ἐνηδρεύσαμεν, (ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε,) καὶ ἀπεκτείναμέν τινας αὐτῶν, καὶ ζῶντας προύθυμήθημεν λαβεῖν, αὐτοῦ τούτου ἐνεκεν ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα.

23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους, ἤλεγχον διαλαβόντες, εἴ τινα εἰδεῖν ἄλλην ὁδὸν ἢ τὴν φανεράν. Ὁ μὲν οὖν ἔτερος οὐκ ἔφη, καὶ μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὄρωντος τοῦ ἑτέρου κατεσφάγη. 24. Ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι, ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεῖ παρ' ἄνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη ἡγήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. 25. Ἐρωτώμενος δ', εἰ εἴη τι ἐν αὐτῇ δυςπάριτον χωρίον, ἔφη εἶναι ἄκρον, ὃ εἰ μῆ τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα ἐδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν, λέγειν τε τὰ παρόντα, καὶ ἐρωτᾶν εἴ τις αὐτῶν ἔστιν, ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἀν γενέσθαι, καὶ ὑποστὰς ἐθελοντὴς πορεύεσθαι. 27. Ὅφισταται τῶν μὲν ὀπλιτῶν Ἀριστώνυμος Μεθυδριεὺς Ἀρκάς, καὶ Ἀγασίας Στυμφάλιος Ἀρκάς· ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος, Ἀρκὰς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσλαβῶν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη, οἶδα ὅτι ἔψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένουν. 28. Ἐκ τούτου ἐρωτῶσιν, εἴ τις καὶ τῶν γυμνήτων ταξιαρχῶν ἐθέλοι συμπορεύεσθαι. Ὅφισταται Ἀριστέας Χῖος, ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

CHAPTER II.

AT length a prisoner is compelled to guide them to a height, from which they attack and disperse the Carduchi. They do not, however, leave the valley without loss, the rear-guard having suffered severely from an unexpected attack.

1. Καὶ ἦν μὲν δείλη ἥδη, οἱ δ' ἐκέλευνον αὐτοὺς ἐμφαγόντας πορεύεσθαι. Καὶ τὸν ἡγεμόνα δῆσαντες παραδιδόασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἦν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἀνω ὅντας ἵέναι ἐπὶ τοὺς κατέχοντας τὴν φανερὰν ἔκβασιν, αὐτοὶ δὲ συμβοηθήσειν ἔκβαίνοντες ὡς ἀν δύνωνται τάχιστα. 2. Ταῦτα συνθέμενοι, οἱ μὲν ἐπορεύοντο πλῆθος ὡς διεχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δέ, ἔχων τοὺς ὀπισθοφύλακας, ἡγεῖτο πρὸς τὴν φανερὰν ἔκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν τὸν νοῦν, καὶ ὡς μάλιστα λάθοιεν οἱ περιόντες. 3. Ἐπεὶ δὲ ἡσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες, ἦν ἔδει διαβάντας πρὸς τὸ ὄρθιον ἔκβαίνειν, τηνικαῦτα ἐκυλίνδουν οἱ βάρβαροι ὀλοιτρόχονς ἀμαξιαίους καὶ μείζους καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς πέτρας πταίοντες διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἴοντ' ἦν τῇ εἰςόδῳ. 4. Ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιντο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο· ἐπεὶ δὲ ὤντο ἀφανεῖς εἶναι ἀπιόντες, τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὅντες αὐτῶν οἱ ὀπισθοφύλακήσαντες. Οἱ μέντοι πολέμιοι, φοβούμενοι δηλονότι, οὐδὲν ἐπάυσαντο δι' ὅλης τῆς νυκτὸς κυλινδοῦντες τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ. 5. Οἱ δ' ἔχοντες τὸν ἡγεμόνα, κύκλῳ περιόντες, καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν κατακανόντες, τοὺς δὲ καταδιώξαντες, αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. 6. Οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν, παρ' ὃν ἦν ἡ στενὴ αὔτῃ ὁδός, ἐφ' ἣ ἐκάθηντο οἱ φύλακες. Ἐφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν, οἱ ἐπὶ τῇ φανερῷ ὁδῷ ἐκάθηντο.

7. Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπέφαινεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τὸν πολεμίους· καὶ γὰρ ὁμίχλῃ ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες. Ἐπεὶ δὲ εἶδον ἀλλήλους, καὶ ἦ τε σάλπιγξ ἐπεφθέγξατο, καὶ ἀλαλάξαντες οἱ "Ἐλληνες ἵεντο ἐπὶ τοὺς ἀνθρώπους, οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδόν, φεύγοντες ὀλίγοι ἀπέθνησκον· εὔζωνοι γὰρ ἤσαν. 8. Οἱ δὲ ἀμφὶ Χειρίσοφον, ἀκούσαντες τῆς σάλπιγγος, εὐθὺς ἵεντο ἄνω κατὰ τὴν φανερὰν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο, ἢ ἔτυχον ἔκαστοι δύντες, καὶ ἀναβάντες ὡς ἐδύναντο, ἀνίμων ἀλλήλους τοῖς δόρασι. 9. Καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφῶν δέ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο ἢ οἱ τὸν ἡγεμόνα ἔχοντες· (εὐοδωτάτη γὰρ ἦν τοῖς ὑποζυγίοις·) τοὺς δὲ ἡμίσεις ὅπισθεν τῶν ὑποζυγίων ἔταξε. 10. Πορευόμενοι δ' ἐντυγχάνοντι λόφῳ ὑπὲρ τῆς ὁδοῦ, κατειλημένῳ ὑπὸ τῶν πολεμίων, οὓς ἢ ἀποκόφαι ἦν ἀνάγκη ἢ διεξεῦθαι ἀπὸ τῶν ἄλλων Ἐλλήνων. Καὶ αὐτοὶ μὲν ἀν ἐπορεύθησαν ἢ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλῃ ἢ ταύτῃ ἐκβῆναι. 11. "Ἐνθα δὴ παρακελευσάμενοι ἀλλήλους, προσβάλλοντι πρὸς τὸν λόφον δρθίοις τοῖς λόχοις, οὐ κύκλῳ, ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλοιντο φεύγειν. 12. Καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας, ὅπη ἐδύναντο ἔκαστος, οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῆ λείποντι τὸ χωρίον. Καὶ τοῦτον τε παρεληλύθεσαν οἱ "Ἐλληνες, καὶ ἔτερον ὄρωσιν ἔμπροσθεν λόφον κατεχόμενον. Ἐπὶ τοῦτον αὐθὶς ἐδόκει πορεύεσθαι.

13. 'Ἐννοήσας δ' ὁ Ξενοφῶν μή, εἰ ἕρημον καταλείποι τὸν ἥλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμοι ἐπιθοῦντο τοῖς ὑποζυγίοις παριοῦσιν, (ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια ἄτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα,) καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον, καὶ Ἀμφικράτην Ἀμφιδήμον 'Αθηναῖον, καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα· αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπο-

ρεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἱροῦσιν. 14. "Ετι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν, πολὺ ὀρθιώτατος, ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐθελοντῶν. 15. Ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἑλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν, ὡςτε θαυμαστὸν πᾶσι γενέσθαι, καὶ ὑπώπτευον, δείσαντες αὐτούς, μὴ κυκλωθέντες πολιορκοῦντο, ἀπολιπεῖν. Οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὅπισθεν γιγνόμενα, πάντες ἐπὶ τοὺς ὅπισθοφύλακας ἔχωρουν.

16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξειαν· καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ ὅπλα εἰπε. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγώς, καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου, καὶ ὅτι τεθνᾶσι Κηφισόδωρος καὶ Ἀμφικράτης, καὶ ἄλλοι ὅσοι μὴ ἄλλομενοι κατὰ τῆς πέτρας πρὸς τοὺς ὅπισθοφύλακας ἀφίκοντο. 18. Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἥκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρμηνέως περὶ σπονδῶν, καὶ τοὺς νεκροὺς ἀπήτει. 19. Οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κώμας. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρήι, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρύησαν. 20. Ἐνταῦθα ἵσταντο οἱ πολέμιοι· καὶ ἐπεὶ ἥρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὅπλα ἔκειντο, ἵεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδοντες πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστής, ἔχων τὴν ἀσπίδα, ἀπέλιπεν. 21. Εὑρύλοχος δὲ Λουσιεὺς Ἀρκάς προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προθεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ

ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν λάκκοις κοιματοῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο, ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι, καὶ ὅπη εἴη στενὸν χωρίον προκαταλαμβάνοντες, ἐκώλυνον τὰς παρόδους. 25. Ὁπότε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν, ὅπισθεν ἐκβαίνων πρὸς τὰ ὄρη, ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις, ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλυόντων· 26. Ὁπότε δὲ τοῖς ὅπισθεν ἐπιθοῦντο, Χειρίσοφος ἐκβαίνων, καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλυόντων, ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὅπισθεν· καὶ ἀεὶ οὕτως ἐβοήθουν ἀλλήλοις, καὶ ἴσχυρῶς ἀλλήλων ἐπεμέλοντο. 27. Ἡν δὲ καὶ ὅπότε αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνοντιν· ἐλαφροὶ γὰρ ἡσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. 28. Ἀριστοὶ δὲ καὶ τοξόται ἡσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ διπήχη· είλκον δὲ τὰς νευράς, ὅπότε τοξεύοιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προθείσας. Τὰ δὲ τοξεύματα ἔχωρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. Ἐχρῶντο δὲ αὐτοῖς οἱ Ἑλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις, ἐναγκυλῶντες. Ἐν τούτοις τοῖς χωρίοις οἱ Κρῆτες χρησιμώτατοι ἐγένοντο. Ἡρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

CHAPTER III.

THEY arrive at the River Centrites, which divides the Carduchi from Armenia. On the farther bank they perceive the Persian troops, while the Carduchi are still visible in their rear. A happy dream of Xenophon's encourages them to try a ford which had been discovered by two young men: they cross the river in safety.

1. Ταύτην δ' αὐτὴν ἡμέραν ηὐλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὗρος ὡς δίπλεθρον, δις ὁρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. Καὶ οἱ Ἑλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπεῖχε δὲ τῶν ὀρέων ὁ ποταμὸς ἔξ ή ἐπτὰ στάδια τῶν Καρδούχων. 2. Τότε μὲν οὖν ηὐλίσθησαν μάλα ἥδεως, καὶ τάπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. Ἐπτὰ γὰρ ἡμέρας, ὅσας περ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακά, ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. Ὡς οὖν ἀπηλλαγμένοι τούτων ἥδεως ἐκοιμήθησαν.

3. "Αμα δὲ τῇ ἡμέρᾳ ὁρῶσιν ἵππεας πον πέραν τοῦ ποταμοῦ ἔξωπλισμένονς, ὡς κωλύσοντας διαβαίνειν, πεζοὺς δὲ ἐπὶ ταῖς ὅχθαις παρατεταγμένονς ἄνω τῶν ἵππεων, ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. 'Ησαν δ' οὗτοι Ὁρόντου καὶ Ἀρτούχου, Ἀρμένιοι καὶ Μάρδοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας. 5. Λι δὲ ὅχθαι αὗται, ἐφ' ὧν παρατεταγμένοι οὔτοι ἦσαν, τρία ἡ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπεῖχον· ὁδὸς δὲ μία ἡ ὁρωμένη ἦν ἄγονσα ἄνω, ὥσπερ χειροποίητος· ταύτη ἐπειρῶντο διαβαίνειν οἱ Ἑλληνες. 6. 'Επεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὄλισθηροῖς, καὶ οὕτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν· εἰ δὲ μῆ, ἥρπαζεν ὁ ποταμός· ἐπὶ τε τῆς κεφαλῆς τὰ ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τάλλα βέλη· ἀνεχώρησαν οὖν, καὶ

αύτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν. 7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἤσαν, ἐπὶ τοῦ ὄρους, ἔωρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὅπλοις. Ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς Ἑλλησιν, ὅρῶσι μὲν τοῦ ποταμοῦ τὴν δυνσπορίαν, ὅρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὅρῶσι δὲ τοῖς διαβαίνοντιν ἐπικεισομένους τοὺς Καρδούχους ὅπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὅντες. Ξενοφῶν δὲ ὅναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὗται δὲ αὐτῷ αὐτόμαται περιρρήναι, ὥστε λυθῆναι, καὶ διαβαίνειν, ὅπόσον ἔβούλετο. Ἐπεὶ δὲ ὅρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον, καὶ λέγει, ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διηγεῖται αὐτῷ τὸ ὅναρ. 9. Ὁ δὲ ἥδετό τε, καί, ὡς τάχιστα ἔως ὑπέφαινεν, ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἀπὸ τοῦ πρώτου. Καὶ ἀπίοντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τὴν στρατιᾶ ἀριστοποιεῖσθαι. 10. Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἥδεσαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν, καί, εἰ καθεύδοι, ἐπεγείραντα εἰπεῖν, εἴ τις τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον, ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ώς ἐπὶ πῦρ, κάπειτα κατίδοιεν ἐν τῷ πέραν ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναικας καὶ παιδίσκας, ὥσπερ μαρσίπονς ἴματίων κατατιθεμένους ἐν πέτρᾳ ἀντρώδει. 12. Ἰδούσι δέ σφισι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἵππεῦσι πρόσβατον εἶναι κατὰ τοῦτο. Ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ώς νευσούμενοι διαβαίνειν, πορευόμενοι δὲ πρόσθεν διαβῆναι πρὶν βρέξαι τὰ αἰδοῖα, καὶ διαβάντες καὶ λαβόντες τὰ ἴματια πάλιν ἥκειν.

13. Εὐθὺς οὖν ὁ Ξενοφῶν αὐτός τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγχεῖν ἐκέλευε, καὶ εὔχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνείρατα καὶ τὸν πόρον, καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δ' εὐθὺς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτα. 14. Ἀκούσας δὲ καὶ ὁ

Χειρίσοφος σπουδὰς ἐποίει. Σπείσαντες δέ, τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγοὺς ἔβουλεύοντο ὅπως ἀν κάλλιστα διαβαῖεν, καὶ τοὺς τε ἔμπροσθεν νικῶν καὶ ὑπὸ τῶν ὅπισθεν μηδὲν πάσχοιεν κακόν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγεῖσθαι, καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι, τὰ δὲ ὑποξύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν.

16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν, ἐπορεύοντο· ἡγοῦντο δ' οἱ νεανίσκοι, ἐν ἀριστερῷ ἔχοντες τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι. 17. Πορευομένων δ' αὐτῶν, ἀντιπαρήεσαν αἱ τάξεις τῶν ἵππεων. Ἐπειδὴ δὲ ἡσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὅπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὅπλα, καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε· καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγειν τοὺς λόχους δρθίους, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξευόν τε καὶ ἐσφενδόνων· ἀλλ' οὕπω ἐξικνοῦντο· 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναικες ἅπασαι. Πολλαὶ γὰρ ἡσαν ἔταιραι ἐν τῷ στρατεύματι. 20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν, τῶν ὅπισθιφυλάκων λαβὼν τοὺς εὐζωνοτάτους, ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προςποιούμενος ταύτη διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἵππεῖς. 21. Οἱ δὲ πολέμιοι ὄρῶντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὄδωρ περῶντας, ὄρῶντες δὲ τοὺς ἀμφὶ Ξενοφῶντας θέοντας εἰς τοῦμπαλιν, δείσαντες μὴ ἀποκλεισθείησαν, φεύγοντας ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἄνω ἔκβασιν. Ἐπεὶ δὲ κατὰ τὴν ὄδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. 22. Λύκιος δέ, ὁ τὴν τάξιν ἔχων τῶν ἵππεων, καὶ Λισχίνης, ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἐώρων ἀνὰ κράτος

φεύγοντας εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολεῖ-
πεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος· 23. Χειρίσοφος
δ' αὖ, ἐπεὶ διέβη, τὸν μὲν ἵππεας οὐκ ἐδίωκεν, εὐθὺς δὲ
κατὰ τὰς προσηκούσας ὅχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν
ἐπὶ τοὺς ἄνω πολεμίους. Οἱ δὲ ἄνω, ὁρῶντες μὲν τοὺς
έαντων ἵππεας φεύγοντας, ὁρῶντες δ' ὅπλίτας σφίσιν ἐπι-
όντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δέ, ἐπεὶ τὰ πέραν ἔώρα καλῶς γιγνόμενα,
ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα· (καὶ
γὰρ οἱ Καρδοῦχοι φανεροὶ ἥδη ἥσαν εἰς τὸ πεδίον κατα-
βαίνοντες ὡς ἐπιθησόμενοι τοῖς τελευταίοις.) 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δέ, σὺν ὀλίγοις
ἐπιχειρήσας ἐπιδιώξαι, ἔλαβε τῶν σκευοφόρων τὰ ὑπολει-
πόμενα, καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα.
26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκ-
μὴν διέβαινε, Ξενοφῶν δέ, στρέψας πρὸς τοὺς Καρδούχους,
ἀντία τὰ ὅπλα ἔθετο· καὶ παρήγγειλε τοῖς λοχαγοῖς, κατ'
ἐνωμοτίας ποιήσασθαι ἔκαστον τὸν έαυτοῦ λόχον, παρ'
ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ
τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρ-
δούχων ἴεναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποτα-
μοῦ. 27. Οἱ δὲ Καρδοῦχοι, ὡς ἔώρων τοὺς ὀπισθοφύλακας
τοῦ ὄχλου ψιλονομένους, καὶ ὀλίγους ἥδη φαινομένους, θᾶτ-
τον δὴ ἐπήσαν, ὡδάς τινας ἄδοντες. Ὁ δὲ Χειρίσοφος,
ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα
τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει
ποιεῖν ὃ τι ἀν παραγγέλλῃ. 28. Ἰδὼν δὲ αὐτοὺς διαβαίν-
οντας ὁ Ξενοφῶν, πέμψας ἄγγελον κελεύει αὐτοῦ μεῖναι
ἐπὶ τοῦ ποταμοῦ, μὴ διαβάντας. "Οταν δ' ἄρξωνται αὐτοὶ
διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς
διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστάς, καὶ ἐπι-
βεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προ-
βαίνειν. 29. Τοῖς δὲ παρ' έαυτῷ παρηγγεῖλεν, ἐπειδὰν
σφενδόνη ἐξικνῆται, καὶ ἀσπὶς ψοφῇ, παιανίσαντας θεῖν
εἰς τοὺς πολεμίους· ἐπειδὰν δὲ ἀναστρέψωσιν οἱ πολέμιοι,

καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπιγκτῆς σημήνη τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ήγεῖσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας, καὶ διαβαίνειν ὅτι τάχιστα, ἥ ἔκαστος τὴν τάξιν εἶχεν, ώς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο δῆς ἀν πρῶτος ἐν τῷ πέραν γένηται.

30. Οἱ δὲ Καρδοῦχοι, ὀρῶντες ὀλίγους ἥδη τοὺς λοιπούς, (πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ὕχοντο ἐπιμελόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἐταιρῶν,) ἐνταῦθα δὴ ἐπέκειντο θρασέως, καὶ ἥρχοντο σφενδονᾶν καὶ τοξεύειν. 31. Οἱ δὲ Ἔλληνες παιανίσαντες ὤρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἡσαν ὠπλισμένοι, ώς μὲν ἐν τοῖς ὅρεσιν, ἵκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἵκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπιγκτῆς· καὶ οἱ μὲν πολέμιοι ἔφευγον πολὺ ἔτι θᾶττον, οἱ δ' Ἔλληνες, τάναντία στρέψαντες, ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μέν τινες, αἰσθόμενοι, πάλιν ἔδραμον ἐπὶ τὸν ποταμόν, καὶ τοξεύοντες ὀλίγους ἔτρωσαν, οἱ δὲ πολλοί, καὶ πέραν ὄντων τῶν Ἔλλήνων, ἔτι φανεροὶ ἡσαν φεύγοντες. 34. Οἱ δὲ ὑπαντήσαντες, ἀνδριζόμενοι, καὶ προσωτέρω τοῦ καιροῦ προϊόντες, ὕστερον τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

CHAPTER IV.

HAVING entered Armenia, they pass the sources of the Tigris, and arrive at the Teleboas. They make a treaty with Teribazus, the satrap of the province, but soon discover his insincerity.

1. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἄπαν καὶ λείους γηλόφους οὐ μεῖον ἥ πέντε παρασάγγας· οὐ γὰρ ἡσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδοῦχους. 2. Εἰς δὲ ἣν ἀφίκοντο κώμην, μεγάλῃ τε ἦν, καὶ βασίλειον εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν· ἐπιτήδεια δ' ἦν δαψιλῆ. 3. Ἐντεῦθεν δ'

ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας δέκα, μέχρι ὑπερ-
ῆλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Ἐντεῦθεν δ'
ἐπορεύθησαν σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα,
ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν καλὸς μέν, μέγας
δ' οὖν· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἥσαν. 4. Ὁ δὲ
τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἡ πρὸς ἐσπέραν. "Υπαρχος
δ' ἦν αὐτῆς Τηρίβαζος, ὁ καὶ βασιλεὺς φίλος γενόμενος, (καὶ
ὅποτε παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλ-
λεν.) 5. Οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμψας
ἔρμηνέα εἶπεν, ὅτι βούλοιτο διαλεχθῆναι τοῖς ἄρχονσι.
Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι. Καὶ προελθόντες εἰς
ἐπήκοον ἡρώτων τί θέλοι. 6. Ὁ δὲ εἶπεν, ὅτι σπείσασθαι
βούλοιτο, ἐφ' ὃ μήτε αὐτὸς τοὺς Ἑλληνας ἀδικεῖν, μήτε
ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτήδεια
ὅσων δέοιντο. "Εδοξε ταῦτα τοῖς στρατηγοῖς, καὶ ἐσπεί-
σαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου,
παρασάγγας πεντεκαίδεκα· καὶ Τηρίβαζος παρηκολούθει,
ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὡς δέκα σταδίους· καὶ
ἀφίκοντο εἰς βασίλεια, καὶ κώμας πέριξ πολλάς, πολλῶν
τῶν ἐπιτηδείων μεστάς. 8. Στρατοπεδενομένων δ' αὐτῶν
γίγνεται τῆς νυκτὸς χιῶν πολλή· καὶ ἔωθεν ἔδοξε διασκη-
νῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κώμας·
οὐ γάρ ἔωρων πολέμιον οὐδένα, καὶ ἀσφαλὲς ἐδόκει εἶναι
διὰ τὸ πλῆθος τῆς χιόνος. 9. Ἐνταῦθα εἶχον τὰ ἐπιτή-
δεια ὅσα ἐστὶν ἀγαθά, ἴερεῖα, σῖτον, οἴνους παλαιοὺς εὐά-
δεις, ἀσταφίδας, ὄσπρια παντοδαπά. Τῶν δὲ ἀποσκεδαν-
νυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτι κατίδοιεν
στράτευμα, καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. 10. Ἐδόκει
δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ
συναγαγεῖν τὸ στράτευμα πάλιν. Ἐντεῦθεν συνῆλθον·
καὶ γάρ ἐδόκει συναιθριάζειν. 11. Νυκτερεύοντων δ' αὐ-
τῶν ἐνταῦθα ἐπιπίπτει χιῶν ἄπλετος, ὥστε ἀπέκρυψε καὶ
τὰ ὅπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑπο-
ζύγια συνεπόδισεν ἡ χιών· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι·

κατακειμένων γὰρ ἀλεεινὸν ἦν ἡ χιῶν ἐπιπεπτωκυῖα, ὅτῳ μὴ παραβίνειη. 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχ' ἄν ἀναστάς τις καὶ ἄλλος ἔκεινον ἀφελόμενος ἔσχιζεν. Ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἔχριοντο. 13. Πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρῖσμα, φῶντος ἀντ' ἑλαίου, σύειον, καὶ σησάμινον, καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν, καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὐρίσκετο.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κρανγῇ καὶ ἥδονῇ ἥεσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δέ, ὅτε πρότερον ἀπήεσαν, τὰς οἰκίας ἐνέπρησαν ὑπὸ ἀτασθαλίας, δίκην ἐδίδοσαν κακῶς σκηνοῦντες. 15. Ἐντεῦθεν ἐπεμψαν νυκτὸς Δημοκράτην Τεμενίτην, ἄνδρας δόντες, ἐπὶ τὰ ὄρη, ἐνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἥδη ἀληθεῦσαι τοιαῦτα, τὰ δόντα τε ὡς δόντα, καὶ τὰ μὴ δόντα ὡς οὐκ δόντα. 16. Πορευθεὶς δέ, τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἥκεν ἄγων, ἔχοντα τόξον Περσικόν, καὶ φαρέτραν, καὶ σάγαριν, οἴλανπερ αἱ Ἀμαζόνες ἔχόνσιν. 17. Ἐρωτώμενος δὲ ποδαπὸς εἴη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τηριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι· οἱ δ' ἡρώτων αὐτόν, τὸ στράτευμα ὁπόσον τε εἴη, καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν, ὅτι Τηριβάζος εἴη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη, ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, ἐν τοῖς στενοῖς, ἥπερ μοναχῆ εἴη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλλησιν. 19. Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν· καὶ εὐθὺς φύλακας καταλιπόντες, καὶ στρατηγὸν ἐπὶ τοῖς μένοντι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο ἔχοντες ἥγεμόνα τὸν ἀλόντα ἄνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὅπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι, ἀκούσαντες

τὸν θόρυβον, οὐχ ὑπέμειναν, ἀλλ’ ἔφευγον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἥλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τηρίβαζον ἐάλω, καὶ ἐν αὐτῇ κλῖναι ἀργυρόποδες καὶ ἐκπώματα, καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. 22. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὁπλιτῶν στρατηγοί, ἐδόκει αὐτοῖς ἀπίεναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μή τις ἐπίθεσις γένοιτο τοῖς καταλειμμένοις. Καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπῆσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

CHAPTER V.

THE Greeks are now compelled to quit the inhabited districts, and march through a country in which they suffer from intense cold and deep snow, and also from famine. At length they reach some well-stored villages, where they rest for seven days.

1. Τῇ δ' ὑστεραίᾳ ἐδόκει πορευτέον εἶναι, ὅπη δύναιντο τάχιστα, πρὶν ἡ συλλεγῆναι τὸ στράτευμα πάλιν, καὶ καταλαβεῖν τὰ στενά. Συσκευασάμενοι δ' εὐθύς, ἐπορεύοντο διὰ χιόνος πολλῆς, ἥγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον, ἐφ' ὧ ἔμελλεν ἐπιτίθεσθαι Τηρίβαζος, κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὄμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. 3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπός, καὶ ἀνεμος βορέας ἐναντίος ἔπινει, παντάπασιν ἀποκαίων πάντα, καὶ πηγὴν τοὺς ἀνθρώπους. 4. Ἐνθα δὴ τῶν μάντεών τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ, καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἡν δὲ τῆς χιόνος τὸ βάθος ὄργυιά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ

σταθμῷ πολλά· οἱ δὲ ὁψὲ προσιόντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλαι ἥκοντες καὶ τὸ πῦρ καίοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυρούς, ἢ ἄλλο τι, εἴτι ἔχοιεν βρωτόν. 6. Ἐνθα δὴ μετεδίδοσαν ἀλλήλοις ὡν εἶχον ἔκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος, βόθροι ἐγίγνοντο μεγάλοι ἔςτε ἐπὶ τὸ δάπεδον· οὐδὲ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιοῦσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβούλιμιασαν. Ξενοφῶν δ' ὅπισθι φυλακῶν, καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων, ἤγνοει, ὅ τι τὸ πάθος εἴη. 8. Ἐπειδὴ δὲ εἶπε τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βούλιμιῶσι, καν τι φάγωσιν ἀναστήσονται, περιών περὶ τὰ ὑποζύγια, εἴ πού τι ὄρῳ βρωτὸν ἢ ποτόν, διεδίδον, καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν τοῖς βούλιμιῶσιν. Ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. 9. Πορευομένων δέ, Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ γυναικας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρύματος. Αὗται ἥρωτῶν αὐτοὺς τίνεις εἶεν. 10. Ὁ δ' ἐρμηνεὺς εἶπε Περσιστί, ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχει ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὁψὲ ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὑδροφόροις. 11. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄσιτοι καὶ ἀνεν πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. 12. Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινές, καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἥρπαζον, καὶ ἄλλήλοις ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἵ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμούς, οἵ τε ὑπὸ τοῦ ψύχοντος τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες. 13. Ἡν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο, τῶν δὲ

ποδῶν, εἴ τις κινοῖτο, καὶ μηδέποτε ἡσυχίαν ἔχοι, καὶ εἰ τὴν υὔκτα ὑπολύοιτο. 14. "Οσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰςεδύνοντο εἰς τὸν πόδας οἱ ἴμαντες, καὶ τὰ ὑπόδηματα περιεπήγυννυτο· καὶ γὰρ ἡσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβάτινας πεποιημένοι ἐκ τῶν νεοδάρτων βοῶν. 15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον, διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα, εἴκαζον τετηκέναι· καὶ ἐτετήκει διὰ κρήνην τινὰ, ἢ πλησίον ἦν ἀτμίζουσα ἐν νάπῃ. Ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο, καὶ οὐκ ἔφασαν πορεύεσθαι. 16. Ὁ δὲ Ξενοφῶν, ἔχων ὀπισθοφύλακας, ὡς ἥσθετο, ἐδεῖτο αὐτῶν πάση τέχνη καὶ μηχανῆ μὴ ἀπολείπεσθαι, λέγων, ὅτι ἔπονται πολλοὶ πολέμοι συννειλεγμένοι· καὶ τελευτῶν ἔχαλέπαινεν. Οἱ δὲ σφάζειν ἐκέλευνον· οὐ γὰρ ἀν δύνασθαι πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπιπέσοιεν τοῖς κάμνονσι. Καὶ ἦν μὲν σκότος ἥδη, οἱ δὲ προσήγεσαν πολλῷ θορύβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες, ἄτε ὑγιαίνοντες, ἐξαναστάντες ἔδραμον εἰς τὸν πολεμίουν· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἥδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουνσαν. Οἱ δὲ πολέμοι δείσαντες, ἤκαν ἑαντοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγξατο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενοῦσιν, ὅτι τῇ ὑστεραίᾳ ἥξουσί τινες ἐπ' αὐτούς, πορεύομενοι, πρὶν τέτταρα στάδια διελθεῖν ἐντυγχάνοντιν ἐν τῇ ὁδῷ ἀναπανομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν αὐτούς. 20. Οἱ δ' ἔλεγον ὅτι οἱ ἐμπροσθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παριών, καὶ παραπέμπων τῶν πελταστῶν τοὺς ἴσχυροτάτους, ἐκέλεψε σκέψασθαι τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον, ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. 21. Ἐνταῦθα καὶ οἱ ἀμφὶ Ξενοφῶντα ἡλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἵας

ἡδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προϊέναι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεψομένους πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δέ, ἄσμενοι ἰδόντες, τοὺς μὲν ἀσθενοῦντας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἤσαν πρὸς τὴν κώμην οἱ Χειρίσοφος ηὔλιζετο. 23. Ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ἀς ἐώρων κώμας, ἐπορεύοντο, ἔκαστοι τοὺς ἑαυτῶν ἔχοντες.

24. Ἐνθα δὴ Πολυβώτης, Ἀθηναῖος λοχαγός, ἐκέλευσεν ἀφίεναι ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην, ἦν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντας ἐνδον τοὺς κωμήτας, καὶ τὸν κωμάρχην, καὶ πώλους εἰς δασμὸν βασιλεῖ τρεφομένους ἐπτακαίδεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ αὐτῆς λαγῶς ὥχετο θηράσων, καὶ οὐχ ἥλω ἐν ταῖς κώμαις. 25. Αἱ δ' οἰκίαι ἤσαν κατάγαιοι, τὸ μὲν στόμα ὥςπερ φρέατος, κάτω δ' εὐρεῖαι. Αἱ δὲ εἰζοδοι τοῖς μὲν ὑποζυγίοις ὅρυκται, οἱ δὲ ἀνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς οἰκίαις ἤσαν ἀλγες, οἰλες, βόες, ὅρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῷ ἐνδον ἐτρέφοντο. 26. Ἡσαν δὲ καὶ πυροί, καὶ κριθαί, καὶ ὅσπρια, καὶ οἶνος κρίθινος ἐν κρατῆρσιν· ἐνησαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἵσοχειλεῖς, καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους οἱ δὲ ἐλάττονες, γόνατα οὐκ ἔχοντες. 27. Τούτους δ' ἔδει ὅπότε τις διψώῃ λαβόντα εἰς τὸ στόμα μύζειν. Καὶ πάννυ ἄκρατος ἦν, εἰ μή τις ὕδωρ ἐπιχέοι· καὶ πάννυ ἡδὺ συμμαθόντι τὸ πόμα ἦν.

28. Ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποιήσατο, καὶ θαρρέειν αὐτὸν ἐκέλευε, λέγων, ὅτι οὕτε τῶν τέκνων στερήσοιτο, τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίασιν, ἦν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνηται, ἔστ' ἀν ἐν ἄλλῳ ἔθνει

γένωνται. 29. Ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ, φιλοφρονούμενος, οἶνον ἔφρασεν ἐνθα ἦν κατωρυγμένος. Ταύτην μὲν οὖν τὴν νύκτα, διασκηνήσαντες οὕτως, ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην, καὶ τὰ τέκνα αὐτοῦ ὄμοῦ ἐν ὀφθαλμοῖς. 30. Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν, λαβὼν τὸν κωμάρχην, πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις, καὶ κατελάμβανε πανταχοῦ εὐωχούμενονς καὶ εὐθυμούμενονς, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι αὐτοῖς ἄριστον. 31. Οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθεια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρίνοις, τοῖς δὲ κριθίνοις. 32. Ὄπότε δέ τις φιλοφρονούμενός τω βούλοιτο προπιεῖν, εἴλκεν ἐπὶ τὸν κρατῆρα, ἐνθεν ἐπικύψαντα ἔδει ρόφοῦντα πίνειν ὥςπερ βοῦν. Καὶ τῷ κωμάρχῃ ἐδίδοσαν λαμβάνειν ὅ τι βούλοιτο. Ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο, ὅπου δέ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν ἀεὶ ἐλάμβανεν.

33. Ἐπεὶ δ' ἡλθον πρὸς Χειρίσοφον, κατελάμβανον κάκείνους σκηνοῦντας, ἐστεφανωμένους τοῦ ἔηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς. Τοῖς δὲ παισὶν ἐδείκνυσαν, ὥςπερ ἐνεοῖς, ὅ τι δέοι ποιεῖν. 34. Ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην, διὰ τοῦ περσίζοντος ἐρμηνέως, τίς εἴη ἡ χώρα. Ὁ δ' ἔλεγεν ὅτι Ἀρμενία. Καὶ πάλιν ἡρώτων τίνι οἱ ἵπποι τρέφοιντο. Ὁ δ' ἔλεγεν ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν, ἢ εἴη. 35. Καὶ αὐτὸν τότε μὲν ὠχετο ἄγων Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον δὲ εἰλήφει, παλαίτερον, δίδωσι τῷ κωμάρχῃ ἀναθρέψαντι καταθῦσαι, ὅτι ἥκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἡλίου, δεδιὼς μὴ ἀποθάνῃ· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πώλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστω πῶλον. 36. Ἦσαν δ' οἱ ταῦτη ἵπποι μείονες μὲν τῶν Περ-

σικῶν, θυμοειδέστεροι δὲ πολύ. Ἐνταῦθα δὴ καὶ θιδάσκει ὁ κωμάρχης περὶ τὸν πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἀνεν γὰρ τῶν σακίων κατεδύοντο μέχρι τῆς γαστρός.

CHAPTER VI.

ON continuing the march, their guide, being struck by Cheirisophus, deserts them, and they find their way without a guide to the River Phasis. They proceed to some mountains, which are occupied by the Phasiani, whom they dislodge by sending a party round, and thus attacking them on both sides.

1. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρισόφω, τὸν δὲ οἰκέτας καταλείπει τῷ κωμάρχῃ, πλὴν τοῦ νιόν τοῦ ἄρτι ἥβασκοντος· τοῦτον δὲ Ἐπισθένει Ἀμφιπολίπη παραδίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσουτο, ἔχων καὶ τοῦτον ἀπίοι. Καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ ἀναζεύξαντες ἐπορεύοντο. 2. Ἡγεῖτο δὲ αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος· καὶ ἥδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἔχαλεπάνθη ὅτι οὐκ εἰς κώμας ἥγεν. 3. Ο δὲ ἔλεγεν ὅτι οὐκ εἴεν ἐν τῷ τόπῳ τούτῳ. 4. Μετὰ τοῦτο ἐπορεύθησαν ἐπτὰ σταθμούς, ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, παρὰ τὸν Φᾶσιν ποταμόν, εὑρος πλεθριαῖον. 5. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Ταόχοι καὶ Φασιανοί. 6. Χειρίσοφος δέ, ἐπεὶ κατεῖδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς πολεμίοις· παρήγγειλε

δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. 7. Ἐπεὶ δὲ ἡλθον οἱ ὀπισθοφύλακες, συνεκάλεσε τὸν στρατηγὸν καὶ λοχαγούς, καὶ ἔλεξεν ὅδε. Οἱ μὲν πολέμοι, ὡς ὁρᾶτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους, ὥρα δὲ βουλεύεσθαι, ὅπως ὡς κάλιστα ἀγωνιούμεθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλεύεσθαι, εἴτε τήμερον, εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος. 9. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὰν τάχιστα ἀριστήσωμεν, ἔξοπλισαμένονς ὡς τάχιστα ἵεναι ἐπὶ τὸν ἄνδρας. Εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οὐ τε νῦν ἡμᾶς ὀρῶντες πολέμοι θαρράλεωτεροι ἔσονται, καὶ ἄλλους εἰκός, τούτων θαρρούντων, πλείους προσγενέσθαι.

10. Μετὰ τοῦτον Ξενοφῶν εἶπεν · Ἐγὼ δ' οὕτω γιγνώσκω· εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὡς κράτιστα μαχούμεθα. Εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως ἐλάχιστα μὲν τραύματα λάθωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. Τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὄρώμενον πλέον ἢ ἐφ' ἔξηκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν, ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδόν· πολὺ οὖν κρεῖττον, τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας, καὶ ἀρπάσαι φθάσαντας, εἰ δυναίμεθα, μᾶλλον ἢ πρὸς ἴσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένονς μάχεσθαι. 12. Πολὺ γὰρ ῥᾶσιν, ὄρθιον ἀμαχὶ ἵεναι, ἢ ὄμαλές, ἔνθεν καὶ ἔνθεν πολεμίων ὄντων· καὶ νύκτωρ ἀμαχὶ μᾶλλον ἀν τὰ πρὸ ποδῶν ὄρῷη τις, ἢ μεθ' ἡμέραν μαχόμενος· καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχὶ ἰοῦσιν εὐμενεστέρα, ἢ ἡ ὄμαλὴ τὰς κεφαλὰς βαλλομένοις. 13. Καὶ κλέψαι οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ἵεναι ὡς μὴ ὄρᾶσθαι, ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἴσθησιν παρέχειν. Δοκοῦμεν δ' ἀν μοι, ταύτῃ προσποιούμενοι προσβάλλειν, ἐρημοτέρῳ ἀν τῷ ἄλλῳ ὄρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμοι. 14. Ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἔγωγε, ὡς Χειρίσοφε,

άκούω, τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν ὁμοίων, εὐθὺς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ αἰσχρὸν εἶναι, ἀλλὰ καλὸν κλέπτειν, ὅσα μὴ κωλύει νόμος. 15. "Οπως δὲ ὡς κράτιστα κλέπτητε, καὶ πειρᾶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστιν ἐὰν ληφθῆτε κλέπτοντες μαστιγοῦσθαι. Νῦν οὖν μάλα σοι καιρός ἐστιν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι, μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πληγὰς λάβωμεν. 16. 'Αλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, κάγὼ ὑμᾶς, τοὺς Ἀθηναίους, ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὅντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται· ὥστε ὥρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. 17. 'Εγὼ μὲν τοίνυν, ἔφη ὁ Ξενοφῶν, ἔτοιμός εἰμι, τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἵέναι καταληφόμενος τὸ ὄρος. 'Εχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνῆτες τῶν ἐφεπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· καὶ τούτων πυνθάνομαι, ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βούσιν· ὥστε, ἐάνπερ ἄπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. 18. 'Ελπίζω δὲ οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὰν ἵδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων. Οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἵσον ἡμῖν. 19. 'Ο δὲ Χειρίσοφος εἶπε· Καὶ τί δεῖ σὲ ἵέναι, καὶ λιπεῖν τήν ὀπισθοφύλακίαν; ἀλλὰ ἄλλους πέμψον, ἀν μή τινες ἐθελούσιοι φαίνωνται. 20. 'Εκ τούτον Ἀριστώνυμος Μεθυδριεὺς ἔρχεται, ὁπλίτας ἔχων, καὶ Ἀριστέας Χῖος, γυμνῆτας, καὶ Νικόμαχος Οίταιος, γυμνῆτας· καὶ σύνθημα ἐποιήσαντο, ὅπότε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλά. 21. Ταῦτα συνθέμενοι ἥριστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτη προσάξειν. 22. 'Επειδὴ δὲ ἐδείπνησαν, καὶ νὺξ ἐγένετο, οἱ μὲν ταχθέντες ὠχοντο, καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. Οἱ δὲ πολέμιοι, ὡς ἥσθοντο ἔχόμενον τὸ ὄρος, ἐγρηγόρεσαν, καὶ ἔκαιον πυρὰ πολλὰ διὰ

ννυκτός. 23. Ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν θνσάμενος ἦγε κατὰ τὴν ὁδὸν· οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπήσαν. 24. Τῶν δὲ πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπῆντα τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὅμοι εἶναι τοὺς πολλούς, ἀλλήλοις συμμιγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ "Ελληνες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου, οἱ μὲν πελτασταὶ τῶν Ἑλλήνων, δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμοι οἱ ἐπὶ τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἐώρων ἡττώμενον, φεύγοντι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν. Γέρρα δὲ πάμπολλα ἐλήφθη, ἢ οἱ "Ελληνες, ταῖς μαχαίραις κόπτοντες, ἀχρεῖα ἐποίουν. 27. 'Ως δ' ἀνέβησαν, θύσαντες, καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἤλθον.

CHAPTER VII.

THE Greeks enter the country of the Taochi, who had retired to their forts, one of which is taken by the Greeks. They find in it a vast number of cattle, on which they subsist during their progress through the country of the Chalybes, a fierce and warlike people. They next march through the territory of the Scythini, to a town called Gymnias, the governor of which provides them with a guide to Mount Theches, from the summit of which they have a view of the Euxine.

1. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς πέντε, παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ὕκονν ἴσχυρὰ οἱ Ταόχοι, ἐν οἷς καὶ τὰ ἐπιτήδετα πάντα εἰχον ἀνακεκομισμένοι. 2. Ἐπεὶ δ' ἀφίκοντο εἰς χωρίον, ὃ πόλιν μὲν οὐκ εἰχεν οὐδὲ οἰκίας, συνεληλυθότες δ' ἥσαν αὐτόσε καὶ ἀνδρες καὶ γυναικες καὶ κτήνη πολλά, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἥκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσήει καὶ αὐθις ἄλλη· Οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἄλλα ποταμὸς ἦν κύκλω.

3. Ἐπειδὴ δὲ Ξενοφῶν ἤλθε σὺν τοῖς ὀπισθοφύ-

λαξὶ καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· Εἰς καλὸν ἥκετε· τὸ γὰρ χωρίον αἱρετέον· τῇ γὰρ στρατιᾳ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληφόμεθα τὸ χωρίον.

4. Ἐνταῦθα δὴ κοινῇ ἔβοντεύοντο· καὶ τοῦ Ξενοφῶντος ἐρωτῶντος, τί τὸ κωλῦον εἴη εἰςελθεῖν, εἶπεν ὁ Χειρίσοφος· Ἀλλὰ μία αὕτη πάροδός ἔστιν, ἦν ὄρᾶς· ὅταν δέ τις ταύτη πειρᾶται παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· δος δ' ἂν καταληφθῇ, οὕτω διατίθεται. "Αμα δ' ἔδειξε συντετριμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς.

5. "Ην δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἦ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὄρῶμεν, εἰ μὴ δλίγονς τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς ὡπλισμένους.

6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὄρᾶς, σχεδὸν τρία ἡμίπλεθρά ἔστιν, δος δεῖ βαλλομένους διελθεῖν. Τούτου δὲ ὅσον πλέθρον δασὺ πίτυνσι διαλειπούσαις μεγάλαις, ἀνθ' ὃν ἐστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἥδη γίγνεται ὡς ἡμίπλεθρον, δος δεῖ, ὅταν λωφήσωσιν οἱ λίθοι, παραδραμεῖν.

7. Ἀλλὰ εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὰν ἀρξώμεθα εἰς τὸ δασὺ προισέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸν ἀν, ἔφη, τὸ δέον εἴη· θᾶττον γὰρ ἀναλώσουσι τοὺς λίθους. Ἀλλὰ πορευώμεθα, ἔνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται, ἦν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἦν βούλώμεθα.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν, καὶ Καλλίμαχος Παρέράσιος λοχαγός· (τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ) οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἀνθρωποι ὡς ἑβδομήκοντα, οὐκ ἀθρόοι, ἀλλὰ καθ' ἔνα, ἔκαστος φυλαττόμενος ὡς ἑδύνατο.

9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος Μεθυδρεύς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δέ, ἔφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλές ἐν τοῖς δένδροις ἔστάναι πλεῖον ἢ τὸν ἔνα λόχον.

10. Ἐνθα δὴ Καλλίμαχος μηχανᾶται τι· προέτρεχεν ἀπὸ τοῦ δέν-

δρουν, ὑφ' ᾧ ἦν αὐτός, δύο ἢ τρία βῆματα· ἐπεὶ δὲ οἱ λίθοι φέροιντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλέον ἢ δέκα ἄμαξαι πετρῶν ἀνηλίσκοντο. 11. 'Ο δὲ Ἀγασίας, ὡς ὁρᾶ τὸν Καλλίμαχον, ἢ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὐδὲ τὸν Ἀριστώνυμον πλησίον ὅντα παρακλέσας, οὐδὲ Εὐρύλοχον τὸν Λουσιέα, ἐταίρους ὅντας, οὐδὲ ἄλλον οὐδένα, χωρεῖ αὐτός, καὶ παρέρχεται πάντας. 12. 'Ο δὲ Καλλίμαχος, ὡς ἔώρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἔτνος· ἐν δὲ τούτῳ παρέθει αὐτοὺς Ἀριστώνυμος Μεθυδρεύς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς. Πάντες γάρ οὗτοι ἀντεποιοῦντο ἀρετῆς, καὶ διηγωνίζοντο πρὸς ἄλλήλους· καὶ οὕτως ἐρίζοντες αἴρονται τὸ χωρίον. 'Ως γάρ ἄπαξ εἰςέδραμον, οὐδεὶς πέτρος ἄνωθεν ἥνεχθη. 13. Ἐνταῦθα δὴ δεινὸν ἦν θέαμα. Αἱ γάρ γυναικες, ρίπτονται τὰ παιδία, εἴτα καὶ ἑαυτὰς ἐπικατερρίπτονται, καὶ οἱ ἄνδρες ὡςαύτως. Ἐνθα δὴ καὶ Αἰνείας Στυμφάλιος, λοχαγός, ιδών τινα θέοντα ως ρίψοντα ἑαυτὸν, στολὴν ἔχοντα καλήν, ἐπιλαμβάνεται ως κωλύσων· 14. 'Ο δὲ αὐτὸν ἐπισπάται, καὶ ἀμφότεροι ὥχοντο κατὰ τῶν πετρῶν φερόμενοι, καὶ ἀπέθανον. Ἐντεῦθεν ἄνθρωποι μὲν πάντα δλίγοι ἐλήφθησαν, βόες δὲ καὶ ὅνται πολλοὶ καὶ πρόβατα.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπτά, παρασάγγας πεντήκοντα. Οὗτοι ἦσαν ὡν διῆλθον ἀλκιμώτατοι καὶ εἰς χεῖρας ἤεσαν. Εἶχον δὲ θώρακας λινοῦς μέχρι τοῦ ἱτροῦ, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. 16. Εἶχον δὲ καὶ κυνημῖδας, καὶ κράνη, καὶ παρὰ τὴν ζώνην μαχαίριον, ὃσον ξυήλην Δακωνικήν, ώς ἔσφαττον, ὡν κρατεῖν δύναιντο· καὶ ἀποτέμνοντες ἀν τὰς κεφαλάς ἔχοντες ἐπορεύοντο· καὶ ἥδον, καὶ ἐχόρευον, ὅπότε οἱ πολέμοι αὐτοὺς ὅψεσθαι ἔμελλον. Εἶχον δὲ καὶ δόρυ ώς πεντεκαίδεκα πηχῶν, μίαν λόγχην ἔχον. 17. Οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν. Ἐπεὶ δὲ παρέλθοιεν οἱ Ἑλληνες, εἴποντο ἀεὶ μαχόμενοι. Ὡικον δὲ ἐν τοῖς δχυροῖς, καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι

ἥσαν, ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἔλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν, ἢ ἐκ τῶν Ταχίων ἔλαboν. 18. Ἐκ τούτου οἱ Ἔλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμόν, εὑρος τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, διὰ πεδίου, εἰς κώμας, ἐν αἷς ἔμειναν ἡμέρας τρεῖς, καὶ ἐπεσιτίσαντο. 19. Ἐντεῦθεν δὲ ἥλθον σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαιμονα καὶ οἰκουμένην, ἢ ἐκαλεῖτο Γυμνίας. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἔλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. 20. Ἐλθὼν δ' ἐκεῖνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον, ὅθεν ὄψονται θάλατταν· εἰ δὲ μή, τεθνάναι ἐπηγγέλλετο. Καὶ ἡγούμενος ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἴθειν καὶ φθείρειν τὴν χώραν· φὰ καὶ δῆλον ἐγένετο ὅτι τούτον ἔνεκα ἔλθοι, οὐ τῆς τῶν Ἔλλήνων εὔνοίας. 21. Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, καὶ κατεῖδον τὴν θάλατταν, κραυγὴν πολλὴν ἐγένετο. 22. Ἄκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες, φήθησαν ἄλλους ἐμπροσθεν ἐπιτίθεσθαι πολεμίους· εἶποντο γάρ ὅπισθεν ἐκ τῆς καιομένης χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τέ τινας καὶ ἐζώγρησαν, ἐνέδραν ποιησάμενοι· καὶ γέρρα ἔλαboν δασεῖῶν βοῶν ὡμοβόεια ἀμφὶ τὰ εἴκοσιν.

23. Ἐπειδὴ δὲ ἡ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον, καὶ οἱ ἀεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς ἀεὶ βοῶντας, καὶ πολλῷ μείζων ἐγίγνετο ἡ βοή, ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μεῖζον τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβὰς ἐφ' ἵππον, καὶ Λύκιον καὶ τοὺς ἵππεας ἀναλαβών, παρεβόηθει· καὶ τάχα δὴ ἀκούοντι βοῶντων τῶν στρατιωτῶν, Θάλαττα! Θάλαττα! καὶ παρεγγυώντων. Ἐνθα δὴ ἔθεον ἄπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἡλαύνετο καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἄλλήλους καὶ στρατηγοὺς καὶ

λοχαγούς, δακρύοντες. Καὶ ἔξαπίνης, ὅτου δὴ παρεγγυήσαντος, οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολωνὸν μέγαν. 26. Ἐνταῦθα ἀνετίθεσαν δερμάτων πλῆθος ὡμοθεσίων, καὶ βακτηρίας, καὶ τὰ αἰχμάλωτα γέρφα, καὶ ὁ ἥγεμων αὐτός τε κατέτεμνε τὰ γέρφα, καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἥγεμόνα οἱ "Ελληνες ἀποπέμπουσι, δῶρα δόντες ἀπὸ κοινοῦ, ἵππον, καὶ φιάλην ἀργυρᾶν, καὶ σκευὴν Περσικήν, καὶ δαρεικοὺς δέκα· ἦτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δείξας αὐτοῖς, οὐ σκηνήσοντι, καὶ τὴν ὁδόν, ἣν πορεύονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, ὤχετο τῆς νυκτὸς ἀπιών.

CHAPTER VIII.

ON descending the mountain, they make a treaty with the Macrones, who dwell in the plain below, and proceed safely as far as the Colchian Hills, where they meet with opposition from the natives. The Greeks enter a rich country, and in two days arrive at the sea. They remain for some time in the Greek colony of Trapezus, where they support themselves by plundering the Colchian villages in the neighborhood. They celebrate games at Trapezus.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ "Ελληνες διὰ Μακρώνων σταθμοὺς τρεῖς, παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὥριζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθινῶν. 2. Εἶχον δ' ὑπερδέξιον χωρίον οἷον χαλεπώτατον, καὶ ἐξ ἀριστερᾶς ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὄριζων, δι' οὗ ἔδει διαβῆναι. Ἡν δὲ οὗτος δασὺς δένδροις παχέσι μὲν οὖ, πυκνοῖς δέ. Ταῦτα, ἐπεὶ προσῆλθον οἱ "Ελληνες, ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. 3. Οἱ δὲ Μάκρωνες, ἔχοντες γέρφα καὶ λόγχας καὶ τριχίνους χιτῶνας, καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν, καὶ ἀλλήλοις διεκελεύοντο, καὶ λίθους εἰς τὸν ποταμὸν ἔβριπτον, ἐξίκνουντο δὲ οὖ, οὐδὲν διέβλαπτον οὐδένα.

4. Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν

τις ἀνήρ, Ἀθήνησι φάσκων δεδουλευκέναι, λέγων, ὅτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων· καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καί, εἰ μή τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι. 5. Ἀλλ' οὐδὲν κωλύει, ἔφη· ἀλλὰ διαλέγον, καὶ μάθε πρῶτον τίνες εἰσίν. Οἱ δ' εἶπον, ἐρωτήσαντος, ὅτι Μάκρωνες. Ἐρώτα τοίνυν, ἔφη, αὐτούς, τί ἀντιτετάχαται, καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι. 6. Οἱ δ' ἀπεκρίναντο· "Οτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἐρχεσθε. Λέγειν ἐκέλευνον οἱ στρατηγοί, ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασιλεῖ πολεμήσαντες, ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. 7. Ἡρώτων ἐκεῖνοι, εἰ δοῖεν ἀν τούτων τὰ πιστά. Οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησιν, οἱ δὲ Ἑλληνες ἐκείνοις Ἑλληνικήν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δὲ ἐπεμαρτύραντο ἀμφότεροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον, τήν τε ὁδὸν ὠδοποίουν, ώς διαβιβάσοντες, ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἑλλησι· καὶ ἀγορὰν οἴαν ἐδύναντο παρεῖχον· καὶ παρήγαγον ἐν τρισὶν ἡμέραις ἔως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἑλληνας. 9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἤσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἑλληνες ἀντιπαρετάξαντο κατὰ φάλαγγα, ώς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἐπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλεύσασθαι συλλεγεῖσιν ὅπως ώς κάλλιστα ἀγωνιοῦνται. 10. Ἐλεξεν οὖν Ξενοφῶν, ὅτι δοκεῖ, παύσαντας τὴν φάλαγγα, λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἀνοδον, τῇ δὲ εὔοδον, εὐρήσομεν τὸ ὄρος· καὶ εὐθὺς τοῦτο ἀθυμίαν ποιήσει, ὅταν, τεταγμένοι εἰς φάλαγγα, ταύτην διεσπασμένην ὀρῶσιν. 11. Ἐπειτα, ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιττεύσοντις ἡμῶν οἱ πολέμιοι, καὶ τοῖς περιττοῖς χρήσονται, ὅ τι ἀν βούλωνται. Ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἀν εἴη θαυμαστόν, εἰ διακοπείη ἡμῶν ἡ φάλαγξ ὑπὸ ἀθρόων καὶ

βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἰ δέ πη τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. 12. Ἀλλά μοι δοκεῖ, ὁρθίους τοὺς λόχους ποιησαμένους, τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων. Καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἐσχάτοι λόχοι, καὶ ὁρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτον προσίασιν, ἣ τε ἀν εὔοδον ἦ, ταύτη ἔκαστος ἄξει ὁ λόχος. 13. Καὶ εἰς τε τὸ διαλεῖπον οὐ ράδιον ἔσται τοῖς πολεμίοις εἰςελθεῖν, ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ράδιον ἔσται λόχον ὁρθίον προσιόντα. Ἐάν τέ τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει. Ἡν τε εἰς πη δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων. 14. Ταῦτα ἔδοξε, καὶ ἐποίουν ὁρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπίστῳ ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ, ἔλεγε τοῖς στρατιώταις· Ἄνδρες, οὗτοί εἰσιν, οὓς ὥρατε, μόνοι ἔτι ἡμῖν ἐμποδῶν τὸ μὴ ἥδη εἶναι, ἔνθα πάλαι ἐσπεύδομεν· τούτοις, ἦν πως δυνώμεθα, καὶ ὡμοὺς δεῖ καταφαγεῖν.

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἔκαστοι ἐγένοντο, καὶ τοὺς λόχους ὁρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὁγδοήκοντα, δὲ λόχος ἔκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποίησαντο, τοὺς μὲν τοῦ εὐώνυμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἔξακοσίους ἑκάστους. 16. Ἐκ τούτον παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. Καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταί, τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι, ἐπορεύοντο· 17. Οἱ δὲ πολέμοι, ως εἶδον αὐτούς, ἀντιπαραθέοντες, οἱ μὲν ἐπὶ τὸ δεξιόν, οἱ δὲ ἐπὶ τὸ εὐώνυμον, διεσπάσθησαν, καὶ πολὺ τῆς ἑαυτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. 18. Ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὃν ἦρχεν Αἰσχίνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν, ἀνακραγόντες ἔθεον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνοντο· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὃν

ῆρχε Κλεάνωρ ὁ Ορχομένιος. 19. Οἱ δὲ πολέμιοι, ὡς ἥρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλοις ἄλλῃ ἐτράπετο. Οἱ δὲ Ἑλληνες ἀναβάντες ἔστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τάπιτήδεια πολλὰ ἔχονταις. 20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν, ὅ τι καὶ ἔθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν, πάντες ἄφρονές τε ἐγίγνοντο, καὶ ἤμουν, καὶ κάτω διεχώρει αὐτοῖς, καὶ δρθὸς οὐδεὶς ἡδύνατο ἵστασθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐψκεσαν, οἱ δὲ πολύ, μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. 21. Ἐκειντο δὲ οὗτω πολλοί, ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἡ ἀθυμία. Τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτήν που ὥραν ἀνεφρόνουν· τρίτη δὲ καὶ τετάρτη ἀνίσταντο, ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμούς, παρασάγγας ἐπτά, καὶ ἥλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα, οἰκουμένην, ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων ἀποικίαν, ἐν τῇ Κόλχων χώρᾳ. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμαις. 23. Κάντεῦθεν ὄρμώμενοι ἐλητίζοντο τὴν Κολχίδα. Ἀγορὰν δὲ παρεῖχον τῷ στρατοπέδῳ Τραπεζούντιοι, καὶ ἐδέξαντό τε τοὺς Ἑλληνας, καὶ ξένια ἔδοσαν, βοῦς καὶ ἄλφιτα καὶ οἶνον. 24. Συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων, τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείνων ἥλθον βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν, ἦν εὔξαντο, παρεσκευάζοντο· ἥλθον δ' αὐτοῖς ίκανοὶ βόες ἀποθύσαι τῷ Διὶ τῷ σωτῆρι, καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα, καὶ τοῖς ἄλλοις θεοῖς ἂν εὔξαντο. Ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὅρει, ἐνθαπερ ἐσκήνουν. Εἶλοντο δὲ Δρακόντιον Σπαρτιάτην, (ὅς ἔφυγε παῖς ὡν οἴκοθεν, παῖδα ἄκων κατακτανών, ξυήλη πατάξας,) δρόμου τ' ἐπιμεληθῆναι, καὶ τοῦ ἀγῶνος προστατῆσαι. 26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευνον, ὅπου τὸν δρόμον πεποιηκὼς εἴη. Ο δέ, δείξας, οὖπερ ἔστηκότες ἐτύγχανον, Οὗτος ὁ λόφος,

ἔφη, κάλλιστος τρέχειν, ὅπου ἄν τις βούληται. Πῶς οὖν,
ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὗτως;
ὁ δὲ εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπεσών. 27. Ὕγω-
νίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλεῖστοι,
δόλιχον δὲ Κρῆτες πλείους ἦ ἔξηκοντα ἔθεον, πάλην δὲ
καὶ πυγμὴν καὶ παγκράτιον ἔτεροι. Καὶ καλὴ θέα ἐγένετο·
πολλοὶ γὰρ κατέβησαν, καὶ, ἄτε θεωμένων τῶν ἑταίρων,
πολλὴ φιλονεικία ἐγίγνετο. 28. Ἐθεον δὲ καὶ ἵπποι· καὶ
ἔδει αὐτούς, κατὰ τοῦ πρανοῦς ἐλάσαντας, ἐν τῇ θαλάττῃ
ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. Καὶ
κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ Ισχυρῶς
ὅρθιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι· ἐνθα πολλὴ
κραυγὴ, καὶ γέλως, καὶ παρακέλευσις ἐγίγνετο αὐτῶν.

XENOPHON'S ANABASIS.

BOOK V.

CHAPTER I.

CHEIRISOPHUS is sent to apply to Anaxibius, the Spartan admiral, for ships. Xenophon continues, meanwhile, to find employment for the soldiers, and takes care that the roads are mended, in case they should at last be obliged to go by land. They send out two ships, which they had obtained at Trapezus, to bring in any vessels that they may find. Dexippus, a Laconian, who is put in command of one of them, deserts the service and sails home: Polycrates, an Athenian, with the other ship, brings in many vessels to the port.

1. "Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἐλληνες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς εἰς Τραπεζοῦντα πόλιν Ἐλληνίδα ἀφίκοντο, καὶ ὡς ἀπέθυνσαν, ἢ εὑξαντο σωτήρια θύσειν, ἐνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοιντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἐκ δὲ τούτου ξυνελθόντες ἐβούλευντο περὶ τῆς λοιπῆς πορείας· ἀνέστη δὲ πρῶτος Ἀντιλέων Θούριος, καὶ ἔλεξεν ὡδε. Ἐγὼ μὲν τοίνυν, ἔφη, ὡς ἄνδρες, ἀπείρηκα ἥδη ξυσκευαζόμενος, καὶ βαδίζων, καὶ τρέχων, καὶ τὰ ὅπλα φέρων, καὶ ἐν τάξει ἵων, καὶ φυλακὰς φυλάττων, καὶ μαχόμενος· ἐπιθυμῶ δὲ ἥδη, πανσάμενος τούτων τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπόν, καὶ ἐκταθείς, ὥσπερ Ὁδυσσεὺς καθεύδων ἀφικέσθαι εἰς τὴν Ἐλλάδα. 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθορύβησαν ὡς εὖ λέγοι· καὶ ἄλλος ταύτα ἔλεγε, καὶ πάντες οἱ παρόντες. Ἔπειτα δὲ Χειρίσοφος ἀνέστη καὶ εἶπεν ὡδε. 4. Φίλος μοί ἔστιν, ὡς ἄνδρες, Ἀναξίβιος, ναναρχῶν δὲ καὶ τυγχάνει. Ἡν οὖν πέμψητέ με, οἴουαι ἀν ἐλθεῖν καὶ τριήρεις ἔχων

καὶ πλοῖα τὰ ἡμᾶς ἀξοντα· ὑμεῖς δέ, εἴπερ πλεῖν βούλεσθε, περιμένετε, ἔστ' ἂν ἐγὼ ἔλθω· ἥξω δὲ ταχέως. Ἀκούσαντες ταῦτα οἱ στρατιῶται ἥσθησάν τε καὶ ἐψηφίσαντο πλεῖν αὐτὸν ὡς τάχιστα.

5. Μετὰ τοῦτον Ξενοφῶν ἀνέστη καὶ ἔλεξεν ὡδε. Χειρίσοφος μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενοῦμεν. "Οσα μοι οὖν δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἔρω. 6. Πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορὰ ἔστιν ἴκανή, οὔτε ὅτου ὠνησόμεθα εὐπορία, εἰ μὴ δλίγοις τισίν· ἡ δὲ χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπόλλυσθαι, ἦν ἀμελῶς τε καὶ ἀφυλάκτως πορεύησθε ἐπὶ τὰ ἐπιτήδεια. 7. Ἀλλά μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὡς σώζησθε, ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. "Εδοξε ταῦτα. 8. "Ετι τοίνυν ἀκούσατε καὶ τάδε. Ἐπὶ λείαν γὰρ ὑμῶν ἐκπορεύσονται τινες· οἷομαι οὖν βέλτιστον εἶναι, ἡμῖν εἰπεῖν τὸν μέλλοντα ἔξιέναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος εἰδῶμεν τῶν ἔξιόντων καὶ τῶν μενόντων, καὶ ξυμπαρασκευάζωμεν ἐάν τι δέῃ, καν βοηθῆσαι τισι καιρὸς ἥ, εἰδῶμεν ὅποι δεήσει βοηθεῖν, καὶ ἐάν τις τῶν ἀπειροτέρων ἐγχειρῆ ποι, ξυμβούλεύωμεν, πειρώμενοι εἰδέναι τὴν δύναμιν ἐφ' οὓς ἂν ἴωσιν. "Εδοξε καὶ ταῦτα. 9. Ἐννοεῖτε δὲ καὶ τόδε, ἔφη. Σχολὴ τοῖς πολεμίοις λητίζεσθαι, καὶ δικαίως ἡμῖν ἐπιβούλεύονται· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηνται δ' ἡμῶν. Φύλακας δὴ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι· ἐὰν οὖν κατὰ μέρος μερισθέντες φυλάττωμεν καὶ σκοπῶμεν, ἥττον ἀν δύναιντο ἡμᾶς θηρᾶν οἱ πολέμιοι. 10. "Ετι τοίνυν τάδε δρᾶτε. Εἰ μὲν ἡπιστάμεθα σαφῶς, δτι ἥξει πλοῖα Χειρίσοφος ἄγων ἴκανά, οὐδὲν ἂν ἔδει ὡν μέλλω λέγειν· νῦν δέ, ἐπεὶ τοῦτο ἀδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. "Ην μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε, ἐν ἀφθονωτέροις πλευσούμεθα· 11. Ἐὰν δὲ μὴ ἄγη, τοῖς ἐνθάδε χρησόμεθα. Ὁρῶ δὲ ἐγὼ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν αἰτησάμενοι παρὰ Τραπεζούντιων μακρὰ πλοῖα, κατάγομεν καὶ

φυλάττοιμεν αὐτά, τὰ πηδάλια παραλυόμενοι, ἔως ἂν ἴκανα
τὰ ἄξοντα γένηται, ἵσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς οἵας
δεόμεθα. 12. Ἐδοξε καὶ ταῦτα. Ἐννοήσατε δέ, ἔφη, εἰ
εἰκὸς καὶ τρέφειν ἀπὸ τοῦ κοινοῦ, οὓς ἂν κατάγωμεν, ὅσον
ἄν χρόνον ἡμῶν ἔνεκεν μένωσι, καὶ ναῦλον ἔννθεσθαι, ὥστας
ώφελοῦντες καὶ ωφελῶνται. Ἐδοξε καὶ ταῦτα. 13. Δοκεῖ
τοίνυν μοι, ἔφη, ἣν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραίνηται,
ὦστε ἀρκεῖν πλοῖα, τὰς ὁδούς, ἃς δνεπόρους ἀκούομεν εἶναι,
ταῖς παρὰ θάλατταν οἰκονυμέναις πόλεσιν ἐντείλασθαι
ὅδοποιεῖν· πείσονται γάρ, καὶ διὰ τὸ φοβεῖσθαι, καὶ διὰ τὸ
βούλεσθαι ἡμῶν ἀπαλλαγῆναι.

14. Ἐνταῦθα δὲ ἀνέκραγον, ως οὐ δέοι ὄδοιπορεῖν. Οὐ
δέ, ως ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδέν,
τὰς δὲ πόλεις ἐκούσας ἐπεισεν ὄδοποιεῖν, λέγων, ὅτι θᾶτ-
τον ἀπαλλάξονται, ἣν εὗποροι γένωνται αἱ ὁδοί. 15.
Ἐλαθον δὲ καὶ πεντηκόντορον παρὰ τῶν Τραπεζούντιων,
ἢ ἐπέστησαν Δέξιππον Λάκωνα περίοικον. Οὗτος, ἀμελή-
σας τοῦ ξυλλέγειν πλοῖα, ἀποδράς ὥχετο ἔξω τοῦ Πόντου,
ἔχων τὴν ναῦν. Οὗτος μὲν οὖν δίκαια ἐπαθεν ὕστερον·
ἐν Θράκῃ γάρ, παρὰ Σεύθη, πολυνπραγμονῶν τι, ἀπέθανεν
ὑπὸ Νικάνδρου τοῦ Λάκωνος. 16. Ἐλαθον δὲ καὶ τρια-
κόντορον, ἢ ἐπεστάθη Πολυνκράτης Ἀθηναῖος, ὃς ὅποσα
λαμβάνοι πλοῖα, κατῆγεν ἐπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν
ἀγώγιμα, εἴ τι ἦγον, ἐξαιρούμενοι, φύλακας καθίστασαν
ὥστα σῶα εἴη, τοῖς δὲ πλοίοις χρήσαιντο εἰς παραγωγήν.
17. Ἐν φῷ δὲ ταῦτα ἦν, ἐπὶ λείαν ἐξήσαν οἱ Ἑλληνες·
καὶ οἱ μὲν ἐλάμβανον, οἱ δὲ καὶ οὐ. Κλεαίνετος δ' ἐξαγα-
γὼν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπόν,
αὐτός τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

CHAPTER II.

As provisions begin to run short in the neighborhood, Xenophon leads out part of the army against the Drilæ, who are enemies of the people of Trapezus. As the Greeks approach, the Drilæ burn all their property in the fields, and retire to their principal fort, where they make a brave resistance. The Greeks at last take and burn the place. The next day they return to Trapezus.

1. Ἐπεὶ δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνειν, ὥστε ἀπαυθημερίζειν ἐπὶ τὸ στρατόπεδον, ἐκ τούτου λαβὼν Ξενοφῶν ἡγεμόνας, τῶν Τραπεζούντιων, ἔξαγει εἰς Δρίλας τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ κατέλιπε φυλάττειν τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, ἄτε ἐκπεπτωκότες τῶν οἰκιῶν, πολλοὶ ἡσαν ἀθρόοι καὶ ὑπερεκάθηντο ἐπὶ τῶν ἄκρων. 2. Οἱ δὲ Τραπεζούντιοι, ὅπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν οὐκ ἦγον· φίλοι γὰρ αὐτοῖς ἡσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἦγον, ὑφ' ὧν κακῶς ἔπασχον, εἰς χωρία τε ὁρεινὰ καὶ δύσβατα καὶ ἀνθρώπους πολεμικωτάτους τῶν ἐν τῷ Πόντῳ.

3. Ἐπεὶ δὲ ἡσαν ἐν τῇ ἀνω χώρᾳ οἱ Ἑλληνες, ὅποια τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα εἶναι ἐδόκει, ἐμπιπράντες ἀπήγεσαν· καὶ οὐδὲν ἦν λαμβάνειν, εἰ μὴ ὃς, ἢ βοῦς, ἢ ἄλλο τι κτῆνος τὸ πῦρ διαπεφευγός. Ἔν δὲ ἦν χωρίον μητρόπολις αὐτῶν· εἰς τοῦτο πάντες ξυνερρόντες σαν. Περὶ δὲ τοῦτο ἦν χαράδρα ἴσχυρῶς βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταί, προδραμόντες στάδια πέντε ἢ ἔξ των διπλιτῶν, διαβάντες τὴν χαράδραν, ὀρῶντες πρόβατα πολλὰ καὶ ἄλλα χρήματα, προσέβαλλον πρὸς τὸ χωρίον· ξυνείποντο δὲ καὶ δορυφόροι πολλοί, οἱ ἐπὶ τὰ ἐπιτήδεια ἔξωρμημένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους ἢ εἰς διεχιλίους ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον, (καὶ γὰρ τάφρος ἦν περὶ αὐτὸν εὐρεῖα ἀναβεβλημένη, καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς, καὶ τύρσεις πυκναὶ ξύλιναι πεποιημέναι,) ἀπιέναι δὴ ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δὲ οὐκ ἐδύναντο

ἀποτρέχειν, (ἥν γάρ ἐφ' ἐνὸς ἡ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν,) πέμπονσι πρὸς Ξενοφῶντα, δις ἥγεῖτο τοῖς ὀπλίταις. 7. 'Ο δ' ἐλθὼν λέγει, ὅτι ἔστι χωρίου χρημάτων πολλῶν μεστόν· τοῦτο οὖτε λαβεῖν δυνάμεθα· ἴσχυρὸν γάρ ἔστιν· οὖτε ἀπελθεῖν ῥάδιον· μάχονται γὰρ ἐπεξεληλυθότες, καὶ ἡ ἄφοδος χαλεπή.

8. 'Ακούσας ταῦτα ὁ Ξενοφῶν, προσαγαγὼν πρὸς τὴν χαράδραν, τοὺς μὲν ὀπλίτας θέσθαι ἐκέλευσε τὰ ὄπλα· αὐτὸς δέ, διαβὰς σὺν τοῖς λοχαγοῖς, ἐσκοπεῖτο, πότερον εἴη κρείττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ώς ἀλόντος ἀν τοῦ χωρίου. 9. Ἐδόκει γὰρ τὸ μὲν ἀπάγειν οὐκ εἶναι ἀνευ πολλῶν νεκρῶν, ἐλεῖν δ' ἀν φοντο καὶ οἱ λοχαγοὶ τὸ χωρίου. Καὶ ὁ Ξενοφῶν ξυνεχώρησε, τοῖς Ἱεροῖς πιστεύσας· οἱ γὰρ μάντεις ἀποδεδειγμένοι ἦσαν, ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν τῆς ἔξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς ἐπεμπε διαβιβάσοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμενεν ἀναχωρίσας ἀπαντας τοὺς πελταστάς, καὶ οὐδένα εἴᾳ ἀκροβολίζεσθαι. 11. 'Επεὶ δ' ἤκον οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἔκαστον ποιῆσαι τῶν λοχαγῶν, ώς ἀν κράτιστα οἴηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων, οἱ πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιοῦντο. 12. Καὶ οἱ μὲν ταῦτα ἐποίουν· ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγγειλε διηγκυλωμένους ἵέναι, ώς, ὅπόταν σημήνῃ, ἀκοντίζειν δεῆσον, καὶ τοὺς τοξότας ἐπιβεβλῆσθαι ἐπὶ ταῖς νευραῖς, ώς, ὅπόταν σημήνῃ, τοξεύειν δεῆσον, καὶ τοὺς γυμνῆτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς ἐπιτηδείους ἐπεμψε τούτων ἐπιμεληθῆναι. 13. 'Επεὶ δὲ πάντα παρεσκεύαστο, καὶ οἱ λοχαγοὶ καὶ οἱ ὑπολοχαγοί, καὶ οἱ ἀξιοῦντες τούτων μὴ χείρους εἶναι, πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ ξυνεώρων· (μηνοειδῆς γὰρ διὰ τὸ χωρίου ἡ τάξις ἦν·) 14. 'Επεὶ δ' ἐπαιάνισαν, καὶ ἡ σάλπιγξ ἐφθέγξατο, ἅμα τε τῷ Ἐνναλίῳ ἡλάλαξαν, καὶ ἔθεον δρόμῳ οἱ ὀπλίται· καὶ τὰ βέλη ὄμοῦ ἐφέρετο, λόγχαι, τοξεύματα, σφενδόναι, πλεῖστοι δ' ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οἱ

καὶ πῦρ προσέφερον. 15. Ὅτι δὲ τοῦ πλήθους τῶν βελῶν
ἔλιπον οἱ πολέμοι τά τε σταυρώματα καὶ τὰς τύρσεις·
ῶστε Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεύς,
καταθέμενοι τὰ ὅπλα, ἐν χιτῶνι μόνον ἀνεβήσαν, καὶ ἄλ-
λος ἄλλον εἶλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἡλώκει τὸ χωρ-
ίον, ὡς ἐδόκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ οἱ ψιλοὶ
εἰςδραμόντες ἥρπαζον, ὅ τι ἔκαστος ἐδύνατο· ὁ δὲ Ξενο-
φῶν, στὰς κατὰ τὰς πύλας, ὑπόσους ἐδύνατο κατεκώλυε
τῶν ὄπλιτῶν ἔξω· πολέμοι γάρ ἐφαίνοντο ἄλλοι ἐπ' ἄκροις
τισὶν ἰσχυροῖς. 17. Οὐ πολλοῦ δὲ χρόνου μεταξὺ γενο-
μένου, κραυγὴ τε ἐγίγνετο ἔνδον, καὶ ἔφευγον οἱ μὲν καὶ
ἔχοντες ἀ ἔλαθον, τάχα δέ τις καὶ τετρωμένος· καὶ πολὺς
ἡν ὀθίσμὸς ἀμφὶ τὰ θύρετρα. Καὶ ἐρωτώμενοι οἱ ἐκπί-
πτοντες ἔλεγον, ὅτι ἄκρα τέ ἐστιν ἔνδον, καὶ οἱ πολέμοι
πολλοί, οἱ παίουσιν ἐκδεδραμηκότες τοὺς ἔνδον ἀνθρώπους.

18. Ἐντεῦθεν ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κῆρυκα,
ἴεναι εἰσω τὸν βουλόμενόν τι λαμβάνειν. Καὶ Ἱενταὶ πολ-
λοὶ εἰσω, καὶ νικῶσι τοὺς ἐκπίπτοντας οἱ εἰσω ὀθούμενοι,
καὶ κατακλείσονται τοὺς πολεμίους πάλιν εἰς τὴν ἄκραν. 19.
Καὶ τὰ μὲν ἔξω τῆς ἄκρας πάντα διηρπάσθη, καὶ ἐξεκομί-
σαντο οἱ Ἑλληνες· οἱ δὲ ὄπλιται ἔθεντο τὰ ὅπλα, οἱ μὲν
περὶ τὰ σταυρώματα, οἱ δὲ κατὰ τὴν ὁδὸν τὴν ἐπὶ τὴν
ἄκραν φέρουσαν. 20. Ὁ δὲ Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκό-
πονν, εἰ οἴόν τε εἴη τὴν ἄκραν λαβεῖν· ἡν γάρ οὕτω σω-
τηρίᾳ ἀσφαλής· ἄλλως δὲ πάνυ χαλεπὸν ἐδόκει εἶναι
ἀπελθεῖν· σκοπονμένοις δὲ αὐτοῖς ἐδοξεῖ παντάπασιν ἀνά-
λωτον εἶναι τὸ χωρίον. 21. Ἐνταῦθα παρεσκευάζοντο
τὴν ἄφοδον, καὶ τοὺς μὲν σταυροὺς ἔκαστοι τοὺς καθ' αὐ-
τοὺς διήρουν, καὶ τοὺς ἀχρείους καὶ φορτία ἔχοντας ἐξε-
πέμποντο καὶ τῶν ὄπλιτῶν τὸ πλῆθος· κατέλιπον δὲ οἱ
λοχαγοί, οἵς ἔκαστος ἐπίστενεν. 22. Ἐπεὶ δὲ ἥρξαντο
ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν πολλοί, γέρρα καὶ λόγχας
ἔχοντες, καὶ κνημῖδας, καὶ κράνη Παφλαγονικά· καὶ ἄλλοι
ἐπὶ τὰς οἰκίας ἀνέβαινον τὰς ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν
ἄκραν φερούσης ὁδοῦ· 23. "Ωςτε οὐδὲ διώκειν ἀσφαλὲς

ἥν κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερούσας. Καὶ γὰρ ξύλα μεγάλα ἐπερέπιτονν ἄνωθεν, ὥστε χαλεπὸν ἥν καὶ μένειν καὶ ἀπιέναι· καὶ ἡ νὺξ φοβερὰ ἥν ἐπιοῦσα. 24. Μαχομένων δὲ αὐτῶν καὶ ἀπορουμένων, θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέλαμψεν οἰκία τῶν ἐν δεξιᾷ, ὅτου δὴ ἐνάψαντος. 'Ως δ' αὖτη ἔντεπιπτεν, ἔφενυγον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. 25. 'Ως δὲ ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἐνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας, αἱ ξύλιναι ἥσαν, ὥστε καὶ ταχὺ ἐκαίοντο. Ἐφενυγον οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκιῶν. 26. Οἱ δὲ κατὰ τὸ στόμα δὴ ἔτι μόνοι ἐλύπουν, καὶ δῆλοι ἥσαν ὅτι ἐπικείσονται ἐν τῇ ἔξοδῷ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φέρειν ξύλα, ὅσοι ἐτύγχανον ἔξω ὅντες τῶν βελῶν, εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἵκανὰ ἥδη ἥν ἐνῆψαν· ἐνῆπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. 27. Οὕτω μόλις ἀπῆλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις, καὶ αἱ οἰκίαι, καὶ αἱ τύρσεις, καὶ τὰ σταυρώματα, καὶ τάλλα πάντα, πλὴν τῆς ἄκρας.

28. Τῇ δὲ ὑστεραίᾳ ἀπήεσαν οἱ "Ελληνες, ἔχοντες τὰ ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, (πρανῆς γὰρ ἥν καὶ στενῆ,) ψευδενέδραν ἐποιήσαντο. 29. Καὶ ἀνὴρ Μυσὸς τὸ γένος, καὶ τοῦνομα τοῦτο ἔχων, τῶν Κρητῶν λαβὼν δέκα, ἔμενεν ἐν λασίῳ χωρίῳ, καὶ προεποιεῖτο τοὺς πόλεμίους πειρᾶσθαι λανθάνειν· αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο, χαλκαῖ οὖσαι. 30. Οἱ μὲν οὖν πολέμιοι ταῦτα διορῶντες ἐφοβοῦντο ὡς ἐνέδραν οὖσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινεν. Ἐπεὶ δὲ ἐδόκει ἥδη ἵκανὸν ὑπεληλυθέναι τῷ Μυσῷ, ἐσήμηνε φεύγειν ἀνὰ κράτος· καὶ ὃς ἔξαναστὰς φεύγει, καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρῆτες, (ἄλισκεσθαι γὰρ ἔφασαν τῷ δρόμῳ,) ἐκπεσόντες ἐκ τῆς ὁδοῦ, εἰς ὕλην κατὰ τὰς νάπας κυλινδούμενοι ἐσώθησαν. 32. Ὁ Μυσὸς δέ, κατὰ τὴν ὁδὸν φεύγων, ἐβόα βοηθεῖν· καὶ

έβοήθησαν αὐτῷ, καὶ ἀνέλαβον τετρωμένον. Καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλόμενοι οἱ βοηθῆσαντες, καὶ ἀντιτοξεύοντες τινες τῶν Κρητῶν. Οὗτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶις ὅντες.

CHAPTER III.

THE Greeks being unable, from want of provisions, to wait much longer for Cheirisophus, proceed by land, having embarked their camp-followers, invalids, and baggage, in their ships. On arriving at Cerasus, they divide the money raised by the sale of prisoners; the tenth part of the sum is intrusted to the generals, for an offering to Apollo, and Diana of Ephesus. Description of Scillus, the residence of Xenophon, in Elis, and of the temple of Diana.

1. Ἐπεὶ δὲ οὕτε Χειρίσοφος ἤκεν, οὕτε πλοῖα ἴκανὰ ἦν, οὕτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτέον εἶναι. Καὶ εἰς μὲν τὰ πλοῖα τοὺς τε ἀσθενοῦντας ἐνεβίβασαν, καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη, καὶ παῖδας καὶ γυναικας, καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν ἔχειν· καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς πρεσβυτάτους τῶν στρατηγῶν εἰςβιβάσαντες, τούτων ἐκέλευνον ἐπιμελεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὠδοπεποιημένη ἦν. 2. Καὶ ἀφικνοῦνται πορευόμενοι εἰς Κερασοῦντα τριταῖοι, πόλιν Ἐλληνίδα, ἐπὶ θαλάττῃ, Σινωπέων ἄποικον, ἐν τῇ Κολχίδι χώρᾳ. 3. Ἐνταῦθα ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις ἐν τοῖς ὅπλοις ἐγίγνετο καὶ ἀριθμός, καὶ ἐγένοντο δικαὶοις καὶ ἐξακόσιοι. Οὕτοι ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυρίους· οἱ δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων, καὶ χιόνος, καὶ εἴτις νόσῳ.

4. Ἐνταῦθα καὶ διαλαμβάνοντι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον. Καὶ τὴν δεκάτην, ἦν τῷ Ἀπόλλωνι ἐξεῖλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι, διέλαβον οἱ στρατηγοί, τὸ μέρος ἔκαστος, φυλάττειν τοῖς θεοῖς· ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσιναῖος ἔλαβε. 5. Ξενοφῶν οὖν, τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησάμενος, ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρόν, καὶ ἐπέγραψε τό τε αὐ-

τοῦ ὄνομα καὶ τὸ Προξένου, ὃς σὺν Κλεάρχῳ ἀπέθανε· ξένος γὰρ ἦν αὐτοῦ. 6. Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας, ὅτε ἀπήγει σὺν Ἀγησιλάῳ ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδόν, καταλείπει παρὰ Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύσων ἐδόκει λέναι· καὶ ἐπέστειλεν, ἦν μὲν αὐτὸς σωθῆ, αὐτῷ ἀποδοῦναι· ἦν δέ τι πάθη, ἀναθεῖναι, ποιησάμενον τῇ Ἀρτέμιδι, ὃ τι οἴοιτο χαριεῖσθαι τῇ θεῷ. 7. Ἐπεὶ δ' ἔφενγεν ὁ Ξενοφῶν, κατοικοῦντος ἥδη αὐτοῦ ἐν Σκιλλοῦντι, ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντος παρὰ τὴν Ὁλυμπίαν, ἀφικνεῖται Μεγάβυζος εἰς Ὁλυμπίαν θεωρήσων, καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δέ, λαβών, χωρίον ὀνεῖται τῇ θεῷ, ὅπου ὀνεῖλεν ὁ θεός. 8. Ἐτνυχε δὲ διὰ μέσου ρέων τοῦ χωρίου ποταμὸς Σελινοῦς. Καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεῶν Σελινοῦς ποταμὸς παραρρέει, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχαι· ἐν δὲ τῷ ἐν Σκιλλοῦντι χωρίῳ καὶ θῆραι πάντων, ὁπόσα ἐστὶν ἀγρενόμενα θηρία. 9. Ἐποίησε δὲ καὶ βωμὸν καὶ ναὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου, καὶ τὸ λοιπὸν δὲ ἀεὶ δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὡραῖα, θυσίαν ἐποίει τῇ θεῷ· καὶ πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναικες μετεῖχον τῆς ἑορτῆς. Παρεῖχε δὲ ἡ θεὸς τοῖς σκηνῶσιν ἄλφιτα, ἄρτους, οἶνον, τραγήματα, καὶ τῶν θυμομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, καὶ τῶν θερευομένων δέ. 10. Καὶ γὰρ θήραν ἐποιοῦντο εἰς τὴν ἑορτὴν οἱ τε Ξενοφῶντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν· οἱ δὲ βονλόμενοι καὶ ἄνδρες ξυνεθήρων· καὶ ἡλίσκετο τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χώρουν, τὰ δὲ καὶ ἐκ τῆς Φολόης, σύνες καὶ δορκάδες καὶ ἔλαφοι. 11. Ἐστι δὲ ἡ χώρα, ἡ ἐκ Λακεδαιμονος εἰς Ὁλυμπίαν πορεύονται, ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὁλυμπίᾳ Διὸς ἱεροῦ. Ἐνι δ' ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ἄλση καὶ ὅρη δένδρων μεστά, ἵκανὰ καὶ σῦς καὶ αἴγας καὶ βοῦς τρέφειν καὶ ἵππους, ὕστε καὶ τὰ τῶν εἰς τὴν ἑορτὴν ἴόντων ὑποζύγια εὐωχεῖσθαι. 12. Περὶ δὲ αὐτὸν τὸν ναὸν ἄλσος ἡμέρων δένδρων ἐφυτεύθη, ὅσα ἐστὶ τρωκτὰ ὡραῖα. Οἱ δὲ ναός, ὡς μικρὸς μεγάλῳ, τῷ ἐν Ἐφέ-

σω εἰκασται, καὶ τὸ ξόανον ἔοικεν, ὡς κυπαρίττινον χρυσῷ δύντι, τῷ ἐν Ἐφέσῳ. Καὶ στήλῃ ἔστηκε παρὰ τὸν ναὸν, γράμματα ἔχονσα· ΙΕΡΟΣ Ο ΧΩΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ· ΤΟΝ ΔΕ ΕΞΟΝΤΑ ΚΑΙ ΚΑΡΠΟΥΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΥΤΕΙΝ ΕΚΑΣΤΟΥ ΕΤΟΥΣ. ΕΚ ΔΕ ΤΟΥ ΠΕΡΙΤΤΟΥ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΥΑΖΕΙΝ. ΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΥΤΑ ΤΗΙ ΘΕΩΙ ΜΕΛΗΣΕΙ.

CHAPTER IV.

FROM Cerasus the Greeks reach the country of the Mossynæci, a barbarous nation, whom they find divided into two parties, one of which they assist in storming and burning the forts of the other.

1. Ἐκ Κερασοῦντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οἴπερ καὶ πρόσθεν, οἱ δὲ ἄλλοι κατὰ γῆν ἐπορεύοντο. 2. Ἐπεὶ δὲ ἥσαν ἐπὶ τοῖς Μοσσυνοίκων ὄρίοις, πέμποντον εἰς αὐτοὺς Τιμησίθεον τὸν Τραπεζούντιον, πρόξενον ὅντα τῶν Μοσσυνοίκων, ἐρωτῶντες, πότερον ὡς διὰ φιλίας, ἢ ὡς διὰ πολεμίας, πορεύονται τῆς χώρας. Οἱ δὲ εἰπον ὅτι οὐδιήσοιεν· ἐπίστενον γὰρ τοῖς χωρίοις. 3. Ἐντεῦθεν λέγει ὁ Τιμησίθεος, ὅτι πολέμοι εἰσιν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα. Καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλοιντο ξυμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίθεος ἤκεν ἄγων τοὺς ἄρχοντας. 4. Ἐπεὶ δὲ ἀφίκοντο, συνηλθον οὖτε τῶν Μοσσυνοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεξε μὲν Ξενοφῶν, ἡρμήνυεν δὲ Τιμησίθεος·

5. Ὡ άνδρες Μοσσύνοικοι, ἡμεῖς βούλόμεθα διασωθῆναι πρὸς τὴν Ἑλλάδα πεζῇ· πλοῖα γὰρ οὐκ ἔχομεν· κωλύοντο δὲ οὗτοι ἡμᾶς, οὓς ἀκούομεν ὑμῖν πολεμίους εἶναι. 6. Εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν ξυμμάχους, καὶ τιμωρήσασθαι, εἴ τι ποτε ὑμᾶς οὗτοι ἡδικήκασιν, καὶ τὸ λοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους. 7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε πόθεν αὐθις ἀν τοσαύτην δύναμιν λάβοιτε ξυμμαχον. 8. Πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσσυνοίκων, ὅτι καὶ βούλοιντο ταῦτα, καὶ δέχοιντο τὴν ξυμ-

μαχίαν. 9. Ἀγετε δή, ἔφη ὁ Ξενοφῶν, τί ἡμῶν δεήσεσθε χρήσασθαι, ἀν̄ ξύμμαχοι ὑμῶν γενώμεθα; καὶ ὑμεῖς τί οἱοί τε ἔσεσθε ἡμῖν ξυμπρᾶξαι περὶ τῆς διόδου; 10. Οἱ δὲ εἰπον, ὅτι ίκανοί ἐσμεν εἰς τὴν χώραν εἰςβάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν πέμψουσι ναῦς τε καὶ ἄνδρας, οἵτινες ὑμῖν ξυμμαχοῦνται τε καὶ τὴν ὁδὸν ἡγήσονται.

11. Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες, ὤχοντο. Καὶ ἡκον τῇ ὑστεραίᾳ ἀγοντες τριακόσια πλοῖα μονόξυλα καὶ ἐν ἑκάστῳ τρεῖς ἄνδρας, ὃν οἱ μὲν δύο, ἐκβάντες, εἰς τάξιν ἔθεντο τὰ ὅπλα, ὁ δὲ εἰς ἔμενε. 12. Καὶ οἱ μέν, λαβόντες τὰ πλοῖα, ἀπέπλευσαν· οἱ δὲ μένοντες ἐξετάξαντο ὥδε. Ἐστησαν ἀνὰ ἑκατὸν μάλιστα, ὥςπερ χοροί, ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρῳ πάντες λευκῶν βοῶν δασέα, είκασμένα κιττοῦ πετάλῳ, ἐν δὲ τῇ δεξιᾷ παλτὸν ὡς ἐξάπηχν, ἔμπροσθεν μὲν λόγχην ἔχον, διπισθεν δὲ αὐτοῦ τοῦ ξύλου σφαιροειδές. 13. Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος ὡς λινοῦ στρωματοδέσμου· ἐπὶ τῇ κεφαλῇ δὲ κράνη σκύτινα, οἰαπερ τὰ Παφλαγονικά, κρώνους ἔχοντα κατὰ μέσον, ἐγγύτατα τιαροειδῆ· είχον δὲ καὶ σαγάρεις σιδηρᾶς. 14. Ἐντεῦθεν ἐξῆρχε μὲν αὐτῶν εἰς, οἱ δὲ ἄλλοι πάντες ἐπορεύοντο ἄδοντες ἐν ῥυθμῷ, καὶ διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὅπλων τῶν Ἑλλήνων, ἐπορεύοντο εὐθὺς πρὸς τοὺς πολεμίους, ἐπὶ χωρίον, ὃ ἐδοκει ἐπιμαχώτατον εἶναι. 15. Ὡικεῖτο δὲ τοῦτο πρὸ τῆς πόλεως, τῆς μητροπόλεως καλονυμένης αὐτοῖς, καὶ ἔχούσης τὸ ἀκρότατον τῶν Μοσσυνοίκων. Καὶ περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ ἀεὶ τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς εἶναι καὶ πάντων Μοσσυνοίκων, καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν δὲν καταλαβόντας πλεονεκτεῖν.

16. Εἴποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινές, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν, ἀλλὰ ἀρπαγῆς ἐνεκεν. Οἱ δὲ πολέμιοι, προσιόντων, τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς, καὶ ἀπέκτειναν συχνοὺς τῶν βαρβάρων, καὶ τῶν ξυναναβάντων

'Ελλήνων τινάς, καὶ ἐδίωκον, μέχρι οὐ εἰδον τοὺς "Ελληνας βοηθοῦντας". 17. Εἶτα δὲ ἀποτραπόμενοι ὤχοντο· καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν, ἐπεδείκνυσαν τοῖς τε "Ελλησι καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἄμα ἔχόρευνον νόμῳ τινὶ ἄδοντες. 18. Οἱ δὲ "Ελληνες μάλα ἥχθοντο, ὅτι τούς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους, καὶ ὅτι οἱ ἐξελθόντες "Ελληνες σὸν αὐτοῖς ἐπεφεύγεσαν, μάλα δοντες συχνοί· δὲ οὕπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ. 19. Ξενοφῶν δέ, ξυγκαλέσας τοὺς "Ελληνας, εἶπεν· "Ανδρες στρατιῶται, μηδὲν ἀθυμήσητε ἔνεκα τῶν γεγενημένων· ἵστε γάρ, ὅτι καὶ ἀγαθὸν οὐ μεῖον τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γὰρ ἐπίστασθε, ὅτι οἱ μέλλοντες ἡμῖν ἡγεῖσθαι τῷ δοντὶ πολέμοι εἰσιν οἰςπερ καὶ ἡμᾶς ἀνάγκη· ἐπειτα δὲ καὶ τῶν "Ελλήνων οἱ ἀφροντιστήσαντες τῆς ξὺν ἡμῖν τάξεως, καὶ ίκανοὶ ἡγησάμενοι εἰναι ξὺν τοῖς βαρβάροις ταύτα πράττειν, ἅπερ ξὺν ἡμῖν, δίκην δεδώκασιν· ὥστε αὐθις ἡττον τῆς ἡμετέρας τάξεως ἀπολείψονται. 21. 'Αλλ' ὑμᾶς δεῖ παρασκευάζεσθαι, ὅπως καὶ τοῖς φίλοις οὖσι τῶν βαρβάρων δόξητε κρείττονς αὐτῶν εἰναι, καὶ τοῖς πολεμίοις δηλώσητε, ὅτι οὐχ ὁμοίοις ἀνδράσι υαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο.

22. Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δ' ὑστεραίᾳ θύσαντες, ἐπεὶ ἐκαλλιερήσαντο, ἀριστήσαντες, δρθίονς τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ ταύτα ταξάμενοι, ἐπορεύοντο, τοὺς τοξότας μεταξὺ τῶν λόχων ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὄπλιτῶν. 23. Ἡσαν γὰρ τῶν πολεμίων οἱ εὔζωνοι κατατρέχοντες τοῖς λίθοις ἔβαλλον· τούτους ἀνέστελλον οἱ τοξόται καὶ πελτασταί. Οἱ δὲ ἄλλοι βάδην ἐπορεύοντο, πρῶτον μὲν ἐπὶ τὸ χωρίον, ἀφ' οὐ τῇ προτεραιᾳ οἱ βάρβαροι ἐτρέφθησαν καὶ οἱ ξὺν αὐτοῖς· ἐνταῦθα γὰρ οἱ πολέμοι ησαν ἀντιτεταγμένοι. 24. Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπειδὴ δὲ ἐγγὺς ησαν οἱ ὄπλιται ἐτράποντο. Καὶ οἱ μὲν πελτασταὶ εὐθὺς εἴποντο, διώκοντες ἄνω πρὸς τὴν μητρόπολιν, οἱ δὲ

όπληται ἐν τάξει εἴποντο. 25. Ἐπεὶ δὲ ἄνω ἡσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίαις, ἐνταῦθα δὴ οἱ πολέμοι οὐδεὶς πάντες γενόμενοι ἐμάχοντο, καὶ ἐξηκόντιζον τοῖς παλτοῖς· καὶ ἄλλα δόρατα ἔχοντες παχέα, μακρά, ὅσα ἀνὴρ ἀν φέροι μόλις, τούτοις ἐπειρῶντο ἀμύνεσθαι ἐκ χειρός. 26. Ἐπεὶ δὲ οὐχ ὑφίεντο οἱ "Ἐλληνες, ἀλλ' ὁμόσε ἔχώρουν, ἔφενγον οἱ βάρβαροι, καὶ ἐντεῦθεν ἔλιπον ἀπαντες τὸ χωρίον. Ὁ δὲ Βασιλεὺς αὐτῶν, ὁ ἐν τῷ μόσσυνι τῷ ἐπ' ἄκρου ὕκοδομημένῳ, ὃν τρέφουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττοντιν, οὐκ ἔθελεν ἐξελθεῖν, οὐδὲ οἱ ἐν τῷ πρότερον αἱρεθέντι χωρίῳ, ἀλλ' αὐτοῦ σὺν τοῖς μοσσύνοις κατεκαύθησαν. 27. Οἱ δὲ "Ἐλληνες, διαρπάζοντες τὰ χωρία, εὔρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων νενημένων πατρίους, ὡς ἔφασαν οἱ Μοσσύνοικοι, τὸν δὲ νέον σῖτον ξὺν τῇ καλάμῃ ἀποκείμενον· ἡσαν δὲ ζειαὶ αἱ πλεῖσται. 28. Καὶ δελφίνων τεμάχη ἐν ἀμφορεῦσιν εὐρίσκετο τεταριχευμένα, καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, ὃ ἔχρωντο οἱ Μοσσύνοικοι, καθάπερ οἱ "Ἐλληνες τῷ ἐλαίῳ. 29. Κάρνα δὲ ἐπὶ τῶν ἀνωγαίων ἦν πολλὰ τὰ πλατέα, οὐκ ἔχοντα διαφυῆν οὐδεμίαν. Τούτῳ καὶ πλείστῳ σίτῳ ἔχρωντο, ἔψοντες καὶ ἄρτους ὀπτῶντες. Οἶνος δὲ ηύρισκετο, ὃς, ἄκρατος μέν, ὀξὺς ἔφαινετο εἰναι ὑπὸ τῆς αὐστηρότητος, κερασθεὶς δέ, εὐώδης τε καὶ ἥδυς.

30. Οἱ μὲν δὴ "Ἐλληνες, ἀριστήσαντες ἐνταῦθα, ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς ξυμμαχήσασι τῶν Μοσσυνοίκων. Ὁπόσα δὲ καὶ ἄλλα παρήσαν χωρία τῶν ξὺν τοῖς πολεμίοις δυντων, τὰ εὐπροσοδώτατα οἱ μὲν ἔλειπον, οἱ δὲ ἔκόντες προσεχώρουν. 31. Τὰ δὲ πλεῖστα τοιάδε ἦν τῶν χωρίων. Ἀπεῖχον αἱ πόλεις ἀπ' ἄλλήλων στάδια δύρδοήκοντα, αἱ δὲ πλεῖον, αἱ δὲ μεῖον· ἀναβοώντων δὲ ἄλλήλων ξυνήκοντον εἰς τὴν ἑτέραν ἐκ τῆς ἑτέρας πόλεως· οὕτως ὑψηλή τε καὶ κοίλη ἡ χώρα ἦν. 32. Ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἡσαν, ἐπεδείκνυσαν αὐτοῖς παῖδας τῶν εὐδαιμόνων σιτευτούς, τεθραμμένους καρύοις ἐφθοῖς, ἀπαλοὺς καὶ λευκοὺς σφόδρα, καὶ οὐ πολλοῦ δέοντας

ισους τὸ μῆκος καὶ τὸ πλάτος εἶναι, ποικίλους δὲ τὰ νῶτα, καὶ τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀνθέμιον. 33. Ἐξήτονν δὲ καὶ ταῖς ἑταίραις αἷς ἦγον οἱ Ἑλληνες ἐμφανῶς ξυγγίγεσθαι· νόμος γάρ ἦν οὐτός σφισι. Λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ γυναικες. 34. Τούτους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους διελθεῖν, καὶ πλείστον τῶν Ἑλληνικῶν νόμων κεχωρισμένους. Ἐν τε γάρ ὅχλῳ ὄντες, ἐποίουν ἄπερ ἀν ἀνθρωποι ἐν ἐρημίᾳ ποιήσειαν, ἄλλως δὲ οὐκ ἀν τολμῶεν· μόνοι τε ὄντες, ὅμοια ἐπραττον ἄπερ ἀν μετ' ἄλλων ὄντες· διελέγοντό τε ἑαυτοῖς, καὶ ἐγέλων ἐφ' ἑαυτοῖς, καὶ ὡρχοῦντο ἐφιστάμενοι ὅπου τύχοιεν, ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

CHAPTER V.

THEY meet with a second tribe of Chalybes, who are engaged chiefly in iron-works. They pass through their country to that of the Tibareni, who make a treaty with them. The Greeks march to Cotoyora, a colony of Sinope, where, not being well received, they support themselves by plundering the lands of the Paphlagonians and those of Cotoyora. The people of Sinope, by their ambassadors, complain of the injury done to their colony, and threaten vengeance; but are satisfied by the reply of Xenophon.

1. Διὰ ταύτης τῆς χώρας οἱ Ἑλληνες, διά τε τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὀκτὼ σταθμούς, καὶ ἀφικνοῦνται εἰς Χάλυβας. Οὗτοι ὀλίγοι ἦσαν καὶ ὑπήκοοι τῶν Μοσσονοίκων, καὶ δι βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνούς. 2. Ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἦν πεδινωτέρα, καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἥττον ἐρυμνά. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν, καὶ τὴν στρατιὰν διηθῆναι τι· καὶ τὰ ξένια ἂ ἤκε παρὰ Τιβαρηνῶν οὐκ ἐδέχοντο, ἀλλ᾽ ἐπιμεῖναι κελεύσαντες, ἔςτε βουλεύσαντο, ἐθύοντο. 3. Καὶ πολλὰ καταθυσάντων, τέλος ἀπεδείξαντο οἱ μάντεις πάντες γνώμην, ὅτι οὐδαμῇ προςίοιντο οἱ θεοὶ τὸν πόλεμον. Ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, καὶ, ὡς διὰ φιλίας πορευόμενοι δύο ἡμέρας, ἀφίκοντο εἰς Κοτύωρα, πόλιν

Ἐλληνίδα, Σινωπέων ἀποίκους, δυτας δ' ἐν τῇ Τιθαρηνῶν χώρᾳ.

4. Μέχρι ἐνταῦθα ἐπέζευσεν ἡ στρατιά. Πλῆθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἦχρι εἰς Κοτύωρα, σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἔξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακιςχίλιοι καὶ ἔξακόσιοι χρόνου πλῆθος ὀκτὼ μῆνες. 5. Ἐνταῦθα ἔμειναν ἡμέρας τετταράκοντα πέντε. Ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος ἔκαστοι τῶν Ἐλλήνων, καὶ ἀγῶνας γυμνικούς. 6. Τὰ δ' ἐπιτήδεια ἐλάμβανον, τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρεῖχον ἀγοράν, οὐδὲ εἰς τὸ τεῖχος τοὺς ἀσθενοῦντας ἐδέχοντο.

7. Ἐν τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως, (ἥν γὰρ ἐκείνων καὶ φόρους ἐκείνοις ἔφερον,) καὶ περὶ τῆς χώρας, ὅτι ἥκουν δηονυμένην. Καὶ ἐλθόντες εἰς τὸ στρατόπεδον, ἔλεγον· (προηγόρει δὲ Ἐκατώννυμος, δεινὸς νομιζόμενος εἶναι λέγειν·) 8. Ἐπειμφεν ἡμᾶς, ὡς ἀνδρες στρατιῶται, ἡ τῶν Σινωπέων πόλις, ἐπαινέσοντάς τε ὑμᾶς, ὅτι νικᾶτε Ἐλληνες δυτες βαρβάρους, ἐπειτα δὲ καὶ ξυνησθησομένους, ὅτι διὰ πολλῶν τε καὶ δεινῶν, ὡς ἡμεῖς ἀκούομεν, πραγμάτων σεσωσμένοι πάρεστε. 9. Ἀξιοῦμεν δέ, Ἐλληνες δυτες καὶ αὐτοί, ὑφ' ὑμῶν, δυτῶν Ἐλλήνων, ἀγαθὸν μέν τι πάσχειν, κακὸν δὲ μηδέν· οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποτε ὑπῆρξαμεν κακῶς ποιοῦντες. 10. Κοτυωρῖται δὲ οὗτοι εἰσὶ μὲν ἡμέτεροι ἀποικοι, καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν, βαρβάρους ἀφελόμενοι· διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὗτοι τεταγμένον, καὶ Κερασούντιοι καὶ Τραπεζούντιοι ὡςαῦτως· ὥστε δὲ τι ἀν τούτους κακὸν ποιήσητε, ἡ Σινωπέων πόλις νομίζει πάσχειν. 11. Νῦν δὲ ἀκούομεν ὑμᾶς, εἴς τε τὴν πόλιν βίᾳ παρεληλυθότας, ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις, καὶ ἐκ τῶν χωρίων βίᾳ λαμβάνειν, ὃν ἀν δέησθε, οὐ πείθοντας. 12. Ταῦτ' οὖν οὐκ ἀξιοῦμεν· εἰ δὲ ταῦτα μὴ ποιήσετε, ἀνάγκη ἡμῖν καὶ Κορύλαν καὶ

Παφλαγόνας, καὶ ἄλλον, ὅντινα ἀν δυνώμεθα, φίλον ποι-
εῖσθαι.

13. Πρὸς ταῦτα ἀναστὰς Ξενοφῶν ὑπὲρ τῶν στρατιωτῶν
εἶπεν· Ἡμεῖς δέ, ὡς ἄνδρες Σινωπεῖς, ἥκομεν ἀγαπῶντες,
ὅτι τὰ σώματα διεσωσάμεθα καὶ τὰ ὅπλα· οὐ γὰρ ἦν δυνα-
τὸν ἄμα τε χρήματα ἔγειν καὶ φέρειν, καὶ τοῖς πολεμίοις
μάχεσθαι. 14. Καὶ νῦν, ἐπεὶ εἰς τὰς Ἑλληνίδας πόλεις
ἥλθομεν, ἐν Τραπεζοῦντι μέν, (παρεῖχον γὰρ ἡμῖν ἀγοράν,)
ῶνούμενοι εἴχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν ἐτίμησαν
ἡμᾶς, καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς,
καὶ εἴ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχό-
μεθα· τοὺς δὲ πολεμίους αὐτῶν, ἐφ' οὓς αὐτοὶ ἤγοιντο,
κακῶς ἐποιοῦμεν, ὅσον ἐδυνάμεθα. 15. Ἐρωτᾶτε δὲ αὐ-
τούς, ὁποίων τινῶν ἡμῶν ἔτυχον· πάρεισι γὰρ ἐνθάδε, οὓς
ἡμῖν ἡγεμόνας διὰ φιλίαν ἡ πόλις ξυνέπεμψεν. 16. "Οποι
δ' ἀν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἀν τε εἰς βάρβαρον γῆν
ἀν τε εἰς Ἑλληνίδα, οὐχ ὕβρει, ἀλλὰ ἀνάγκη λαμβάνομεν
τὰ ἐπιτήδεια. 17. Καὶ Καρδούχους, καὶ Ταόχους, καὶ
Χαλδαίους, καίπερ βασιλέως οὐχ ὑπηκόους ὄντας, ὅμως,
καὶ μάλα φοβεροὺς ὄντας, πολεμίους ἐκτησάμεθα, διὰ τὸ
ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ
παρεῖχον. 18. Μάκρωνας δέ, καίπερ βαρβάρους ὄντας,
ἐπεὶ ἀγοράν, οὖλαν ἐδύναντο, παρεῖχον, φίλους τε ἐνομίζο-
μεν εἶναι, καὶ βίᾳ οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 19.
Κοτυωρίτας δέ, οὓς ὑμετέρους φατὲ εἶναι, εἴ τι αὐτῶν εἰ-
λήφαμεν, αὐτοὶ αἴτιοι εἰσιν· οὐ γὰρ ὡς φίλοι προσεφέροντο
ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας, οὕτε εἴσω ἐδέχοντο, οὕτε
ἔξω ἀγορὰν ἔπεμπον· ἥτιῶντο δὲ τὸν παρ' ὑμῶν ἀρμοστὴν
τούτων αἴτιον εἶναι. 20. "Ο δὲ λέγεις, βίᾳ παρελθόντας
σκηνοῦν, ἡμεῖς ἡξιοῦμεν, τοὺς κάμνοντας εἰς τὰς στέγας
δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέῳγον τὰς πύλας, ἡ ἡμᾶς ἐδέχετο
αὐτὸ τὸ χωρίον, ταύτη εἰςελθόντες, ἄλλο μὲν οὐδὲν βίαιον
ἐποιήσαμεν· σκηνοῦσι δ' ἐν ταῖς στέγαις οἱ κάμνοντες, τὰ
ἐαυτῶν δαπανῶντες· καὶ τὰς πύλας φρουροῦμεν, ὅπως μὴ
ἐπὶ τῷ ὑμετέρῳ ἀρμοστῇ ὕσιν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ'

ἡμῖν ἡ κομίσασθαι, ὅταν βουλώμεθα. 21. Οἱ δὲ ἄλλοι, ὡς ὁρᾶτε, σκηνοῦμεν ὑπαίθριοι ἐν τῇ τάξει, παρεσκευασμένοι, ἀν μέν τις εὐ ποιῇ, ἀντευποιεῖν, ἀν δὲ κακῶς, ἀλέξασθαι. 22. "Α δὲ ἡπείλησας, ὡς, ἦν ὑμῖν δοκῆ, Κορύλαν καὶ Παφλαγόνας ξυμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δέ, ἦν μὲν ἀνάγκη ἥ, πολεμήσομεν καὶ ἀμφοτέροις· (ἥδη γὰρ καὶ ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν·) ἀν δὲ δοκῆ, ἡμῖν καὶ φίλον ποιήσομεν τὸν Παφλαγόνα. 23. Ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμεῖν τῆς ὑμετέρας πόλεως καὶ χωρίων τῶν ἐπιθαλαττίων. Πειρασόμεθα οὖν, συμπράττοντες αὐτῷ, ὃν ἐπιθυμεῖ, φίλοι γίγνεσθαι.

24. Ἐκ τούτου μάλα μὲν δῆλοι ἡσαν οἱ ξυμπρέσβεις τῷ Ἐκατωνύμῳ χαλεπαίνοντες τοῖς εἰρημένοις· παρελθὼν δ' αὐτῶν ἄλλος εἰπεν, ὅτι οὐ πόλεμον ποιησόμενοι ἥκοιεν, ἄλλὰ ἐπιδείξοντες ὅτι φίλοι εἰσί. Καὶ ξενίοις, ἦν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξάμεθα, νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι ἢ δύνανται· ὁρῶμεν γὰρ πάντα ἀληθῆ ὄντα ἢ λέγετε. 25. Ἐκ τούτου ξένιά τε ἐπεμπον οἱ Κοτυωρῖται, καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις, καὶ πρὸς ἄλλήλους πολλά τε καὶ φιλικὰ διελέγοντο, τά τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας ἐπυνθάνοντο, ὃν ἐκάτεροι ἐδέοντο.

CHAPTER VI.

THE ambassadors advise the Greeks to pursue their route by sea, and engage to provide ships for their conveyance. It occurs to Xenophon, during the delay, to found a city in Pontus, but his design is defeated by the contrivance of Silanus, to whom he had communicated it.

1. Ταύτη μὲν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. Τῇ δὲ ὑστεραίᾳ ξυνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἐδόκει αὐτοῖς περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλεύεσθαι. Εἴτε γὰρ πεζῇ δέοι πορεύεσθαι, χρήσιμοι ἀν ἐδόκουν εἶναι οἱ Σινωπεῖς· ἔμπειροι γὰρ ἡσαν τῆς Παφλαγονίας· εἴτε κατὰ θάλατταν, προσδεῖν

έδόκει Σινωπέων· μόνοι γάρ ἀν ἐδόκουν ἵκανοὶ εἶναι πλοῖα παρασχεῖν ἀρκοῦντα τῇ στρατιᾷ. 2. Καλέσαντες οὖν τοὺς πρέσβεις ξυνεβούλεύοντο, καὶ ἡξίονν, "Ελληνας ὄντας" Ελλησι τούτῳ πρῶτον καλῶς δέχεσθαι τῷ εὔνοις τε εἶναι καὶ τὰ κάλλιστα ξυμβούλεύειν.

3. 'Αναστὰς δὲ 'Εκατώνυμος, πρῶτον μὲν ἀπελογήσατο περὶ οὐ εἰπεν, ώς τὸν Παφλαγόνα φίλον ποιήσοιντο, ὅτι οὐχ, ώς τοῖς "Ελλησι πολεμησόντων σφῶν, εἴποι, ἀλλ' ὅτι, ἔξδον τοῖς βαρβάροις φίλους εἶναι, τοὺς "Ελληνας αἱρήσονται. 'Επεὶ δὲ ξυμβούλεύειν ἐκέλευνον, ἐπενξάμενος ὥδε εἰπεν. 4. Εἰ μὲν ξυμβούλεύοιμι, ἂν βέλτιστά μοι δοκεῖ εἶναι, πολλά μοι κάγαθὰ γένοιτο· εἰ δὲ μῆ, τάνατία. Αὕτη γάρ ἡ ἱερὰ ξυμβούλη λεγομένη εἶναι δοκεῖ μοι παρεῖναι· νῦν μὲν γάρ δῆ, ἀν μὲν εὐ ξυμβούλεύσας φανῶ, πολλοὶ ἔσεσθε οἱ ἐπαινοῦντές με· ἀν δὲ κακῶς, πολλοὶ ἔσεσθε οἱ καταρράμενοι. 5. Πράγματα μὲν οὖν οἰδ' ὅτι πολὺ πλείω ἔξομεν, ἐὰν κατὰ θάλατταν κομίζησθε· ἡμᾶς γάρ δεήσει τὰ πλοῖα πορίζειν· ἦν δὲ κατὰ γῆν στέλλησθε, ὡμᾶς δεήσει τοὺς μαχομένους εἶναι. 6. "Ομως δὲ λεκτέα ἂν γιγνώσκω· ἔμπειρος γάρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων καὶ τῆς δυνάμεως. "Εχει γάρ ἀμφότερα, καὶ πεδία κάλλιστα καὶ ὅρη ὑψηλότατα· 7. Καὶ πρῶτον μὲν οἴδα εὐθύς, ἢ τὴν εἰςβολὴν ἀνάγκη ποιεῖσθαι· οὐ γάρ ἔστιν ἄλλῃ, ἢ ἢ τὰ κέρατα τοῦ ὄρους τῆς ὁδοῦ καθ' ἐκάτερά ἔστιν ὑψηλά, ἃ κρατεῖν κατέχοντες καὶ πάνν όλιγοι δύναιντ' ἄν· τούτων δὲ κατεχομένων, οὐδ' ἄν οἱ πάντες ἀνθρωποι δύναιντ' ἄν διελθεῖν. Ταῦτα δὲ καὶ δείξαιμι ἄν, εἴ μοι τινα βούλοισθε ξυμπέμψαι. 8. "Επειτα δὲ οἴδα καὶ πεδία ὄντα, καὶ ἴππειαν, ἦν αὐτοὶ οἱ βάρβαροι νομίζοντι κρείττω εἶναι ἀπάσης τῆς βασιλέως ἴππείας. Καὶ νῦν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι, ἀλλὰ μεῖζον φρονεῖ ὁ ἄρχων αὐτῶν. 9. Εἰ δὲ καὶ δυνηθεῖτε τά τε ὅρη κλέψαι, ἢ φθάσαι λαβόντες, καὶ ἐν τῷ πεδίῳ κρατῆσαι μαχόμενοι τούς τε ἴππεῖς τούτων καὶ πεζῶν μυριάδας πλεῖον ἢ δώδεκα, ἥξετε ἐπὶ τοὺς ποταμούς, πρῶτον μὲν τὸν Θερμώδοντα, εὑρος τριῶν πλέ-

θρων, ὃν χαλεπὸν οἶμαι διαβαίνειν, ἄλλως τε καὶ πολεμίων πολλῶν μὲν ἔμπροσθεν ὅντων, πολλῶν δὲ ὅπισθεν ἐπομένων· δεύτερον δ' Ἰριν, τρίτην τρίπλεθρον ὡς αὐτῶς· τρίτον δ' "Αλυν, οὐ μεῖον δυοῖν σταδίοιν, ὃν οὐκ ἀν δύναισθε ἀνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ παρέχων; ὡς δ' αὗτως καὶ δο Παρθένιος ἄβατος, ἐφ' ὃν ἔλθοιτε ἀν, εἰ τὸν "Αλυν διαβαίητε. 10. Ἐγὼ μὲν οὖν οὐ χαλεπὴν ὑμῖν εἴναι νομίζω τὴν πορείαν, ἀλλὰ παντάπασιν ἀδύνατον. "Αν δὲ πλέητε, ἔστιν ἐνθένδε μὲν εἰς Σινώπην παραπλεῦσαι, ἐκ Σινώπης δὲ εἰς Ἡράκλειαν· ἐξ Ἡρακλείας δὲ οὕτε πεζῇ, οὕτε κατὰ θάλατταν ἀπορίᾳ· πολλὰ γὰρ καὶ πλοῖα ἔστιν ἐν Ἡρακλείᾳ.

11. Ἐπεὶ δὲ ταῦτα ἔλεξεν, οἱ μὲν ὑπώπτευον φιλίας ἔνεκα τῆς Κορύλα λέγειν, (καὶ γὰρ ἦν πρόξενος αὐτῷ,) οἱ δὲ καὶ ὡς δῶρα ληψόμενον διὰ τὴν ξυμβούλην ταύτην· οἱ δὲ ὑπώπτευον καὶ τούτου ἔνεκα λέγειν, ὡς μὴ πεζῇ ἰόντες τὴν Σινωπέων τι χώραν κακὸν ἐργάζοιντο. Οἱ δ' οὖν "Ελληνες ἐψηφίσαντο κατὰ θάλατταν τὴν πορείαν ποιεῖσθαι. 12. Μετὰ ταῦτα Ξενοφῶν εἶπεν· Ὡ Σινωπεῖς, οἱ μὲν ἀνδρες ἥρηνται πορείαν, ἦν ὑμεῖς ξυμβούλεύετε· οὕτω δὲ ἔχει· εἰ μὲν πλοῖα ἔσεσθαι μέλλει ἵκανὰ ἀριθμῷ, ὡς ἔνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς ἀν πλέομεν· εἰ δὲ μέλλοιμεν οἱ μὲν καταλείψεσθαι, οἱ δὲ πλεύσεσθαι, οὐκ ἀν ἐμβαίημεν εἰς τὰ πλοῖα. 13. Γιγνώσκομεν γάρ, ὅτι, ὅπου μὲν ἀν κρατῶμεν, δυναίμεθ' ἀν καὶ σώζεσθαι, καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δέ που ἥττους τῶν πολεμίων ληφθσόμεθα, εὔδηλον δή, ὅτι ἐν ἀνδραπόδων χώρᾳ ἐσόμεθα. 14. Ἀκούσαντες ταῦτα οἱ πρέσβεις ἐκέλευνον πέμπειν πρέσβεις. Καὶ πέμποντι Καλλίμαχον Ἀρκάδα, καὶ Ἀρίστωνα Ἀθηναῖον, καὶ Σαμόλαν Ἀχαιόν. Καὶ οἱ μὲν ὥχοντο.

15. Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὁρῶντι μὲν ὀπλίτας πολλοὺς τῶν Ἑλλήνων, ὁρῶντι δὲ καὶ πελταστὰς πολλούς, καὶ τοξότας καὶ σφενδονήτας, καὶ ἵππεας δέ, καὶ μάλα ἥδη διὰ τὴν τριβὴν ἵκανούς, ὅντας δ' ἐν τῷ Πόντῳ, ἔνθα οὐκ ἀν ἀπ' ὀλίγων χρημάτων τοσαύτη δύναμις παρε-

σκευάσθη, καλὸν αὐτῷ ἐδόκει εἶναι καὶ χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκτήσασθαι πόλιν κατοικίσαντας. 16. Καὶ γενέσθαι ἀν αὐτῷ ἐδόκει μεγάλη, καταλογιζομένῳ τῷ τε αὐτῶν πλῆθος καὶ τοὺς περιοικοῦντας τὸν Πόντον. Καὶ ἐπὶ τούτους ἐθύετο, πρίν τινι εἰπεῖν τῶν στρατιωτῶν, Σιλανὸν καλέσας, τὸν Κύρου μάντιν γενόμενον, τὸν Ἀμβρακιώτην. 17. Ὁ δὲ Σιλανός, δεδιὼς μὴ γένηται ταῦτα, καὶ καταμείνῃ που ἡ στρατιά, ἐκφέρει εἰς τὸ στράτευμα λόγον, ὅτι Ξενοφῶν βούλεται καταμεῖναι τὴν στρατιάν, καὶ πόλιν οἰκίσαι, καὶ ἑαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι. 18. Αὐτὸς δ' ὁ Σιλανὸς ἐβούλετο ὅτι τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὖς γὰρ παρὰ Κύρου ἔλαβε τρισχιλίους δαρεικούς, ὅτε τὰς δέκα ἡμέρας ἡλήθευσε θυόμενος Κύρω, διεσεσώκει. 19. Τῶν δὲ στρατιωτῶν, ἐπεὶ ἥκουσαν, τοῖς μὲν ἐδόκει βέλτιστον εἶνατ καταμεῖναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίων δὲ ὁ Δαρδανεὺς καὶ Θώραξ ὁ Βοιώτιος πρὸς ἐμπόρους τινὰς παρόντας τῶν Ἡρακλεωτῶν καὶ Σινωπέων λέγοντας, ὅτι, εἰ μὴ ἐκποριοῦσι τὴν στρατιᾶ μισθόν, ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μεῖναι τοσαύτη δύναμις ἐν τῷ Πόντῳ· βούλεύεται γὰρ Ξενοφῶν, καὶ ἡμᾶς παρακαλεῖ, ἐπειδὰν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἔξαίφνης τὴν στρατιᾶ· 20. Ἄνδρες, νῦν μὲν ὄρῶμεν ὑμᾶς ἀπόρους ὄντας καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια, καὶ ὡς οἴκαδε ἀπελθόντας δνῆσαι τι τοὺς οἴκους· εἰ δὲ βούλεσθε τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξάμενοι, ὅπῃ ἀν βούλησθε, κατασχεῖν, καὶ τὸν μὲν ἐθέλοντα, ἀπιέναι οἴκαδε, τὸν δὲ ἐθέλοντα, μένειν αὐτοῦ, πλοῖα δ' ὑμῖν πάρεστιν, ὥστε, ὅπῃ ἀν βούλησθε, ἔξαίφνης ἀν ἐπιπέσοιτε.

21. Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· ξυνέπεμψε δ' αὐτοῖς Τιμασίων ὁ Δαρδανεὺς Εὐρύμαχόν τε τὸν Δαρδανέα καὶ Θώρακα τὸν Βοιώτιον, τὰ αὐτὰ ταῦτα ἐροῦντας. Σινωπεῖς δὲ καὶ Ἡρακλεῶται ταῦτα ἀκούσαντες πέμπουσι πρὸς τὸν Τιμασίωνα, καὶ κελεύονται προστατεῦσαι, λαβόντα χρήματα, ὅπως ἐκπλεύσῃ ἡ στρατιά. 22. Ὁ δέ, ἄσμενος ἀκούσας, ἐν ξυλλόγῳ τῶν στρατιωτῶν

δητων, λέγει τάδε. Οὐ δεῖ προσέχειν τῇ μονῇ, ὡς ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείους ποιεῖσθαι. Ἀκούω δέ τινας θύεσθαι ἐπὶ τούτῳ, οὐδὲν λέγοντας. 23. Ὑπισχνοῦμαι δὲ νῦν, ἀνὴρ ἐκπλέόντες, ἀπὸ νομηνίας μισθοφορὰν παρέξειν κυζικηνὸν ἐκάστῳ τοῦ μηνός· καὶ ἄξω νῦν εἰς τὴν Τρωάδα, ἔνθεν καὶ εἰμι φυγάς, καὶ ὑπάρξει νῦν ἡ ἐμὴ πόλις· ἐκόντες γάρ με δέξονται. 24. Ἡγήσομαι δὲ αὐτὸς ἐγώ, ἔνθεν πολλὰ χρήματα λήψεσθε. Ἐμπειρος δέ εἰμι τῆς Αἰολίδος, καὶ τῆς Φρυγίας, καὶ τῆς Τρωάδος, καὶ τῆς Φαρναβάζου ἀρχῆς πάσης, τὰ μὲν διὰ τὸ ἐκεῖθεν εἶναι, τὰ δὲ διὰ τὸ ξυνεστρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλλίδᾳ.

25. Ἀναστὰς δὲ αὐθις Θώραξ ὁ Βοιώτιος, ὃς ἀεὶ περὶ στρατηγίας Ξενοφῶντι ἐμάχετο, ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσεσθαι αὐτοῖς Χερρόνησον, χώραν καλὴν καὶ εὐδαιμονα, ὥστε τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ, ἀπιέναι οἴκαδε. Γελοῖον δὲ εἶναι, ἐν τῇ Ἑλλάδι οὕσης χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ βαρβάρων μαστεύειν. 26. "Εστε δ' ἀν., ἔφη, ἐκεῖ γένησθε, κάγω, καθάπερ Τιμασίων, ὑπισχνοῦμαι νῦν τὴν μισθοφορίαν. Ταῦτα δὲ ἔλεγεν, εἰδὼς ἂν Τιμασίωνι οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς ὑπισχνοῦντο, ὥστε ἐκπλεῖν. 27. 'Ο δὲ Ξενοφῶν ἐν τούτῳ ἐσίγα. Ἀναστὰς δὲ Φιλήσιος καὶ Λύκων οἱ Ἀχαιοὶ ἔλεγον, ὡς δεινὸν εἴη ἴδια μὲν Ξενοφῶντα πείθειν τε καταμένειν, καὶ θύεσθαι ὑπὲρ τῆς μονῆς, μὴ κοινούμενον τῇ στρατιᾷ, εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων. "Ωςτε ἡναγκάσθη ὁ Ξενοφῶν ἀναστῆναι καὶ εἰπεῖν τάδε. 28. Ἔγώ, ὡς ἄνδρες, θύομαι μέν, ὡς ὄρατε, ὅπόσα δύναμαι, καὶ ὑπὲρ νῦν καὶ ὑπὲρ ἐμαυτοῦ, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων, ὅποια μέλλει νῦν τε κάλλιστα καὶ ἄριστα ἔσεσθαι καὶ ἐμοί. Καὶ νῦν ἐθυόμην περὶ αὐτοῦ τούτου, εἰ ἄμεινον εἴη ἄρχεσθαι λέγειν εἰς νῦν καὶ πράττειν περὶ τούτων, ἢ παντάπασι μηδὲ ἄπτεσθαι τοῦ πράγματος. 29. Σιλανὸς δέ μοι ὁ μάντις ἀπεκρίνατο, τὸ μὲν μέγιστον, τὰ ιερὰ καλὰ εἶναι· (ἥδει γὰρ καὶ ἐμὲ οὐκ

ἀπειρον ὅντα, διὰ τὸ ἀεὶ παρεῖναι τοῖς Ἱεροῖς·) ἔλεξε δέ,
ὅτι ἐν τοῖς Ἱεροῖς φαίνοιτό τις δόλος καὶ ἐπιθουλὴ ἐμοί, ως
ἄρα γιγνώσκων, ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς
ὑμᾶς. Ἐξήνεγκε γὰρ τὸν λόγον, ως ἔγω πράττειν ταῦτα
διανοοίμην ἥδη, οὐ πείσας ὑμᾶς. 30. Ἐγὼ δέ, εἰ μὲν ἐώρ-
ων ἀποροῦντας ὑμᾶς, τοῦτ' ἀν ἐσκόπουν, ἀφ' οὐ ἀν γενοιτο,
ῶςτε λαβόντας ὑμᾶς πόλιν, τὸν μὲν βουλόμενον, ἀποπλεῖν
ἥδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτῆσαιτο ἰκανά, ὓστε καὶ
τοὺς ἑαυτοῦ οἰκείους ὠφελῆσαι τι. 31. Ἐπεὶ δὲ ὁρῶ ὑμῖν
καὶ τὰ πλοῖα πέμποντας Ἡρακλεώτας καὶ Σινωπεῖς, ὓστε
ἐκπλεῖν, καὶ μισθὸν ὑπισχνούμενονς ὑμῖν ἄνδρας ἀπὸ νου-
μηνίας, καλόν μοι δοκεῖ εἶναι, σωζομένους, ἔνθα βουλό-
μεθα, μισθὸν τῆς πορείας λαμβάνειν· καὶ αὐτός τε παύομαι
ἔκεινης τῆς διανοίας, καὶ ὅποσοι πρὸς ἐμὲ προσήσαν, λέ-
γοντες, ως χρὴ ταῦτα πράττειν, ἀναπαύσασθαι φῆμι χρῆ-
ναι. 32. Οὕτω γὰρ γιγνώσκω· ὅμοι μὲν ὅντες πολλοί,
ῶςπερ νυνί, δοκεῖτε ἀν μοι καὶ ἔντιμοι εἶναι, καὶ ἔχειν τὰ
ἐπιτήδεια· (ἐν γὰρ τῷ κρατεῖν ἔστι καὶ τὸ λαμβάνειν τὰ
τῶν ἡττόνων·) διασπασθέντες δ' ἄν, καὶ κατὰ μικρὰ γενο-
μένης τῆς δυνάμεως, οὕτ' ἀν τρόφην δύναισθε λαμβάνειν,
οὕτε χαίροντες ἀν ἀπαλλάξαιτε. 33. Δοκεῖ οὖν μοι, ἀπερ
ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα, καὶ ἐάν τις μείνῃ, ἢ
ἀπολιπών τινα ληφθῆ, πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στράτ-
ενμα, κρίνεσθαι αὐτὸν ως ἀδικοῦντα. Καὶ ὅτῳ δοκεῖ, ἔφη,
ταῦτα, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἄπαντες.

34. Ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχείρει λέγειν, ως δίκαιον
εἴη ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιῶται οὐκ ἦνει-
χοντο, ἀλλ' ἡπείλοντας αὐτῷ, ὅτι εἰ λήψονται ἀποδιδρά-
σκοντα, τὴν δίκην ἐπιθήσοιεν. 35. Ἐντεῦθεν, ἐπεὶ ἔγνω-
σαν οἱ Ἡρακλεῶται, ὅτι ἐκπλεῖν δεδογμένον εἴη, καὶ Ξενο-
φῶν αὐτὸς ἐπεψηφικῶς εἴη, τὰ μὲν πλοῖα πέμπουσι, τὰ δὲ
χρήματα, ἢ ὑπέσχοντο Τιμασίωνι καὶ Θώρακι, ἐψευσμένοι
ἥσαν τῆς μισθοφορίας. 36. Ἐνταῦθα δὲ ἐκπεπληγμένοι
ἥσαν καὶ ἐδεδοίκεσαν τὴν στρατιὰν οἱ τὴν μισθοφορίαν
ὑπεσχημένοι. Παραλαβόντες οὖν οὗτοι καὶ τοὺς ἄλλους

στρατηγούς, οἵς ἀνεκοινοῦντο, ἢ πρόσθεν ἔπραττον, (πάντες δ' ἡσαν, πλὴν Νέωνος τοῦ Ἀσιναίου, ὃς Χειρισόφω ύπεστρατήγει· Χειρίσοφος δὲ οὕπω παρῆν·) ἔρχονται πρὸς Ξενοφῶντα, καὶ λέγουσιν, ὅτι μεταμέλοι αὐτοῖς, καὶ δοκοίη κράτιστον εἶναι πλεῖν εἰς Φᾶσιν, ἐπεὶ πλοῖα ἔστι, καὶ κατασχεῖν τὴν Φασιανῶν χώραν. 37. (Αἱ γὰρ δὲ νίδοῦς ἐτύγχανε βασιλεύων αὐτῶν.) Ξενοφῶν δὲ ἀπεκρίνατο, ὅτι οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· ύμεῖς δὲ ξυλλέξαντες, ἔφη, εἰ βούλεσθε, λέγετε. Ἐνταῦθα ἀποδείκνυται Τιμασίων ὁ Δαρδανεὺς γνώμην, οὐκ ἐκκλησιάζειν, ἀλλὰ τὸν αὐτοῦ ἔκαστον λοχαγοὺς πρῶτον πειρᾶσθαι πείθειν. Καὶ ἀπελθόντες ταῦτ' ἐποίουν.

CHAPTER VII.

XENOPHON, being accused of intending to sail to the Phasis, defends himself, and brings to punishment the men who had some time before insulted the ambassadors from Cerasus.

1. Ταῦτα οὖν οἱ στρατιῶται ἀνεπύθοντο πραττόμενα. Καὶ ὁ Νέων λέγει, ως Ξενοφῶν, ἀναπεπεικὼς τοὺς ἄλλους στρατηγούς, διανοεῖται ἄγειν τοὺς στρατιώτας ἐξαπατήσας πάλιν εἰς Φᾶσιν. 2. Ἀκούσαντες δ' οἱ στρατιῶται χαλεπῶς ἔφερον· καὶ ξύλλογοι ἐγίγνοντο, καὶ κύκλοι ξυνίσταντο, καὶ μάλα φοβεροὶ ἡσαν, μὴ ποιήσειαν, οἷα καὶ τὸν τῶν Κόλχων κήρυκας ἐποίησαν καὶ τοὺς ἀγορανόμους· ὅσοι γὰρ μὴ εἰς τὴν θάλατταν κατέφυγον, κατελεύσθησαν. 3. Ἐπεὶ δὲ ἥσθαντο Ξενοφῶν, ἔδοξεν αὐτῷ ως τάχιστα ξυναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ ἔᾶσαι ξυλλεγῆναι αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα ξυλλέγειν ἀγοράν. 4. Οἱ δ', ἐπεὶ τοῦ κήρυκος ἥκουσαν, ξυνέδραμον καὶ μάλα ἐτοίμως. Ἐνταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἥλθον πρὸς αὐτόν, λέγει δὲ ὡδε.

5. Ἀκούω τινὰ διαβάλλειν, ως ἀνδρες, ἐμέ, ως ἐγὼ ἄρα ἐξαπατήσας ύμᾶς μέλλω ἄγειν εἰς Φᾶσιν. Ἀκούσατε οὖν μου, πρὸς θεῶν· καὶ ἐὰν μὲν ἐγὼ φαίνωμαι ἀδικεῖν, οὐ

χρή με ἐνθένδε ἀπελθεῖν, πρὶν ἀν δῶ δίκην· ἀν δ' ὑμῖν φαίνωνται ἀδικεῖν οἱ ἐμὲ διαβάλλοντες, οὕτως αὐτοῖς χρῆσθε, ὥςπερ ἄξιον. 6. 'Τμεῖς δ', ἔφη, ἵστε δήπου, δθεν ἥλιος ἀνίσχει, καὶ δόπου δύεται, καὶ ὅτι, ἐὰν μέν τις εἰς τὴν Ἐλλάδα μέλλῃ ἰέναι, πρὸς ἐσπέραν δεῖ πορεύεσθαι· ἦν δέ τις βούληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἔω. 'Εστιν οὖν, ὅστις τοῦτο ἀν δύναιτο ὑμᾶς ἔξαπατῆσαι, ώς ἥλιος, ἐνθεν μὲν ἀνίσχει, δύεται δὲ ἐνταῦθα, ἐνθα δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν; 7. 'Αλλὰ μὴν καὶ τοῦτο γε ἐπίστασθε, ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἐλλάδα φέρει, νότος δὲ εἰσω εἰς Φᾶσιν, καὶ λέγετε, ὅταν βορρᾶς πνέη, ώς καλοὶ πλοῖ εἰσιν εἰς τὴν Ἐλλάδα. Τοῦτο οὖν ἔστιν ὅπως τις ἀν ὑμᾶς ἔξαπατήσαι, ὥστε ἐμβαίνειν, ὁπόταν νότος πνέη; 8. 'Αλλὰ γάρ, ὁπόταν, γαλήνη ἦ, ἐμβιβῶ. Οὐκ οὖν ἐγὼ μὲν ἐν ἐνὶ πλοίῳ πλεύσομαι, ὑμεῖς δὲ τούλαχιστον ἐν ἑκατόν; πῶς ἀν οὖν ἐγὼ ἦ βιασαίμην ὑμᾶς ξὺν ἐμοὶ πλεῖν, μὴ βουλομένους, ἷ ἔξαπατήσας ἄγοιμι; 9. Ποιῶ δ' ὑμᾶς ἔξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἥκειν εἰς Φᾶσιν· καὶ δὴ ἀποβαίνομεν εἰς τὴν χώραν· γυνώσεσθε δήπου, ὅτι οὐκ ἐν τῇ Ἐλλάδι ἐστέ· καὶ ἐγὼ μὲν ἔσομαι ὁ ἔξηπατηκώς εἰς, ὑμεῖς δὲ οἱ ἔξηπατημένοι ἐγγὺς μυρίων, ἔχοντες ὅπλα. Πῶς ἀν οὖν εἰς ἀνήρ μᾶλλον δοίη δίκην, ἷ οὕτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος; 10. 'Αλλ' οὗτοι εἰσιν οἱ λόγοι ἀνδρῶν καὶ ἡλιθίων, κάμοὶ φθονούντων, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Καίτοι οὐ δικαίως γ' ἄν μοι φθονοῖεν· τίνα γάρ αὐτῶν ἐγὼ κωλύω ἷ λέγειν, εἴ τις τι ἀγαθὸν δύναται ἐν ὑμῖν, ἷ μάχεσθαι, εἴ τις ἐθέλει, ὑπὲρ ὑμῶν τε καὶ ἑαυτοῦ, ἷ ἐγρηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελόμενον; τί γάρ, ἄρχοντας αἰρουμένων ὑμῶν, ἐγώ τινι ἐμποδών εἴμι; παρίημι, ἄρχέτω· μόνον ἀγαθόν τι ποιῶν ὑμᾶς φαινέσθω. 11. 'Αλλὰ γάρ ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δέ τις ὑμῶν ἷ αὐτὸς ἔξαπατηθῆναι ἀν οἴεται ταῦτα, ἷ ἄλλον ἔξαπατῆσαι ταῦτα, λέγων διδασκέτω. 12. "Οταν δὲ τούτων ἄλις ἔχητε, μὴ ἀπέλθητε, πρὶν ἀν ἀκούσητε οίον ὄρῶ ἐν τῇ στρατιᾳ ἀρχό-

μενον πρᾶγμα· ὃ εἰ ἔπεισι καὶ ἔσται, οἶν ύποδείκνυσιν, ὥρα ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν, μὴ κάκιστοι τε καὶ αἰσχιστοι ἄνδρες ἀποφαινώμεθα καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ πολεμίων· 13. Ἐκούσαντες δὲ ταῦτα οἱ στρατιῶται ἐθαύμασάν τε ὃ τι εἴη, καὶ λέγειν ἐκέλευνον. Ἐκ τούτου ἄρχεται πάλιν· Ἐπίστασθε που, ὅτι χωρία ἦν ἐν τοῖς ὅρεσι βαρβαρικά, φίλια τοῖς Κερασούντιοις, ὅθεν κατιόντες τινὲς καὶ Ἱερεῖα ἐπώλουν ἡμῖν καὶ ἄλλα ὃν εἶχον· δοκοῦσι δέ μοι καὶ ὑμῶν τινες, εἰς τὸ ἐγγυτάτῳ χωρίον τούτων ἐλθόντες, ἀγοράσαντές τι, πάλιν ἀπελθεῖν. 14. Τοῦτο καταμαθὼν Κλεάρετος ὁ λοχαγός, ὅτι καὶ μικρὸν εἴη καὶ ἀφύλακτον, διὰ τὸ φίλιον νομίζειν εἶναι, ἔρχεται ἐπ' αὐτοὺς τῆς νυκτὸς ὡς πορθήσων, οὐδενὶ ἡμῶν εἰπών. 15. Διενενόητο δέ, εἰ λάбоι τόδε τὸ χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι ἐλθεῖν, εἰςβὰς δὲ εἰς πλοῖον, ἐνῷ ἐτύγχανον οἱ ξύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνθέμενος, εἴ τι λάбоι, ἀποπλέων οἰχεσθαι ἔξω τοῦ Πόντου. Καὶ ταῦτα ξυνωμολόγησαν αὐτῷ οἱ ἐκ τοῦ πλοίου σύσκηνοι, ὡς ἐγὼ νῦν αἰσθάνομαι. 16. Παρακαλέσας οὖν, ὁπόσους ἔπειθεν, ἡγεν ἐπὶ τὸ χωρίον. Πορευόμενον δ' αὐτὸν φθάνει ἡμέρα γενομένη, καὶ ξυστάντες οἱ ἄνθρωποι, ἀπὸ ισχυρῶν τόπων βάλλοντες καὶ παίοντες, τόν τε Κλεάρετον ἀποκτείνοντι καὶ τῶν ἄλλων συχνούς· οἱ δέ τινες καὶ εἰς Κερασοῦντα αὐτῶν ἀποχωροῦσι. 17. Ταῦτα δ' ἦν ἐν τῇ ἡμέρᾳ, ἡ ἡμεῖς δεῦρο ἔξωρμῶμεν πεζῇ· τῶν δὲ πλεόντων ἔτι τινὲς ἤσαν ἐν Κερασοῦντι, οὐπω ἀνηγμένοι. Μετὰ τοῦτο, ὡς οἱ Κερασοῦντιοι λέγουσιν, ἀφικνοῦνται τῶν ἐκ τοῦ χωρίον τρεῖς ἄνδρες τῶν γεραιτέρων, πρὸς τὸ κοινὸν τὸ ἡμέτερον χρήζοντες ἐλθεῖν. 18. Ἐπεὶ δ' ἡμᾶς οὐ κατέλαβον, πρὸς τοὺς Κερασούντιους ἔλεγον, ὅτι θαυμάζοιεν, τί ἡμῖν δόξειεν ἐλθεῖν ἐπ' αὐτούς. Ἐπεὶ μέντοι σφεῖς λέγειν, ἔφασαν, ὅτι οὐκ ἀπὸ κοινοῦ γένοιτο τὸ πρᾶγμα, ἥδεσθαι τε αὐτοὺς καὶ μέλλειν ἐνθάδε πλεῖν, ὡς ἡμῖν λέξαι τὰ γενόμενα, καὶ τοὺς νεκροὺς κελεύειν αὐτῶν θάπτειν λαβόντας τοὺς τούτου δεομένους. 19. Τῶν δ' ἀποφυγόν-

των τινὲς Ἐλλήνων ἔτυχον ἔτι ὅντες ἐν Κερασοῦντι· αἰσθόμενοι δὲ τοὺς βαρβάρους, ὃπου εἰεν, αὐτοί τε ἐτόλμησαν βάλλειν τοῖς λίθοις, καὶ τοῖς ἄλλοις παρεκελεύοντο. Καὶ οἱ ἀνδρες ἀποθνήσκοντι, τρεῖς ὅντες οἱ πρέσβεις, καταλευσθέντες. 20. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι, καὶ λέγοντο τὸ πρᾶγμα· καὶ ἡμεῖς οἱ στρατηγοὶ ἀκούσαντες ἡχθόμεθά τε τοῖς γεγενημένοις, καὶ ἔβούλευόμεθα ξὺν τοῖς Κερασούντιοις, ὅπως ἂν ταφείησαν οἱ τῶν Ἐλλήνων νεκροί. 21. Συγκαθήμενοι δ' ἔξωθεν τῶν ὅπλων, ἔξαίφνης ἀκούομεν θορύβον πολλοῦ, Παῖς παῖς, βάλλε βάλλε· καὶ τάχα δὴ ὄρῳμεν πολλοὺς προσθέοντας, λίθους ἔχοντας ἐν ταῖς χερσί, τοὺς δὲ καὶ ἀναιρουμένους. 22. Καὶ οἱ μὲν Κερασούντιοι ὡς ἂν καὶ ἑωρακότες τὸ παρ' ἑαυτοῖς πρᾶγμα, δείσαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. Ἡσαν δὲ, νὴ Δία καὶ ἡμῶν οὐλήδεισαν. 23. Ἔγωγε μὴν ἥλθον πρὸς αὐτούς, καὶ ἥρωτων, ὅ τι ἐστὶ τὸ πρᾶγμα. Τῶν δὲ ἡσαν μὲν οὐδὲν ἥδεσαν, ὅμως δὲ λίθους εἰχον ἐν ταῖς χερσίν. Ἐπεὶ δὲ εἰδότι τινὶ ἐπέτυχον, λέγει μοι ὅτι οἱ ἀγορανόμοι δεινότατα ποιοῦσι τὸ στράτευμα. 24. Ἐν τούτῳ τις ὄρᾳ τὸν ἀγορανόμον Ζήλαρχον πρὸς τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δέ, ὡς ἥκουνσαν, ὥσπερ ἦ συνὸς ἀγρίου ἦ ἐλάφου φανέντος, ἵενται ἐπ' αὐτόν. 25. Οἱ δ' αὖ Κερασούντιοι, ὡς εἶδον ὄρμῶντας καθ' αὐτούς, σαφῶς νομίζοντες ἐπὶ σφᾶς Ἱεσθαι, φεύγοντο δρόμῳ, καὶ ἐμπίπτοντιν εἰς τὴν θάλατταν. Ξυνειςέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπινίγετο, ὅστις νεῖν μὴ ἐτύγχανεν ἐπιστάμενος. 26. Καὶ τούτους τί δοκεῖτε; ἥδίκουν μὲν οὐδέν, ἔδεισαν δὲ μὴ λύττα τις ὥσπερ κυσὶν ἥμιν ἐμπεπτώκοι. Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε, οὐαὶ ἡ κατάστασις ἥμιν ἔσται τῆς στρατιᾶς. 27. Ὅμεις μὲν οἱ πάντες οὐκ ἔσεσθε κύριοι οὔτε ἀνελέσθαι πόλεμον ὡς ἂν βούλησθε, οὔτε καταλῦσαι· ίδίᾳ δὲ ὁ βουλόμενος ἄξει στράτευμα, ἐφ' ὅ τι ἀνθέλῃ. Κἄν τινες πρὸς ὑμᾶς ἰωσι πρέσβεις, ἢ εἰρήνης δεόμενοι, ἢ ἄλλον τινός, κατακτείναντες τούτους οἱ βουλόπενοι ποιήσοντιν ὑμᾶς τῶν λόγων μὴ ἀκοῦσαι τῶν πρὸς

νῦμᾶς ιόντων. 28. Ἐπειτα δέ, οὓς μὲν ἀν ύμεις ἅπαντες ἔλησθε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· ὅστις δ' ἀν ἑαυτὸν ἔληται στρατηγόν, καὶ ἐθέλῃ λέγειν, Βάλλε βάλλε, οὗτος ἔσται ἵκανὸς καὶ ἄρχοντα κατακανεῖν, καὶ ἴδιώτην, δὸν ἀν ύμῶν ἐθέλῃ, ἄκριτον, ἢν ὕσιν οἱ πεισόμενοι αὐτῷ, ὥςπερ καὶ νῦν ἐγένετο. 29. Οἷα δὲ ύμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι στρατηγοί, σκέψασθε. Ζήλαρχος μὲν γὰρ ὁ ἀγορανόμος, εἰ μὲν ἀδικεῖ ύμᾶς, οἴχεται ἀποπλέων, οὐ δοὺς ύμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος, δείσας, μὴ ἀδίκως ἄκριτος ἀποθάνῃ. 30. Οἱ δὲ καταλεύσαντες τοὺς πρέσβεις, διεπράξαντο ύμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασοῦντα μὴ ἀσφαλὲς εἶναι, ἀν μὴ σὺν ἰσχύῃ, ἀφικνεῖσθαι· τοὺς δὲ νεκρούς, οὓς πρόσθεν αὐτοὶ οἱ κατακανόντες ἐκέλευν θάπτειν, τούτους διεπράξαντο μηδὲ ξὺν κηρυκίῳ ἔτι ἀσφαλὲς εἶναι ἀνελέσθαι. Τίς γὰρ ἐθελήσει κῆρυξ ἵνα, κήρυκας ἀπεκτονώς; ἀλλ' ἡμεῖς Κερασούντιων θάψαι αὐτοὺς ἐδεήθημεν. 31. Εἰ μὲν οὖν ταῦτα καλῶς ἔχει, δοξάτω ύμῖν, ἵνα, ὡς τοιούτων ἐσομένων, καὶ φυλακὴν ἴδιᾳ ποιήσῃ τις, καὶ τὰ ἐρυμνὰ ὑπερδέξια πειρᾶται ἔχων σκηνοῦν. 32. Εἰ μέντοι ύμῖν δοκεῖ θηρίων, ἀλλὰ μὴ ἀνθρώπων, εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε παῦλάν τινα αὐτῶν· εἰ δὲ μή, πρὸς Διός, πῶς ἡ θεοῖς θύσομεν ἡδέως, ποιοῦντες ἔργα ἀσεβῆ, ἡ πολεμίους πῶς μαχούμεθα, ἢν ἀλλήλους κατακαίνωμεν; 33. Πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἥτις ἀν ὄρᾳ τοσαύτην ἀνομίαν ἐν ἡμῖν; ἀγορὰν δὲ τίς ἀξεῖ θαρρῶν, ἢν περὶ τὰ μέγιστα τοιαῦτα ἔξαμαρτάνοντες φαινώμεθα; οὖ δὲ δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαίνουν, τίς ἀν ἡμᾶς τοιούτους ὅντας ἐπαινέσειεν; ἡμεῖς μὲν γὰρ οἵδ' ὅτι πονηροὺς ἀν φαίημεν εἶναι τοὺς τὰ τοιαῦτα ποιοῦντας.

34. Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον τοὺς μὲν τούτων ἄρξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἔξεῖναι ἀνομίας ἄρξαι· ἐὰν δέ τις ἄρξῃ, ἀγεσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατηγοὺς εἰς δίκας πάντας καταστῆσαι· εἶναι δὲ δίκας, καὶ εἴ τι ἄλλο τις ἡδίκητο, ἐξ οὐ Κῦρος

ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγοὺς ἐποιήσαντο. 35. Παραινοῦντος δὲ Ξενοφῶντος, καὶ τῶν μάντεων συμβούλευντων, ἔδοξε καὶ καθῆραι τὸ στράτευμα. Καὶ ἐγένετο καθαρμός.

CHAPTER VIII.

AN inquiry being made into the accounts of the generals, several of them are fined for deficiencies. Xenophon is accused of using severity toward the soldiers: he admits the fact, and defends it under the circumstances.

1. Ἐδοξε δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ παρεληλυθότος χρόνου. Καὶ διδόντων, Φιλήσιος μὲν ὥφλε καὶ Ξανθικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα, εἴκοσι μνᾶς, Σοφαίνετος δέ, ὅτι ἄρχων αἰρεθεὶς κατημέλει, δέκα μνᾶς. Ξενοφῶντος δὲ κατηγόρησάν τινες, φάσκοντες παίεσθαι ὑπ' αὐτοῦ, καὶ ὡς ὑθρίζοντος τὴν κατηγορίαν ἐποιοῦντο. 2. Καὶ ὁ Ξενοφῶν ἀναστὰς ἐκέλευσεν εἰπεῖν τὸν πρῶτον λέξαντα, ποῦ καὶ ἐπλήγη. 'Ο δὲ ἀποκρίνεται· "Οπου καὶ τῷ ῥίγει ἀπωλλύμεθα, καὶ χιῶν πλείστη ἦν. 3. 'Ο δὲ εἶπεν· 'Αλλὰ μὴν καὶ χειμῶνός γε ὄντος οἷον λέγεις, σίτου δὲ ἐπιλελοιπότος, οἷον δὲ μηδ' ὁσφραίνεσθαι παρόν, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιούτῳ καιρῷ ὕθριζον, ὁμολογῶ καὶ τῶν ὄντων ὕθριστότερος εἶναι, οἷς φασὶν ὑπὸ τῆς ὕθρεως κόπον οὐκ ἐγγίγνεσθαι. 4. "Ομως δὲ καὶ λέξον, ἔφη, ἐκ τίνος ἐπλήγης. Πότερον ἥπον σέ τι, καί, ἐπεί μοι οὐκ ἐδίδως, ἔπαιον; ἀλλ' ἀπήτον; ἀλλὰ περὶ παιδικῶν μαχόμενος, ἀλλὰ μεθύων ἐπαρώνησα; 5. 'Επεὶ δὲ τούτων οὐδὲν ἔφησεν, ἐπήρετο αὐτόν, εἰ διπλιτεύοι. Οὐκ ἔφη. Πάλιν, εἰ πελτάζοι. Οὐδὲ τοῦτ' ἔφη, ἀλλ' ἡμίονον ἐλαύνειν ταχθεὶς ὑπὸ τῶν συσκήνων, ἐλεύθερος ὡν. 6. 'Ενταῦθα δὴ ἀναγιγνώσκει αὐτόν, καὶ ἤρετο· 'Η σὺ εἰ ὁ τὸν κάμνοντα ἀπάγων; Ναὶ μὰ Δί', ἔφη· σὺ γάρ ἡνάγκαζες· τὰ δὲ τῶν ἐμῶν συσκήνων σκεύη διέρριψας. 7.

'Αλλ' ή μὲν διάφριψις, ἔφη ὁ Ξενοφῶν, τοιαύτη τις ἐγένετο. Διέδωκα ἄλλοις ἄγειν, καὶ ἐκέλευσα πρὸς ἐμὲ ἀπαγαγεῖν· καὶ ἀπολαβὼν ἅπαντα σῶα, ἀπέδωκά σοι, ἐπεὶ καὶ σὺ ἐμοὶ ἀπέδειξας τὸν ἄνδρα. Οἶν δὲ τὸ πρᾶγμα ἐγένετο, ἀκούσατε, ἔφη· καὶ γὰρ ἄξιον.

8. 'Ανὴρ κατελείπετο, διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίγνωσκον, ὅτι εἰς ἡμῶν εἴη· ἡνάγκασα δὲ σὲ τοῦτον ἄγειν, ώς μὴ ἀπόλοιτο· καὶ γάρ, ώς ἐγὼ οἴμαι, πολέμιοι ἡμῖν ἐφείποντο. Συνέφη τοῦτο ὁ ἄνθρωπος. 9. Οὐκ οὖν, ἔφη ὁ Ξενοφῶν, ἐπεὶ προῦπεμψά σε, καταλαμβάνω αὐθις, σὺν τοῖς ὀπισθοφύλαξι προσιών, βόθρον δρύττοντα, ώς κατορύχοντα τὸν ἄνθρωπον· καὶ ἐπιστὰς ἐπήνουν σε; 10. 'Επεὶ δὲ παρεστηκότων ἡμῶν συνέκαμψε τὸ σκέλος ὁ ἀνήρ, ἀνέκραγον οἱ παρόντες, ὅτι ζῆ ὁ ἀνήρ· σὺ δ' εἶπας· 'Οπόσα γε βούλεται· ώς ἔγωγε αὐτὸν οὐκ ἄξω. 'Ενταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδοξας γάρ μοι εἰδότι ἐοικέναι, ὅτι ζῆ. 11. Τί οὖν; ἔφη, ἡττόν τι ἀπέθανεν, ἐπεὶ ἐγώ σοι ἀπέδειξα αὐτόν; Καὶ γὰρ ἡμεῖς, ἔφη ὁ Ξενοφῶν, πάντες ἀποθανούμεθα· τούτου οὖν ἔνεκα ζῶντας ἡμᾶς δεῖ κατορυχθῆναι; 12. Τοῦτον μὲν ἀνέκραγον πάντες ώς δλίγας παίσειν· ἄλλους δ' ἐκέλευε λέγειν, διὰ τί ἔκαστος ἐπλήγη. 'Επεὶ δὲ οὐκ ἀνίσταντο, αὐτὸς ἔλεγεν· 13. 'Εγώ, ω ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας ἔνεκεν ἀταξίας, δσοις σώζεσθαι μὲν ἥρκει δι' ἡμᾶς, ἐν τάξει τε ίόντων καὶ μαχομένων, ὅπου δέοι· αὐτοὶ δὲ λιπόντες τὰς τάξεις, προθέοντες ἀρπάζειν ἥθελον, καὶ ἡμῶν πλεονεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποιοῦμεν, ἄπαντες ἀν ἀπωλόμεθα. 14. "Ηδη δὲ καὶ μαλακιζόμενόν τινα, καὶ οὐκ ἐθέλοντα ἀνίστασθαι, ἄλλὰ προϊέμενον αὐτὸν τοῖς πολεμίοις, καὶ ἔπαισα, καὶ ἐβιασάμην πορεύεσθαι. 'Εν γάρ τῷ ἴσχυρῷ χειμῶνι καὶ αὐτός ποτε ἀναμένων τινὰς συσκευαζομένονς, καθεζόμενος συχνὸν χρόνον, κατέμαθον ἀναστὰς μόλις καὶ τὰ σκέλη ἐκτείνας. 15. 'Εν ἐμαυτῷ οὖν πεῖραν λαβών, ἐκ τούτου καὶ ἄλλου, ὅπότε ἰδοιμι καθήμενον καὶ βλακεύοντα, ἥλαννον· τὸ γὰρ κινεῖσθαι καὶ

ἀνδρίζεσθαι παρεῖχε θερμασίαν τινὰ καὶ ὑγρότητα· τὸ δὲ καθῆσθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ τε ἀπο-

πήγυννυσθαι τὸ αἷμα, καὶ τῷ ἀποσήπεσθαι τοὺς τῶν ποδῶν δακτύλους· ἄπερ πολλοὺς καὶ ὑμεῖς ἵστε παθόντας. 16.

"Αλλον δέ γε ἵσως ὑπολειπόμενόν που διὰ ῥαστώνην, καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὅπισθεν πορεύεσθαι, ἔπαισα πύξ, ὅπως μὴ λόγχῃ ὑπὸ τῶν πολεμίων παίοιτο. 17. Καὶ γὰρ οὖν νῦν ἔξεστιν αὐτοῖς σωθεῖσιν, εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ δίκαιον, δίκην λαβεῖν. Εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί μέγα ἀν οὗτως ἔπαθον, ὅτου δίκην ἀν ἡξίουν λαμβάνειν; ἀπλοῦς μοι, ἔφη, ὁ λόγος 18. Εἰ μὲν ἐπ' ἀγαθῷ ἐκόλασά τινα, ἀξιῶ ὑπέχειν δίκην, οἷαν καὶ γονεῖς νίοῖς καὶ διδάσκαλοι παισί. Καὶ γὰρ οἱ ἱατροὶ καίουσι καὶ τέμνοντιν ἐπ' ἀγαθῷ. 19. Εἰ δὲ ὑβρεῖ νομίζετε με ταῦτα πράττειν, ἐνθυμήθητε, ὅτι νῦν ἐγὼ θαρ-

σῶ σὺν τοῖς θεοῖς μᾶλλον ἢ τότε, καὶ θρασύτερός εἰμι νῦν ἢ τότε, καὶ οἶνον πλείω πίνω· ἀλλ' ὅμως οὐδένα παίω. 'Ἐν εὐδίᾳ γὰρ ὁρῶ ὑμᾶς. 20. "Οταν δὲ χειμῶν ἦ, καὶ θά-

λαττα μεγάλη ἐπιφέρηται, οὐχ ὁρᾶτε ὅτι καὶ νεύματος μόνον ἔνεκα χαλεπάνει μὲν πρωρεὺς τοῖς ἐν πρώρᾳ, χαλε-

πάνει δὲ καὶ κυθερνήτης τοῖς ἐν πρύμνῃ; ἴκανὰ γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρῆψαι. 21. "Οτι δὲ δικαίως ἔπαιον αὐτούς, καὶ ὑμεῖς κατεδικάσατε· ἔχοντες ξίφη, οὐ ψήφονς, παρέστητε, καὶ ἔξην ὑμῖν ἐπικου-

ρεῖν αὐτοῖς, εἰ ἐθούλεσθε· ἀλλὰ μὰ Δία οὔτε τούτοις ἐπε-

κουρεῖτε, οὔτε σὺν ἐμοὶ τὸν ἀτακτοῦντα ἔπαιέτε. 22.

Τοιγαροῦν ἔξουσίαν ἐποιήσατε τοῖς κακοῖς αὐτῶν, ὑβρίζειν ἐῶντες αὐτούς. Οἷμαι γάρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐ-

τοὺς εὐρήσετε καὶ τότε κακίστους, καὶ νῦν ὑβριστοτάτους. 23. Βούσκος γοῦν ὁ πύκτης ὁ Θετταλὸς τότε μὲν διεμάχετο, ὡς κάμνων, ἀσπίδα μὴ φέρειν, νῦν δ', ὡς ἀκούω, Κοτυωρι-

τῶν πολλοὺς ἥδη ἀποδέδυκεν. 24. "Ην οὖν σωφρονῆτε,

τούτῳ τάναντία ποιήσετε, ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιᾶσι· τοῦτον δέ, ἦν σωφρονῆτε, τὴν νύκτα μὲν

δήσετε, τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἐλλὰ γάρ, ἔφη,
θαυμάζω, ὅτι, εἰ μέν τινι ὑμῶν ἀπηχθόμην, μέμνησθε, καὶ
οὐ σιωπᾶτε, εἰ δέ τῳ ἢ χειμῶνα ἐπεκούρησα, ἢ πολέμιον
ἀπήρυξα, ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξεπόρισά τι, τού-
των οὐδεὶς μέμνηται· οὐδ' εἴ τινα καλῶς τι ποιοῦντα ἐπή-
νεσα, οὐδ' εἴ τιν' ἄνδρα ὅντα ἀγαθὸν ἐτίμησα, ὡς ἐδυνάμην,
οὐδὲ τούτων μέμνησθε. 26. Ἐλλὰ μὴν καλόν τε καὶ
δίκαιον, καὶ ὄσιον καὶ ἥδιον, τῶν ἀγαθῶν μᾶλλον ἢ τῶν
κακῶν μεμνῆσθαι.

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμίμνησκον. Καὶ
περιεγένετο ὥστε καλῶς ἔχειν.

XENOPHON'S ANABASIS.

BOOK VI.

CHAPTER I.

AMBASSADORS arrive from the satrap of Paphlagonia, whose territory the Greeks are injuring, and propose peace, which is accepted. The Greeks sail from Cottyora to the port of Sinope; while staying here, they determine to elect a commander-in-chief, and choose Xenophon: on his refusing to accept the office, they appoint Cheirisophus, who had lately returned with ships from Anaxibius.

1. Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγορᾶς ἔζων, οἱ δὲ καὶ ληιζόμενοι ἐκ τῆς Παφλαγονίας. Ἐκλόπενον δὲ καὶ οἱ Παφλαγόνες εὐ μάλα τοὺς ἀποσκεδανυμένους, καὶ τῆς νυκτὸς τοὺς πρόσω σκηνοῦντας ἐπειρῶντο κακουργεῖν· καὶ πολεμικώτατα πρὸς ἄλλήλους εἶχον ἐκ τούτων. 2. Ὁ δὲ Κορύλας, ὃς ἐτύγχανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς "Ελληνας πρέσβεις, ἔχοντας ἵππους καὶ στολὰς καλάς, λέγοντας, ὅτι Κορύλας ἔτοιμος εἴη τοὺς "Ελληνας μήτε ἀδικεῖν μήτε ἀδικεῖσθαι. 3. Οἱ δὲ στρατηγοὶ ἀπεκρίναντο, ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ βουλεύσοιντο, ἐπὶ ξενίᾳ δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν οὓς ἐδόκουν δικαιοτάτους εἶναι. 4. Θύσαντες δὲ βοῦς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα, εὐωχίαν μὲν ἀρκοῦσαν παρεῖχον, κατακείμενοι δὲ ἐν σκύμποσιν ἐδείπνουν, καὶ ἐπινον ἐκ κερατίνων ποτηρίων, οἷς ἐνετύγχανον ἐν τῇ χώρᾳ.

5. Ἐπεὶ δὲ σπουδαί τ' ἐγένοντο καὶ ἐπαιάνισαν, ἀνέστησαν πρῶτον μὲν Θρᾷκες, καὶ πρὸς αὐλὸν ὡρχήσαντο σὺν τοῖς ὄπλοις, καὶ ἥλλοντο ὑψηλά τε καὶ κούφως, καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἔτερος τὸν ἔτερον παίει, ὡς πᾶσιν ἐδόκει πεπληγέναι τὸν ἄνδρα· ὁ δ' ἐπεσε τεχνικῶς

πως. 6. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μέν,
σκυλεύσας τὰ ὅπλα τοῦ ἑτέρου, ἔξηει ἄδων τὸν Σιτάλκαν·
ἄλλοι δὲ τῶν Θρακῶν τὸν ἑτερον ἔξεφερον ὡς τεθνηκότα·
ἡν δὲ οὐδὲν πεπονθώς. 7. Μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγ-
νητες ἀνέστησαν, οἱ ὥρχοῦντο τὴν καρπαίαν καλουμένην
ἐν τοῖς ὅπλοις. 8. Ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν ὅδε· ὁ
μέν, παραθέμενος τὰ ὅπλα, σπείρει καὶ ζευγηλατεῖ, πυκνὰ
μεταστρεφόμενος, ὡς φοβούμενος· ληστῆς δὲ προσέρχεται·
ὅδ', ἐπειδὰν προΐδηται, ἀπαντᾷ ἀρπάσας τὰ ὅπλα, καὶ μά-
χεται πρὸ τοῦ ζεύγους· (καὶ οὗτοι ταῦτ' ἐποίουν ἐν ῥυθμῷ
πρὸς τὸν αὐλόν·) καὶ τέλος ὁ ληστῆς, δῆσας τὸν ἄνδρα
καὶ τὸ ζεῦγος ἀπάγει· ἐνίστε δὲ καὶ ὁ ζευγηλάτης τὸν
ληστήν· εἴτα παρὰ τοὺς βοῦς ζεύξας, δπίσω τῷ χεῖρε δε-
δεμένον ἐλαύνει. 9. Μετὰ τοῦτο Μυσὸς εἰςῆλθεν, ἐν ἐκα-
τέρᾳ τῇ χειρὶ ἔχων πέλτην· καὶ τοτὲ μὲν ὡς δύο ἀντιτα-
τομένων μιμούμενος ὥρχεῖτο, τοτὲ δὲ ὡς πρὸς ἔνα ἔχρητο
ταῖς πέλταις, τοτὲ δ' ἐδινεῖτο καὶ ἔξεκυνθίστα, ἔχων τὰς
πέλτας, ὥστε δψιν καλὴν φαίνεσθαι. 10. Τέλος δὲ τὸ
Περσικὸν ὥρχεῖτο, κρούων τὰς πέλτας· καὶ ὥκλαζε, καὶ
ἔξανίστατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ ἐποίει πρὸς τὸν
αὐλόν. 11. Ἐπὶ δὲ τούτῳ ἐπιόντες οἱ Μαντινεῖς, καὶ
ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες, ἔξοπλισάμενοι ὡς
ἐδύναντο κάλλιστα, ἥεσάν τε ἐν ῥυθμῷ, πρὸς τὸν ἐνόπλιον
ῥυθμὸν αὐλούμενοι, καὶ ἐπαιάνισαν καὶ ὥρχήσαντο, ὥσπερ
ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. Ὁρῶντες δὲ οἱ Παφ-
λαγόνες, δεινὰ ἐποιοῦντο πάσας τὰς ὀρχήσεις ἐν ὅπλοις
εἶναι. 12. Ἐπὶ τούτοις ὁρῶν ὁ Μυσὸς ἐκπεπληγμένους
αὐτοὺς, πείσας τῶν Ἀρκάδων τινά, πεπαμένον ὀρχηστρίδα,
εἰςάγει, σκευάσας ὡς ἐδύνατο κάλλιστα καὶ ἀσπίδα δοὺς
κούφην αὐτῇ. Ἡ δὲ ὥρχήσατο πυρρίχην ἐλαφρῶς. 13.
Ἐνταῦθα κρότος ἦν πολὺς· καὶ οἱ Παφλαγόνες ἤρουντο, εἰ
καὶ γυναικες συνεμαχόντο αὐτοῖς. Οἱ δ' ἔλεγον, ὅτι αὗται
καὶ αἱ τρεψάμεναι εἴεν βασιλέα ἐκ τοῦ στρατοπέδου. Τῷ
μὲν οὖν νυκτὶ ταύτη τοῦτο τὸ τέλος ἐγένετο.

14. Τῷ δὲ ὑστεραίᾳ προσῆγον αὐτοὺς εἰς τὸ στράτευμα·

καὶ ἔδοξε τοῖς στρατιώταις μήτε ἀδικεῖν Παφλαγόνας μήτε ἀδικεῖσθαι. Μετὰ τοῦτο οἱ μὲν πρέσβεις ὥχοντο· οἱ δὲ "Ελληνες, ἐπειδὴ πλοῖα ἵκανα ἐδόκει παρεῖναι, ἀναβάντες ἐπλεον ἡμέραν καὶ νύκτα πνεύματι καλῶ, ἐν ἀριστερῷ ἔχοντες τὴν Παφλαγονίαν. 15. Τῇ δ' ἄλλῃ ἀφικνοῦνται εἰς Σινώπην, καὶ ωρμίσαντο εἰς Ἀρμήνην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ Παφλαγονικῇ, Μιλησίων δὲ ἄποικοι εἰσιν. Οὗτοι δὲ ξένια πέμπουσι τοῖς "Ελλησιν ἀλφίτων μὲν μεδίμνους τριχιλίους, οἵνου δὲ κεράμια χίλια καὶ πεντακόσια. Καὶ Χειρίσοφος ἐνταῦθα ἥλθε τριήρη ἔχων. 16. Καὶ οἱ μὲν στρατιώται προσεδόκων ἄγοντά τί σφισιν ἥκειν· ὁ δ' ἦγε μὲν οὐδέν, ἀπήγγελλε δέ, ὅτι ἐπανοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναυάρχος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισχνεῖτο Ἀναξίβιος, εἰ ἀφικνοῖντο ἔξω τοῦ Πόντου, μισθοφορίαν αὐτοῖς ἔσεσθαι.

17. Καὶ ἐν ταύτῃ τῇ Ἀρμήνη ἔμειναν οἱ στρατιώται ἡμέρας πέντε. Ὡς δὲ τῆς Ἐλλάδος ἐδόκουν ἐγγὺς γίγνεσθαι, ἥδη μᾶλλον ἡ πρόσθεν εἰςήσει αὐτοὺς ὅπως ἀν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται. 18. Ἡγήσαντο οὖν, εἰ ἔνα ἔλοιντο ἄρχοντα, μᾶλλον ἀν, ἡ πολυαρχίας οὔσης, δύνασθαι τὸν ἔνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς καὶ ἡμέρας, καὶ εἴ τι δέοι λανθάνειν, μᾶλλον ἀν κρύπτεσθαι, καὶ εἴ τι αὐτὸι φθάνειν, ἥττον ἀν ὑστερίζειν· οὐ γὰρ ἀν λόγων δεῖν πρὸς ἄλλήλους, ἀλλὰ τὸ δόξαν τῷ ἐνὶ περαίνεσθαι ἄν· τὸν δ' ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἐπραττον πάντα οἱ στρατηγοί. 19. Ὡς δὲ ταῦτα διενοοῦντο, ἐτράποντο ἐπὶ τὸν Ξενοφῶντα· καὶ οἱ λοχαγοὶ ἔλεγον, προσιόντες αὐτῷ, ὅτι ἡ στρατιὰ οὕτω γιγνώσκει· καὶ εὔνοιαν ἐνδει κνύμενος ἔκαστος ἐπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν 20. Ὁ δὲ Ξενοφῶν πῆ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν μείζω οὕτως ἔαντῷ γίγνεσθαι πρὸς τοὺς φίλους, καὶ εἰς τὴν πόλιν τοῦνομα μεῖζον ἀφίξεσθαι αὐτοῦ, τυχὸν δὲ καὶ ἀγαθοῦ τινος ἀν αἴτιος τῇ στρατιᾷ γενέσθαι. 21. Τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπῆρεν αὐτὸν ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἄρχοντα. Ὁπότε δ' αὐτὸν ἐνθυμοῖτο,

ὅτι ἄδηλον μὲν παντὶ ἀνθρώπῳ, ὅπη τὸ μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἴη καὶ τὴν προειργασμένην δόξαν ἀποβαλεῖν, ἡπορεῖτο. 22. Διαπορουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς θεοῖς ἀνακοινῶσαι· καὶ παραστησάμενος δύο Ἱερεῖα, ἐθύνετο τῷ Διὶ τῷ βασιλεῖ, ὅςπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν· καὶ τὸ δναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν ἑωρακέναι, ὃ εἰδεν, ὅτε ἥρχετο ἐπὶ τὸ συνεπιμελεῖσθαι τῆς στρατιᾶς καθίστασθαι. 23. Καὶ ὅτε ἐξ Ἐφέσου ὠρμᾶτο, Κύρω συσταθησόμενος, ἀετὸν ἀνεμιμνήσκετο ἑαυτῷ δεξιὸν φθεγγόμενον, καθήμενον μέντοι, ὥσπερ ὁ μάντις προπέμπων αὐτὸν ἐλεγεν, ὅτι μέγας μὲν οἰωνὸς εἴη, καὶ οὐκ ἴδιωτικός, καὶ ἔνδοξος, ἐπίπονος μέντοι· τὰ γὰρ ὄρνεα μάλιστα ἐπιτίθεσθαι τῷ ἀετῷ καθημένῳ· οὐ μέντοι χρηματιστικὸν εἶναι τὸν οἰωνόν· τὸν γὰρ ἀετὸν πετόμενον μᾶλλον λαμβάνειν τὰ ἐπιτήδεια. 24. Οὕτω δὴ θυομένῳ αὐτῷ διαφανῶς ὁ θεὸς σημαίνει μήτε προσδεῖσθαι τῆς ἀρχῆς, μήτε, εἰ αἱροῦντο, ἀποδέχεσθαι. 25. Τοῦτο μὲν δὴ οὕτως ἐγένετο. Ἡ δὲ στρατιὰ συνηλθε, καὶ πάντες ἐλεγον ἔνα αἱρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτόν. Ἐπεὶ δὲ ἐδόκει δῆλον εἶναι, ὅτι αἱρήσονται αὐτόν, εἴ τις ἐπιψηφίζοι, ἀνέστη καὶ ἐλεξε τάδε.

26. Ἐγώ, ὡ ἄνδρες, ἥδομαι μὲν ὑπὸ ὑμῶν τιμώμενος, εἴπερ ἄνθρωπός είμι, καὶ χάριν ἔχω, καὶ εὔχομαι δοῦναι μοι τοὺς θεοὺς αἴτιόν τινος ὑμῖν ἀγαθοῦ γενέσθαι· τὸ μέντοι ἐμὲ προκριθῆναι ὑπὸ ὑμῶν ἄρχοντα, Λακεδαιμονίου ἀνδρὸς παρόντος, οὕτε ὑμῖν μοι δοκεῖ συμφέρον εἶναι, ἀλλ' ἡττον ἂν διὰ τοῦτο τυγχάνειν, εἴ τι δέοισθε, παρ' αὐτῶν, ἐμοί τε αὐτὸν πάντα τι νομίζω ἀσφαλὲς εἶναι τοῦτο. 27. Ὁρῶ γὰρ ὅτι καὶ τῇ πατρίδι μονού πρόσθεν ἐπαύσαντο πολεμοῦντες, πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὄμολογεῖν Λακεδαιμονίους εἰς αὐτῶν ἥγεμόνας εἶναι. 28. Ἐπεὶ δὲ τοῦτο ὠμολόγησαν, εὐθὺς ἐπαύσαντο πολεμοῦντες, καὶ οὐκέτι πέρα ἐπολιόρκησαν τὴν πόλιν. Εἰ οὖν, ταῦτα ὄρῶν, ἐγὼ δοκοίην διπον δυναίμην ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκεῖνο ἐννοῶ, μὴ λίαν ἂν ταχὺ σωφρονισθείην. 29. Ὅ

δὲ ὑμεῖς ἐννοεῖτε, ὅτι ἡττον ἀν στάσις εἴη ἐνὸς ἄρχοντος ἢ πολλῶν, εὐ ἰστε, ὅτι ἄλλον μὲν ἐλόμενοι οὐχ εὐρήσετε ἐμὲ στασιάζοντα· νομίζω γάρ, ὅστις ἐν πολέμῳ ὃν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἐὰν δὲ ἐμὲ ἔλησθε, οὐκ ἀν θαυμάσαιμι εἰ τινα εὗροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.

30. Ἐπεὶ ταῦτα εἶπε, πολὺ πλείονες ἔξανίσταντο, λέγοντες, ώς δέοι αὐτὸν ἄρχειν. Ἀγασίας δὲ Στυμφάλιος εἶπεν, ὅτι γελοῖον εἴη, εἰ οὕτως ἔχει· ώς δργιοῦνται Λακεδαιμόνιοι, καὶ ἐὰν σύνδειπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίαρχον αἱρῶνται. Ἐπεὶ εὶ οὕτω γε τοῦτο ἔχει, ἔφη, οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ώς ἔοικεν, ὅτι Ἀρκάδες ἐσμέν. Ἐνταῦθα δῆ, ώς εὐ εἰπόντος τοῦ Ἀγασίου, ἀνεθορύβησαν. 31. Καὶ ὁ Ξενοφῶν, ἐπεὶ ἐώρα πλείονος ἐνδέον, παρελθὼν εἶπεν· Ἄλλ', ω ἄνδρες, ἔφη, ώς πάνυ εἰδῆτε, δμνύω ὑμῖν θεοὺς πάντας καὶ πάσας, ἥ μην ἐγώ, ἐπεὶ τὴν ὑμετέραν γνώμην ἡσθανόμην, ἐθυόμην, εὶ βέλτιον εἴη ὑμῖν τε, ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἄρχην, καὶ ἐμοὶ, ὑποστῆναι· καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ιεροῖς ἐσήμηναν, ὥστε καὶ ἴδιώτην ἀν γνῶναι, ὅτι τῆς μοναρχίας ἀπέχεσθαι με δεῖ. 32. Οὕτω δὴ Χειρίσοφον αἱροῦνται. Χειρίσοφος δ' ἐπεὶ ἡρέθη, παρελθὼν εἶπεν· Ἄλλ', ω ἄνδρες, τοῦτο μὲν ἰστε, ὅτι οὐδὲ ἀν ἔγωγε ἐστασίαζον, εὶ ἄλλον εἴλεσθε· Ξενοφῶντα μέντοι, ἔφη, ώνήσατε οὐχ ἐλόμενοι· ώς καὶ νῦν Δέξιππος ἥδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον, ὅ τι ἐδύνατο καὶ μάλα ἐμοῦ αὐτὸν σιγάζοντος. Ὁ δ' ἔφη νομίζειν, αὐτὸν Τιμασίωνι μᾶλλον συνάρχειν ἐθελῆσαι, Δαρδανεῖ ὅντι, τοῦ Κλεάρχου στρατεύματος, ἥ ἑαυτῷ Λάκωνι ὅντι. 33. Ἐπεὶ μέντοι ἐμὲ εἴλεσθε, ἔφη, καὶ ἔγώ πειράσομαι, ὅ τι ἀν δύνωμαι, ὑμᾶς ἀγαθὸν ποιεῖν. Καὶ ὑμεῖς οὕτω παρασκευάζεσθε, ώς αὔριον, ἐὰν πλοῦς ἥ, ἀναξόμενοι· ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἅπαντας οὖν δεῖ ἐκεῖσε πειρᾶσθαι κατασχεῖν· τὰ δ' ἄλλα, ἐπειδὴν ἐκεῖσε ἐλθωμεν, βουλευσόμεθα.

CHAPTER II.

THE Greeks sail to Heraclea. On occasion of a quarrel, the army is divided into three parts: one part is composed chiefly of Arcadians and Achæans, under their own leaders; the other two are respectively under Xenophon and Cheirisophus.

1. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι, πνεύματι ἔπλεον καλῷ ἡμέρας δύο παρὰ γῆν. Καὶ [παραπλέοντες ἐθέωρουν τήν τε Ἰασονίαν ἀκτήν, ἐνθα ἡ Ἀργὰ λέγεται ὄρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα, πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ τοῦ Ἱριος, ἔπειτα δὲ τοῦ Ἀλνος, μετὰ δὲ τοῦτον τοῦ Παρθενίου · τοῦτον δὲ] παραπλεύσαντες, ἀφίκοντο εἰς Ἡράκλειαν, πόλιν Ἑλληνίδα, Μεγαρέων ἄποικον, οὐσαν δ' ἐν τῇ Μαριανδυνῶν χώρᾳ. 2. Καὶ ὥρμίσαντο παρὰ τῇ Ἀχερονσιάδι Χερὸνήσῳ, ἐνθα λέγεται ὁ Ἡρακλῆς ἐπὶ τὸν Κέρθερον κύνα καταβῆναι, ἥ νῦν τὰ σημεῖα δεικνῦσι τῆς καταβάσεως, τὸ βάθος πλέον ἡ ἐπὶ δύο στάδια. 3. Ἐνταῦθα τοῖς Ἑλλησιν οἱ Ἡρακλεῶται ξένια πέμπουσιν, ἀλφίτων μεδίμνους τρισχιλίους, καὶ οἴνου κεράμια διεχίλια, καὶ βοῦς εἴκοσι, καὶ ὅις ἑκατόν. Ἐνταῦθα διὰ τοῦ πεδίου ῥεῖ ποταμός, Λύκος ὄνομα, εὑρος ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συλλεγέντες ἐβούλευντο τὴν λοιπὴν πορείαν, πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πόντου. Ἀναστὰς δὲ Λύκων Ἀχαιός, εἶπε· Θαυμάζω μέν, ὃ ἄνδρες, τῶν στρατηγῶν, ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον · τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σῖτα · ὅπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα οὐκ ἔστιν, ἔφη. Ἐμοὶ οὖν δοκεῖ αἰτεῖν τοὺς Ἡρακλεώτας μὴ ἔλαττον ἢ τρισχιλίους κυζικηνούς. 5. Ἀλλος δ' εἶπε, μὴ ἔλαττον ἢ μυρίους· καὶ ἔλομένοις πρέσβεις αὐτίκα μάλα, ἡμῶν καθημένων, πέμπειν πρὸς τὴν πόλιν, καὶ εἰδέναι ὅ τι ἀν ἀπαγγέλλωσι, καὶ πρὸς ταῦτα βούλευεσθαι. 6. Ἐντεῦθεν προύβαλλοντο πρέσβεις, πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων ἦρητο · ἔστι δ' οἱ καὶ Ξενοφῶντα. Οἱ δὲ ἵσχυρῶς ἀπειμάχοντο · ἀμφοῖν γὰρ ταῦτα

έδόκει, μὴ ἀναγκάζειν πόλιν· Ελληνίδα καὶ φιλίαν, ὅ τι μὴ αὐτοὶ ἐθέλοντες διδοῖεν. 7. Ἐπεὶ δ' οὗτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπουσι Λύκωνα Ἀχαιούν, καὶ Καλλίμαχον Παρράσιον, καὶ Ἀγασίαν Στυμφάλιον. Οὕτοι ἐλθόντες ἔλεγον τὰ δεδογμένα. Τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσοιεν ταῦτα. 8. Ἀκούσαντες δ' οἱ Ἡρακλεῶται βουλεύσεσθαι ἔφασαν· καὶ εὐθὺς τά τε χρήματα ἐκ τῶν ἀγρῶν συνῆγον, καὶ τὴν ἀγορὰν εἴσω ἀνεσκεύασαν, καὶ αἱ πύλαι ἐκέκλειντο, καὶ ἐπὶ τῶν τειχῶν ὅπλα ἔφαίνετο.

9. Ἐκ τούτου οἱ ταράξαντες ταῦτα τοὺς στρατηγοὺς ἡτιῶντο διαφθείρειν τὴν πρᾶξιν. Καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλίμαχός τε ὁ Παρράσιος καὶ Λύκων ὁ Ἀχαιός. 10. Οἱ δὲ λόγοι ἦσαν αὐτοῖς, ὡς αἰσχρὸν εἴη ἄρχειν Ἀθηναῖον Πελοποννησίων καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατιάν, καὶ τοὺς μὲν πόνους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα, τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιούς, τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι· (καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἥμισυ τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί·) 11. Εἰ οὖν σωφρονοῖεν, αὐτοὶ συστάντες, καὶ στρατηγοὺς ἐλόμενοι ἔαντῶν, καθ' ἔαντοὺς ἀν τὴν πορείαν ποιοῦντο, καὶ πειρῶντο ἀγαθόν τι λαμβάνειν. 12. Ταῦτ' ἔδοξε· καὶ ἀπολιπόντες Χειρίσοφον, εἴ τινες ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοί, καὶ Ξενοφῶντα, συνέστησαν· καὶ στρατηγοὺς αἱροῦνται ἔαντῶν δέκα· τούτους δὲ ἐψηφίσαντο ἐκ τῆς νικώσης ὅ τι δοκοίη τοῦτο ποιεῖν. Ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατελύθη ἡμέρᾳ ἔκτῃ ἢ ἐβδόμῃ ἀφ' ἣς ἥρεθη.

13. Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετ' αὐτῶν τὴν πορείαν ποιεῖσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι, ἢ ἵδια ἔκαστον στέλλεσθαι· ἀλλὰ Νέων ἔπειθεν αὐτὸν καθ' αὐτὸν πορεύεσθαι, ἀκούσας τοῦ Χειρισόφου, ὅτι Κλέανδρος δὲν Βυζαντίῳ ἀρμοστὴς φαίη τριήρεις ἔχων ἥξειν εἰς Κάλπης λιμένα. 14. "Οπως οὖν μηδεὶς μετάσχοι, ἀλλ' αὐτοὶ καὶ

οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευε. Καὶ Χειρίσοφος, ἄμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἄμα δὲ μισῶν ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῷ ποιεῖν, ὃ τι βούλεται. 15. Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεὶς τῆς στρατιᾶς ἐκπλεῦσαι· θυομένω δὲ αὐτῷ τῷ ἡγεμόνι Ἡρακλεῖ, καὶ κοινομένῳ, πότερα λῶν καὶ ἄμεινον εἴη στρατεύεσθαι, ἔχοντι τοὺς παραμείναντας τῶν στρατιωτῶν, ἢ ἀπαλλάττεσθαι, ἐσῆμην δὲ θεδὸς τοῖς Ἱεροῖς, συστρατεύεσθαι. 16. Οὕτω γίγνεται τὸ στράτευμα τριχῇ· Ἀρκάδες μὲν καὶ Ἀχαιοί, πλείους ἢ τετρακιςχίλιοι, ὁπλῖται πάντες· Χειρισόφῳ δ' ὁπλῖται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχον Θρᾷκες· Ξενοφῶντι δὲ ὁπλῖται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς τριακοσίους· ἵππικὸν δὲ μόνος οὗτος εἶχεν ἀμφὶ τετταράκοντα ἵππέας.

17. Καὶ οἱ μὲν Ἀρκάδες, διαπραξάμενοι πλοῖα παρὰ τῶν Ἡρακλεωτῶν, πρῶτοι πλέουσιν, ὅπως, ἐξαίφνης ἐπιπεσόντες τοῖς Βιθυνοῖς, λάβοιεν ὅτι πλεῖστα· καὶ ἀποβαίνοντιν εἰς Κάλπης λιμένα, κατὰ μέσον πως τῆς Θράκης. 18. Χειρίσοφος δ' εὐθὺς ἀπὸ τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος, πεζῇ ἐπορεύετο διὰ τῆς χώρας· ἐπεὶ δὲ εἰς τὴν Θράκην ἐνέβαλε, παρὰ τὴν θάλατταν ἦει· καὶ γὰρ ἤσθένει. 19. Ξενοφῶν δὲ πλοῖα λαβών, ἀποβαίνει ἐπὶ τὰ ὅρια τῆς Θράκης καὶ τῆς Ἡρακλεώτιδος, καὶ διὰ μεσογαίας ἐπορεύετο.

CHAPTER III.

ON reaching the port of Calpe, the Arcadians disembark, and make an incursion into the Bithynian territory. They are eventually defeated and hemmed in by the enemy, but are at length released by the arrival of Xenophon. All the Greeks return to Calpe, and join Cheirisophus.

1. ["Ον μὲν οὖν τρόπον ἥ τε Χειρισόφου ἀρχὴ τοῦ παντὸς κατελύθη, καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη, ἐν τοῖς ἐπάνω εἴρηται.] 2. "Επραξαν δ' αὐτῶν ἔκαστοι

τάδε. Οἱ μὲν Ἀρκάδες, ὡς ἀπέβησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας κώμας, στάδια ἀπὸ θαλάττης ὡς τριάκοντα. Ἐπεὶ δὲ φῶς ἐγένετο, ἤγεν ἔκαστος στρατηγὸς τὸν ἑαυτοῦ λόχον ἐπὶ κώμην· ὅποια δὲ μείζων ἐδόκει εἶναι, σύνδῳ λόχους ἥγον οἱ στρατηγοί. 3. Συνεβάλοντο δὲ καὶ λόφον, εἰς ὃν δέοι πάντας ἀλίζεσθαι· καὶ, ἦτε ἔξαίφνης ἐπιπεσόντες, ἀνδράποδά τε πολλὰ ἔλαβον, καὶ πρόβατα πολλὰ περιεβάλοντο.

4. Οἱ δὲ Θρῆκες ἡθροίζοντο οἱ διαφεύγοντες· πολλοὶ δὲ διέφευγον, πελτασταὶ ὄντες, ὀπλίτας, ἐξ αὐτῶν τῶν χειρῶν. Ἐπεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ Σμίκρητος λόχῳ, ἐνδὸς τῶν Ἀρκάδων στρατηγῶν, ἀπιόντι ἥδη εἰς τὸ συγκείμενον, καὶ πολλὰ χρήματα ἄγοντι, ἐπιτίθενται. 5. Καὶ τέως μὲν ἐμάχοντο ἄμα πορευόμενοι οἱ Ἑλληνες. Ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐτούς, καὶ αὐτόν τε τὸν Σμίκρητα ἀποκτιννύσι, καὶ τὸν ἄλλους πάντας· ἄλλον δὲ λόχον τῶν δέκα στρατηγῶν, τοῦ Ἡγησάνδρου, ὁκτὼ μόνους κατέλιπον· καὶ αὐτὸς Ἡγήσανδρος ἐσώθη. 6. Καὶ οἱ ἄλλοι δὲ λοχαγοὶ συνῆλθον, οἱ μὲν σὺν πράγμασιν, οἱ δὲ ἄνευ πραγμάτων· οἱ δὲ Θρῆκες, ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους, καὶ συνελέγοντο ἐρρώμενως τῆς νυκτός. Καὶ ἄμα ἡμέρᾳ κύκλῳ περὶ τὸν λόφον, ἔνθα οἱ Ἑλληνες ἐστρατοπεδεύοντο, ἐτάττοντο καὶ ἵππεῖς πολλοὶ καὶ πελτασταί, καὶ ἀεὶ πλείονες συνέρρεον. 7. Καὶ προσέβαλλον πρὸς τὸν ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἑλληνες οὔτε τοξότην εἶχον, οὔτε ἀκοντιστήν, οὔτε ἵππεα. Οἱ δὲ προσθέοντες καὶ προσελαύνοντες ἡκόντιζον· ὅπότε δὲ αὐτοῖς ἐπίοιεν, ῥᾳδίως ἀπέφευγον. Ἄλλοι δὲ ἄλλῃ ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐτιτρώσκοντο, τῶν δὲ οὐδείς· ὥστε κινηθῆναι οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὄδατος εἰργον αὐτοὺς οἱ Θρῆκες. 9. Ἐπεὶ δὲ ἀπορία πολλὴ ἦν, διελέγοντο περὶ σπονδῶν· καὶ τὰ μέν ἄλλα ὡμολόγητο αὐτοῖς, ὁμήρους δὲ οὐκ ἐδίδοσαν οἱ Θρῆκες αἰτούντων τῶν Ἑλλήνων, ἀλλ' ἐν τούτῳ ἰσχετο· τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.

10. Χειρίσοφος δέ, ἀσφαλῶς πορευόμενος παρὰ θάλατταν, ἀφικνεῖται εἰς Κάλπης λιμένα. Ξενοφῶντι δέ, διὰ τῆς μεσογαίας πορευομένῳ, οἱ ἵππεῖς προκαταθέοντες ἐντυγχάνοντι πρεσβύτας πορευομένους ποι. Καὶ ἐπεὶ ἥχθησαν παρὰ Ξενοφῶντα, ἐρωτᾶ αὐτὸὺς εἴ που ἥσθηνται ἄλλον στρατεύματος ὄντος Ἑλληνικοῦ. 11. Οἱ δὲ ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θρᾷκες πάντες περικεκυκλωμένοι εἰεν αὐτούς. Ἐνταῦθα τοὺς μὲν ἀνθρώπους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἰεν ὅπου δέοι· σκοποὺς δὲ καταστήσας, συνέλεξε τοὺς στρατιώτας καὶ ἔλεξεν· 12. "Ανδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνᾶσιν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται. Νομίζω δ' ἔγωγε, εἰ ἐκεῖνοι ἀπολοῦνται, οὐδ' ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων πολεμίων, οὕτω δὲ τεθαρρηκότων. 13. Κράτιστον οὖν ἡμῖν ὡς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως, εἰ ἔτι εἰσὶ σῶοι, σὺν ἐκείνοις μαχώμεθα, καὶ μή, μόνοι λειφθέντες, μόνοι καὶ κινδυνεύωμεν. 14. Νῦν μὲν οὖν στρατοπεδεύωμεθα, προελθόντες, ὅσον ἀν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἔως δ' ἀν πορευόμεθα, Τιμασίων, ἔχων τοὺς ἵππεῖς, προελαυνέτω ἐφορῶν ἡμᾶς, καὶ σκοπείτω τὰ ἔμπροσθεν, ὡς μηδὲν ἡμᾶς λάθη. 15. (Παρέπεμψε δὲ καὶ τῶν γυμνήτων ἀνθρώπους εὐζώνους εἰς τὰ πλάγια καὶ εἰς τὰ ἄκρα, ὅπως, εἴ πού τί ποθεν καθορῶεν, σημαίνοιεν· ἐκέλευε δὲ καίειν ἅπαντα, ὅτῳ ἐντυγχάνοιεν κανσίμῳ.) 16. Ἡμεῖς γάρ ἀποδραίημεν ἀν οὐδαμοῦ ἐνθένδε· πολλὴ μὲν γάρ, ἔφη, εἰς Ἡράκλειαν πάλιν ἀπιέναι, πολλὴ δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμιοι πλησίον· εἰς Κάλπης δὲ λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι, εἰ σέσωσται, ἐλαχίστη ὁδός. Ἀλλὰ δὴ ἐκεῖ μὲν οὕτε πλοῖα ἔστιν, οἵς ἀποπλευσούμεθα, μένουσί τε αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια. 17. Τῶν δὲ πολιορκουμένων ἀπολομένων, σὺν τοῖς Χειρισόφοι μόνοις κάκιόν ἔστι διακινδυνεύειν, ἢ τῶνδε σωθέντων, πάντας εἰς ταύτην ἐλθόντας, κοινῇ τῆς σωτηρίας ἔχεσθαι. Ἀλλὰ χρὴ παρασκευασαμένους τὴν

γνώμην πορεύεσθαι, ώς νῦν ἡ εὐκλεῶς τελευτῆσαι ἔστιν, ἡ κάλλιστον ἔργον ἐργάσασθαι, "Ελληνας τοσούτους σώσαντας. 18. Καὶ ὁ θεὸς ἵσως ἄγει οὕτως, δις τοὺς μεγαληγορήσαντας, ώς πλέον φρονοῦντας, ταπεινῶσαι βούλεται, ἥμᾶς δέ, τοὺς ἀπὸ θεῶν ἀρχομένους, ἐντιμοτέρους ἐκείνων καταστῆσαι. 'Αλλ' ἔπεσθαι χρή, καὶ προσέχειν τὸν νοῦν, ώς ἂν τὸ παραγγελλόμενον δύνησθε ποιεῖν.

19. Ταῦτ' εἰπὼν ἡγεῖτο. Οἱ δ' ἱππεῖς, διασπειρόμενοι ἐφ' ὅσον καλῶς είχεν, ἔκαιον, ἡ ἐβάδιζον, καὶ οἱ πελτασταί, ἐπιπαριόντες κατὰ τὰ ἄκρα, ἔκαιον πάντα ὅσα καύσιμα ἔώρων, καὶ ἡ στρατιὰ δέ, εἴ τινι παραλειπομένῳ ἐντυγχάνοιεν· ὥστε πᾶσα ἡ χώρα αἴθεσθαι ἐδόκει, καὶ τὸ στράτευμα πολὺ εἶναι. 20. Ἐπεὶ δὲ ὥρα ἦν, κατεστρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τά τε τῶν πολεμίων πυρὰ ἔώρων, (ἀπεῖχον δὲ ώς τετταράκοντα σταδίους,) καὶ αὐτοὶ ώς ἐδύναντο πλεῖστα πυρὰ ἔκαιον. 21. Ἐπεὶ δὲ ἐδείπνησαν τάχιστα, παρηγγέλθη τὰ πυρὰ κατασθεννύναι πάντα. Καὶ τὴν μὲν νύκτα φυλακὰς ποιησάμενοι ἐκάθευδον· ἄμα δὲ τῇ ἡμέρᾳ προσευξάμενοι τοῖς θεοῖς, καὶ συνταξάμενοι ώς εἰς μάχην, ἐπορεύοντο ἡ ἐδύναντο τάχιστα. 22. Τιμασίων δὲ καὶ οἱ ἱππεῖς, ἔχοντες τοὺς ἡγεμόνας, καὶ προελαύνοντες, ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενούμενοι, ἐνθα ἐποιορκοῦντο οἱ "Ελληνες. Καὶ οὐχ ὄρῶσιν οὔτε φίλιον στράτευμα, οὔτε πολέμιον, (καὶ ταῦτα ἀπαγγέλλουσι πρὸς τὸν Ξενοφῶντα καὶ τὸ στράτευμα,) γραῦδια δὲ καὶ γερόντια καὶ πρόβατα ὀλίγα καὶ βοῦς καταλειμμένους. 23. Καὶ τὸ μὲν πρῶτον θαῦμα ἦν, τί εἴη τὸ γεγενημένον· ἔπειτα δὲ καὶ τῶν καταλειμμένων ἐπυνθάνοντο, ὅτι οἱ μὲν Θρᾷκες εὐθὺς ἀφ' ἐσπέρας ὥχοντο ἀπιόντες· ἔωθεν δὲ καὶ τοὺς "Ελληνας ἔφασαν οἴχεσθαι· ὅπου δὲ οὐκ εἰδέναι.

24. Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἡρίστησαν, συσκευασάμενοι ἐπορεύοντο, βούλόμενοι ώς τάχιστα συμμῖξαι τοῖς ἄλλοις εἰς Κάλπης λιμένα. Καὶ πορευόμενοι ἔώρων τὸν στίθον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν. Ἐπεὶ δὲ ἀφίκοντο εἰς τὸ αὐτό, ἄσμενοι τε

είδον ἀλλήλους, καὶ ἡσπάζοντο ὥςπερ ἀδελφούς. 25. Καὶ ἐπινθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν· ἡμεῖς μὲν γάρ, ἔφασαν, ώρμεθα ὑμᾶς τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐχ ἐωρῶμεν, τῆς νυκτὸς ἥξειν ἐπὶ τοὺς πολεμίους· (καὶ οἱ πολέμιοι δέ, ὡς γε ἡμῖν ἐδόκουν, τοῦτο δείσαντες ἀπῆλθον· σχεδὸν γάρ ἀμφὶ τοῦτον τὸν χρόνον ἀπήεσαν.) 26. Ἐπεὶ δὲ οὐκ ἀφίκεσθε, ὁ δὲ χρόνος ἔξηκεν, ώρμεθα ὑμᾶς, πυθομένους τὰ παρ' ἡμῖν, φοβηθέντας οἴχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν μὴ ἀπολείπεσθαι ὑμῶν. Οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.

CHAPTER IV.

DESCRIPTION of Calpe. Being once more united, the whole army determines that it shall be a capital offense to propose another separation. The army being in want of supplies, Neon leads out two thousand men, contrary to the omens: he is attacked by Pharnabazus, the satrap of Bithynia, and with difficulty escapes to a mountain, with the loss of five hundred men: he is brought back to the camp by Xenophon.

1. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ηὐλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο, ὁ καλεῖται Κάλπης λιμήν, ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὐτῇ ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι Ἡρακλείας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰςπλέοντι. 2. Καὶ τριήρει μέν ἐστιν εἰς Ἡρακλείαν ἐκ Βυζαντίου κώπαις ἡμέρας μάλα μακρᾶς πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία οὔτε Ἑλληνίς, ἄλλα Θράκες Βιθυνοί· καὶ οὓς ἀν λάθωσι τῶν Ἑλλήνων ἐκπίπτοντας, ἥ ἄλλως πως, δεινὰ ὑβρίζειν λέγονται. 3. Ὁ δὲ Κάλπης λιμήν ἐν μέσῳ μὲν κεῖται ἐκατέρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου· ἔστι δ' ἐν τῇ θαλάττῃ προκείμενον χωρίον, τὸ μὲν εἰς τὴν θάλατταν καθῆκον αὐτοῦ, πέτρα ἀπορρόξ, ὕψος, δῆτη ἐλάχιστον, οὐ μεῖον εἴκοσιν δρυγιῶν· ὁ δὲ αὐχῆν, ὁ εἰς τὴν γῆν ἀνήκων τοῦ χωρίου, μάλιστα τεττάρων πλέθρων τὸ εὑρος· τὸ δ' ἐντὸς τοῦ

αὐχένος χωρίον ἵκανὸν μυρίοις ἀνθρωποις οἰκῆσαι. 4. Λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ, τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. Κρήνη δὲ ἡδέος ὕδατος καὶ ἄφθονος ρέουσα ἐπ' αὐτῇ τῇ θαλάττῃ, ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου. Ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάνυ δὲ πολλὰ καὶ καλὰ ναυπηγῆσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὅρος εἰς μεσόγαιαν μὲν ἀνήκει ὅσον ἐπὶ εἴκοσι σταδίους, καὶ τοῦτο γεῶδες καὶ ἄλιθον· τὸ δὲ παρὰ θάλατταν, πλέον ἥτις εἴκοσι σταδίους, δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. 6. Ἡ δὲ ἄλλη χώρα καλὴ καὶ πολλή· καὶ κῶμαι ἐν αὐτῇ εἰσι πολλαὶ καὶ οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθάς, καὶ πυρούς, καὶ ὄσπρια πάντα, καὶ μελίνας, καὶ σήσαμα, καὶ σῦκα ἀρκοῦντα, καὶ ἀμπέλους πολλὰς καὶ ἡδυοίνους, καὶ τἄλλα πάντα πλὴν ἐλαιῶν. Ἡ μὲν χώρα ἦν τοιαύτη. 7. Ἐσκήνουν δὲ ἐν τῷ αἰγιαλῷ πρὸς τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἀν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι, ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβούλης εἶναι, βουλομένων τινῶν κατοικίσαι πόλιν. 8. Τῶν γὰρ στρατιωτῶν οἱ πλεῖστοι ἦσαν οὐ σπάνει βίον ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφοράν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἀνδρας ἀγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, καὶ τούτων ἔτεροι ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες, ως, χρήματ' αὐτοῖς κτησάμενοι, ἥξοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἀγαθὰ πράττειν. Τοιοῦτοι ὄντες ἐπόθουν εἰς τὴν Ἑλλάδα σώζεσθαι.

9. Ἐπειδὴ δὲ ὑστέρα ἡμέρα ἐγένετο τῆς εἰς ταύτὸν συνόδου, ἐπ' ἔξοδῳ ἐθύετο Σενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἔξαγειν. Ἐπενόει δὲ καὶ τοὺς νεκροὺς θάπτειν. Ἐπεὶ δὲ τὰ ἱερὰ ἐγένετο, εἴποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς μὲν νεκροὺς τοὺς πλείστους, ἔνθαπερ ἐπεσον, ἐκάστους ἔθαψαν· (ἥδη γὰρ ἦσαν πεμπταῖοι, καὶ οὐχ οἷόν τε ἀναιρεῖν ἔτι ἦν·) ἐνίους δὲ τοὺς ἐκ τῶν ὄδῶν συνενεγκόντες, ἔθαψαν ἐκ τῶν ὑπαρχόντων ως ἐδύναντο κάλλιστα· οὓς δὲ μὴ εὗρισκον, κενοτάφιον αὐτοῖς ἐποίησαν μέγα, καὶ στεφάνους

ἐπέθεσαν. 10. Ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν. Τῇ δὲ ὑστεραίᾳ συνῆλθον οἱ στρατιῶται πάντες. (συνῆγε δὲ μάλιστα Ἀγασίας τε Στυμφάλιος λοχαγός, καὶ Ἱερώνυμος Ἡλεῖος λοχαγός, καὶ οἱ ἄλλοι οἱ πρεσβύτατοι τῶν Ἀρκάδων.) 11. Καὶ δόγμα ἐποίησαντο, ἐάν τις τοῦ λοιποῦ μηνσθῇ δίχα τὸ στράτευμα ποιεῖν, θανάτῳ αὐτὸν ζημιοῦσθαι, καὶ κατὰ χώραν ἀπιέναι, ἥπερ πρόσθεν εἶχε, τὸ στράτευμα, καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. Καὶ Χειρίσοφος μὲν ἥδη τετελευτήκει, φάρμακον πιών, πυρέττων· τὰ δ' ἐκείνου Νέων Ἀσιναῖος παρέλαβε.

12. Μετὰ δὲ ταῦτα ἀναστὰς εἶπε Ξενοφῶν· Ὡ ἄνδρες στρατιῶται, τὴν μὲν πορείαν, ὡς ἔοικε, δῆλον ὅτι πεζῷ ποιητέον· οὐ γὰρ ἔστι πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἥδη· οὐ γὰρ ἔστι μένονσι τὰ ἐπιτήδεια. Ἡμεῖς μὲν οὖν, ἔφη, θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκενάζεσθαι ὡς μαχομένους, εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμιοι ἀνατεθαρρήκασιν.

13. Ἐκ τούτου ἐθύοντο οἱ στρατηγοί, μάντις δὲ παρῆν Ἀρηξίων Ἀρκάς· δὲ Σιλανὸς ὁ Ἀμβρακιώτης ἥδη ἀποδεδράκει, πλοῖον μισθωσάμενος ἐξ Ἡρακλείας. Θυομένοις δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίγνετο τὰ ίερά. 14. Ταῦτην μὲν οὖν τὴν ἡμέραν ἐπαύσαντο. Καί τινες ἐτόλμων λέγειν, ὡς ὁ Ξενοφῶν, βουλόμεμος τὸ χωρίον οἰκίσαι, πέπεικε τὸν μάντιν λέγειν ὡς τὰ ίερὰ οὐ γίγνεται ἐπὶ ἀφόδῳ.

15. Ἐντεῦθεν κηρύξας τῇ αὔριον παρεῖναι ἐπὶ τὴν θυσίαν τὸν βουλόμενον, καὶ μάντις εἴ τις εἴη, παραγγείλας παρεῖναι, ὡς συνθεασόμενον τὰ ίερά, ἔθυε· καὶ ἐνταῦθα παρῆσαν πολλοί. 16. Θυομένων δὲ πάλιν εἰς τρὶς ἐπὶ τῇ ἀφόδῳ, οὐκ ἐγίγνετο τὰ ίερά. Ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν, ἢ ἔχοντες ἥλθον, καὶ ἀγορὰ οὐδεμία παρῆν.

17. Ἐκ τούτου ξυνελθόντων, εἶπε πάλιν Ξενοφῶν· Ὡ ἄνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὡς δρᾶτε, τὰ ίερὰ οὕπω γίγνεται· τῶν δ' ἐπιτηδείων δρῶ ὑμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἶναι θύεσθαι περὶ αὐτοῦ τούτου. 18. Ἀναστὰς δέ

τις εἶπε· Καὶ εἰκότως ἄρα ἡμῖν οὐ γίγνεται τὰ Ἱερά· καὶ γάρ ἐγώ, ἀπὸ τοῦ αὐτομάτου χθὲς ἥκουντος πλοίου, ἥκουσα τινος, ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἀρμοστῆς μέλλει ἥξειν, πλοῖα καὶ τριήρεις ἔχων. 19. Ἐκ τούτου δὲ ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀνάγκη ἦν ἔξι-έναι. Καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρίς, καὶ οὐκ ἐγίγνετο τὰ Ἱερά. Καὶ ἥδη καὶ ἐπὶ σκηνὴν ἰόντες τὴν Ξενοφῶντος, ἔλεγον ὅτι οὐκ ἔχοιεν τὰ ἐπιτήδεια. 'Ο δ' οὐκ ἀν-ἔφη ἔξαγαγεῖν, μὴ γιγνομένων τῶν Ἱερῶν.

20. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδόν τι πᾶσα ἡ στρατιά, διὰ τὸ μέλειν ἅπασιν, ἐκυκλοῦντο περὶ τὰ Ἱερά· τὰ δὲ θύματα ἐπιλελοίπει. Οἱ δὲ στρατηγοὶ ἔξηγον μὲν οὕ, συνεκάλεσαν δέ. 21. Εἶπεν οὖν Ξενοφῶν· Ἰσως οἱ πολέμιοι συνειλεγμένοι εἰσί, καὶ ἀνάγκη μάχεσθαι· εἰ οὖν, καταλιπόντες τὰ σκεύη ἐν τῷ ἔρυμνῷ χωρίῳ, ὡς εἰς μάχην παρεσκευασμένοι ἰοιμεν, ἴσως ἀν τὰ Ἱερὰ προχωροίη ἡμῖν. 22. Ἀκούσαντες δ' οἱ στρατιῶται ἀνέκραγον ὡς οὐδὲν δέοι εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύεσθαι ὡς τάχιστα. Καὶ πρό-βατα μὲν οὐκέτι ἦν, βοῦς δὲ ὑπὸ ἀμάξης πριάμενοι ἐθύοντο· καὶ Ξενοφῶν Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος προθυμεῖσθαι, εἴ τι ἐν τούτῳ εἴη. 'Αλλ' οὐδὲ ὡς ἐγένετο.

23. Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος· ἐπεὶ δὲ ἐώρα τοὺς ἀνθρώπους, ὡς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίζεσθαι, εὐρών τινα ἀνθρώπουν Ἡρακλεώτην, δις ἔφη κώμας ἐγγὺς εἰδέναι, ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε, τὸν βουλόμενων ἰέναι ἐπὶ τὰ ἐπιτήδεια, ὡς ἡγεμόνος ἐσομένουν. Ἐξέρχονται δὴ σὺν δορ-ατίοις, καὶ ἀσκοῖς, καὶ θυλάκοις, καὶ ἄλλοις ἀγγείοις, εἰς διεχιλίους ἀνθρώπους. 24. Ἐπειδὴ δὲ ἤσαν ἐν ταῖς κώ-μαις, καὶ διεσπείροντο ὡς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσιν αὐτοῖς οἱ Φαρναβάζον ἵππεῖς πρῶτοι, (βεβοηθηκότες γὰρ ἤσαν τοῖς Βιθυνοῖς) βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύ-ναιντο, ἀποκωλῦσαι τοὺς Ἑλληνας μὴ ἐλθεῖν εἰς τὴν Φρυγίαν· οὗτοι οἱ ἵππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μεῖον πεντακοσίους· οἱ δέ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον.

25. Ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν ἀποφυγόντων εἰς τὸ στρατόπεδον. Καὶ ὁ Ξενοφῶν, ἐπεὶ οὐκ ἐγεγένητο τὰ ἱερὰ ταύτη τῇ ἡμέρᾳ, λαθὼν βοῦν ὑπὸ ἀμάξης, (οὐ γὰρ ἦν ἄλλα ἱερεῖα,) σφαγιασάμενος ἐβοήθει, καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα ἐτῶν ἅπαντες. 26. Καὶ ἀναλαβόντες τοὺς λοιποὺς ἄνδρας, εἰς τὸ στρατόπεδον ἀφικνοῦνται. Καὶ ἥδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν, καὶ οἱ "Ἐλληνες μάλ' ἀθύμως ἔχοντες ἐδειπνοποιοῦντο· καὶ ἔξαπίνης διὰ τῶν λασίων τῶν Βιθυνῶν τινες ἐπιγενόμενοι τοῖς προφύλαξι, τοὺς μὲν κατέκανον, τοὺς δὲ ἐδίωξαν μέχρι εἰς τὸ στρατόπεδον. 27. Καὶ κραυγῆς γενομένης, εἰς τὰ ὅπλα πάντες ἔδραμον οἱ "Ἐλληνες· καὶ διώκειν μὲν καὶ κινεῖν τὸ στρατόπεδον νυκτὸς οὐκ ἀσφαλὲς ἐδόκει εἶναι· δασέα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὅπλοις ἐνυκτέρενον, φυλαττόμενοι ἴκανοῖς φύλαξι.

CHAPTER V.

THE day following, Xenophon leads out the troops with better omens: after burying those who fell the day before, he sees the enemy on a hill, attacks them boldly, and puts them to flight.

1. Τὴν μὲν νύκτα οὕτω διήγαγον. "Αμα δὲ τῇ ἡμέρᾳ οἱ στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἤγοῦντο· οἱ δὲ εἴποντο, ἀναλαβόντες τὰ ὅπλα καὶ τὰ σκεύη. Πρὶν δὲ ἀρίστου ὥραν εἶναι, ἀπετάφρευσαν, ἢ ἡ εἰζοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν ἅπαν, καταλιπόντες τρεῖς πύλας. Καὶ πλοῖον ἐξ Ἡρακλείας ἤκεν, ἄλφιτα ἄγον, καὶ ἱερεῖα, καὶ οἶνον. 2. Πρωὶ δ' ἀναστὰς Ξενοφῶν ἐθύετο ἐπεξόδια, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱερείου. Καὶ ἥδη τέλος ἔχόντων τῶν ἱερῶν, ὅρᾳ ἀετὸν αἴσιον ὁ μάντις Ἀρηξίων Παρέρασιος, καὶ ἡγεῖσθαι κελεύει τὸν Ξενοφῶντα. 3. Καὶ διαβάντες τὴν τάφρον, τὰ ὅπλα τίθενται, καὶ ἐκήρυξαν ἀριστήσαντας ἔξιέναι τοὺς στρατιώτας σὺν τοῖς ὅπλοις, τὸν δὲ ὄχλον καὶ ἀνδράποδα αὐτοῦ καταλιπεῖν. 4. Οἱ μὲν δὴ ἄλλοι πάντες ἔξήσαν, Νέων δὲ οὐ· ἐδόκει γὰρ κάλλισ-

τον εἶναι, τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ τοῦ στρατοπέδου. Ἐπεὶ δὲ οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλιπον αὐτούς, αἰσχυνόμενοι μὴ ἐφέπεσθαι, τῶν ἄλλων ἔξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη. Καὶ οὗτοι μὲν ἔμενον, οἱ δὲ ἄλλοι ἐπορεύοντο. 5. Πρὸν δὲ πεντεκαίδεκα στάδια διεληλυθέναι ἐνέτυχον ἡδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας νεκρούς, ἔθαπτον πάντας, ὅπόσους ἐπελάμβανε τὸ κέρας. 6. Ἐπεὶ δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες, καὶ τὴν οὐρὰν ἀνθις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων, ἔθαπτον τὸν αὐτὸν τρόπον, ὅπόσους ἐπελάμβανεν ἡ στρατιά. Ἐπεὶ δὲ εἰς τὴν ὁδὸν ἥκον τὴν ἐκ τῶν κωμῶν, ἔνθα δὲ ἔκειντο ἀθρόοι, συνενεγκόντες αὐτοὺς ἔθαψαν.

7. Ἡδη δὲ πέρα μεσούσης τῆς ἡμέρας προαγαγόντες τὸ στράτευμα ἔξω τῶν κωμῶν, ἐλάμβανον τὰ ἐπιτήδεια, ὅ τι τις ὄρῳ, ἐντὸς τῆς φάλαγγος. Καὶ ἔξαιφνης ὄρῳσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος, ἵππεας τε πολλοὺς καὶ πεζούς· καὶ γὰρ Σπιθριδάτης καὶ Ραθίνης ἥκον παρὰ Φαρναβάζον ἔχοντες τὴν δύναμιν. 8. Ἐπεὶ δὲ κατεῖδον τοὺς Ἐλληνας οἱ πολέμιοι, ἔστησαν ἀπέχοντες αὐτῶν ὅσον πεντεκαίδεκα σταδίους. Ἐκ τούτου εὐθὺς Ἀρηξίων ὁ μάντις τῶν Ἐλλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφάγια. 9. Ἔνθα δὴ Ξενοφῶν λέγει· Δοκεῖ μοι, ὃ ἄνδρες στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας, ἵνα, ἀν που δέῃ, ὡσιν οἱ ἐπιβοηθήσοντες τῇ φάλαγγι, καὶ οἱ πολέμιοι τεταραγμένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους. 10. Συνιεδόκει ταῦτα πᾶσιν. Ὄμεις μὲν τοίνυν, ἔφη, προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους, ως μὴ ἐστήκωμεν, ἐπεὶ ὥφθημεν καὶ εἴδομεν τοὺς πολεμίους· ἐγὼ δὲ ἔξω, τοὺς τελευταίους λόχους καταχωρίσας, ἥπερ ὄμīν δοκεῖ.

11. Ἐκ τούτου οἱ μὲν ἥσυχοι προῆγον· ὁ δέ, τρεῖς ἀφέλῶν τὰς τελευταίας τάξεις, ἀνὰ διακοσίους ἄνδρας, τὴν

μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι, ἀπολιπόντας ὡς πλέθρον· Σαμόλας Ἀχαιὸς ταύτης ἥρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ ἔχωρισεν ἐπεσθαι· Πυρρίας Ἀρκὰς ταύτης ἥρχε· τὴν δὲ μίαν ἐπὶ τῷ εὐωνύμῳ· Φρασίας Ἀθηναῖος ταύτη ἐφεστήκει. 12. Προϊόντες δέ, ἐπεὶ ἐγένοντο οἱ ἡγούμενοι ἐπὶ νάπει μεγάλῳ καὶ δυςπόρῳ, ἔστησαν, ἀγνοοῦντες εἰ διαβατέον εἴη τὸ νάπος. Καὶ παρεγγυῶσι στρατηγοὺς καὶ λοχαγοὺς παριέντας ἐπὶ τὸ ἡγούμενον. 13. Καὶ ὁ Ξενοφῶν, θαυμάσας ὅ τι τὸ ἵσχον εἴη τὴν πορείαν, καὶ ταχὺ ἀκούων τὴν παρεγγυήν, ἐλαύνει ἢ ἐδύνατο τάχιστα. Ἐπεὶ δὲ συνῆλθον, λέγει Σοφαίνετος, πρεσβύτατος ὃν τῶν στρατηγῶν, ὅτι βουλῆς οὐκ ἄξιον εἴη, εἰ διαβατέον ἐστὶ τοιοῦτον ὃν τὸ νάπος.

14. Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· Ἄλλ' ἵστε μέν με, ω ἄνδρες, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐθελούσιον· οὐ γὰρ δόξης ὅρῳ δεομένους ὑμᾶς εἰς ἄνδρειότητα, ἀλλὰ σωτηρίας. 15. Νῦν δὲ οὕτως ἔχει· ἀμαχὶ μὲν ἐνθένδε οὐκ ἔστιν ἀπελθεῖν· ἢν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὗτοι ἡμῖν, ὅπόταν ἀπίωμεν, ἔψονται καὶ ἐπιπεσοῦνται. 16. Ὁρᾶτε δή, πότερον κρείττον ίέναι ἐπὶ τοὺς ἄνδρας, προβαλλομένους τὰ ὅπλα, ἢ μεταβαλλομένους, ὅπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους θεάσασθαι. 17. Ἰστε μέντοι ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδενὶ καλῷ ἔοικε, τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρσος ἐμποιεῖ. Ἔγωγ' οὖν ἥδιον ἀν σὺν ἡμίσεσιν ἐποίμην, ἢ σὺν διπλασίοις ἀποχωροίην. Καὶ τούτους οἶδ' ὅτι, ἐπιόντων μὲν ἡμῶν, οὐδ' ὑμεῖς ἐλπίζετε αὐτοὺς δέξασθαι ἡμᾶς· ἀπιόντων δέ, πάντες ἐπιστάμεθα ὅτι τολμήσουσιν ἐφέπεσθαι. 18. Τὸ δὲ διαβάντας ὅπισθεν νάπος χαλεπὸν ποιήσασθαι, μέλλοντας μάχεσθαι, ἀρ' οὐχὶ καὶ ἀρπάσαι ἄξιον; τοῖς μὲν γὰρ πολεμίοις ἐγὼ βουλοίμην ἀν εὔπορα πάντα φαίνεσθαι, ὥστε ἀποχωρεῖν· ἡμᾶς δὲ καὶ ἀπὸ τοῦ χωρίου δεῖ διδάσκεσθαι, ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. 19. Θαυμάζω δ' ἔγωγε, καὶ τὸ νάπος τοῦτο εἴ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν ἄλλων ὃν διαπεπορεύμεθα χωρίων. Πῶς μὲν

γὰρ διαβατὸν τὸ πεδίον, εἰ μὴ νικήσομεν τοὺς ἵππεας; πῶς δὲ ἡ διεληλύθαμεν ὅρη, ἦν πελταστὰὶ τοσοίδε ἐφέπωνται; 20. Ἡν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἔνθα οὕτε πλοῖα ἔστι τὰ ἀπάξοντα, οὕτε σῖτος, ϕῷ θρεψόμεθα μένοντες· δεήσει δέ, ἦν θᾶττον ἐκεῖ γενώμεθα, θᾶττον πάλιν ἔξιέναι ἐπὶ τὰ ἐπιτήδεια. 21. Οὐκ οὖν νῦν κρείττον ἡριστηκότας μάχεσθαι, ἢ αὔριον ἀναρίστους; ἄνδρες, τά τε ἱερὰ ἡμῖν καλά, οἵ τε οἰωνοὶ αἴσιοι, τά τε σφάγια κάλλιστα· ἴωμεν ἐπὶ τοὺς ἄνδρας. Οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς πάντας εἶδον, ἡδέως δειπνῆσαι, οὐδ' ὅπου ἀν θέλωσι σκηνῆσαι.

22. Ἐντεῦθεν οἱ λοχαγοὶ ἡγεῖσθαι ἐκέλευνον, καὶ οὐδεὶς ἀντέλεγε. Καὶ δὲ ἡγεῖτο, παραγγείλας διαβαίνειν, ἢ ἔκαστος ἐτύγχανε τοῦ νάπους ὅν. θᾶττον γὰρ ἀθρόον ἐδόκει ἀν οὕτω πέραν γενέσθαι τὸ στράτευμα, ἢ εἰ κατὰ τὴν γέφυραν, ἢ ἐπὶ τῷ νάπει ἦν ἐξεμηρύνοντο. 23. Ἐπεὶ δὲ διέβησαν, παριὼν παρὰ τὴν φάλαγγα ἔλεγεν· Ἀνδρες, ἀναμιμνήσκεσθε, ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὅμόσει ιόντες νευκήκατε, καὶ οἴα πάσχονσιν οἱ πολεμίους φεύγοντες· καὶ τοῦτο ἐννοήσατε, ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. 24. Ἄλλ' ἔπεσθε ἡγεμόνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους παρακαλεῖτε ὀνομαστί. Ἡδύ τοι, ἀνδρεῖόν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα, μνήμην ἐν οἷς ἐθέλει παρέχειν ἑαυτοῦ. 25. Ταῦτα παρελαύνων ἔλεγε, καὶ ἄμα ὑφηγεῖτο ἐπὶ φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Παρηγγέλλετο δέ, τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὄμον ἔχειν, ἔως σημαίνοι τῇ σάλπιγγι· ἔπειτα δὲ εἰς προβολὴν καθέντας ἔπεσθαι βάδην, καὶ μηδένα δρόμῳ διώκειν. Ἐκ τούτου σύνθημα παρήι ΖΕΥΣ ΣΩΤΗΡ, ΗΡΑΚΛΗΣ ΗΓΕΜΩΝ. Οἱ δὲ πολέμιοι ὑπέμενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. 26. Ἐπεὶ δ' ἐπλησίαζον, ἀλαλάξαντες οἱ Ἑλληνες πελταστὰὶ ἔθεον ἐπὶ τοὺς πολεμίους, πρίν τινα κελεύειν· οἱ δὲ πολέμιοι ἀντέοι ὥρμησαν, οἵ δ' ἵππεῖς καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστάς. 27. Ἄλλ' ἔπεὶ ὑπηντίαζεν ἡ

φάλαγξ τῶν ὄπλιτῶν ταχὺ πορευομένη, καὶ ἄμα ἡ σάλπιγξ ἐφθέγξατο καὶ ἐπαιάνιζον, καὶ μετὰ ταῦτα ἡλάλαζον, καὶ ἄμα τὰ δόρατα καθίεσαν, ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι, ἀλλὰ ἔφευγον. 28. Καὶ Τιμασίων μὲν ἔχων τὸν ἵππεῖς ἐφείπετο, καὶ ἀπεκτίννυσαν, ὅσους περ ἥδύναντο, ὡς δλίγοι ὄντες. Τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθὺς διεσπάρη, καθ' ὃ οἱ "Ελληνες ἵππεῖς ἦσαν, τὸ δὲ δεξιόν, ἄτε οὐ σφόδρα διωκόμενον, ἐπὶ λόφου συνέστη. 29. Ἐπεὶ δὲ εἶδον οἱ "Ελληνες ὑπομένοντας αὐτούς, ἐδόκει ῥᾶστόν τε καὶ ἀκινδυνότατον εἶναι ιέναι ἐπ' αὐτούς. Παιανίσαντες οὖν εὐθὺς ἐπέκειντο· οἱ δ' οὐχ ὑπέμειναν. Καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον, μέχρι τὸ δεξιόν διεσπάρη· ἀπέθανον δὲ δλίγοι· τὸ γὰρ ἵππικὸν φόβον παρεῖχε τὸ τῶν πολεμίων πολὺ ὄν. 30. Ἐπεὶ δὲ εἶδον οἱ "Ελληνες τό τε Φαρναβάζον ἵππικὸν ἔτι συνεστηκός, καὶ τοὺς Βιθυνοὺς ἵππέας πρὸς τοῦτο συναθροιζόμενους, καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γιγνόμενα, ἀπειρήκεσαν μέν, ὅμως δὲ ἐδόκει καὶ ἐπὶ τούτους ἰτέον εἶναι οὕτως, ὅπως δύναιντο, ὡς μὴ τεθαρρήκοτες ἀναπαύσαιντο. Συνταξάμενοι δὴ πορεύονται. 31. Ἐντεῦθεν οἱ πολέμιοι ἵππεῖς φεύγοντι κατὰ τοῦ πρανοῦς, ὁμοίως ὥσπερ οἱ ὑπὸ ἵππεων διωκόμενοι· νάπος γὰρ αὐτοὺς ὑπεδέχετο, ὃ οὐκ ἤδεσαν οἱ "Ελληνες, ἀλλὰ προαπετράποντο διώκοντες· ὅψε γὰρ ἦν. 32. Ἐπανελθόντες δέ, ἐνθα ἡ πρώτη συμβολὴ ἐγένετο, στησάμενοι τρόπαιον ἀπήεσαν ἐπὶ θάλατταν περὶ ἥλιου δυσμάς· στάδιοι δ' ἦσαν ως ἐξήκοντα ἐπὶ τὸ στρατόπεδον.

CHAPTER VI.

THE army, being now left to plunder without interruption, lives in plenty. Cleander, the Spartan governor of Byzantium, arrives, and is at first prejudiced against the Greeks by Dexippus, until he learns his character. Cleander is willing to take the command of the Greeks, but the omens being unfavorable, the army marches, under their former generals, through Bithynia to Chrysopolis.

1. Ἐντεῦθεν οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν, καὶ ἀπῆγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα, ὅποι ἐδύναντο προσωτάτω· οἱ δὲ Ἑλληνες προσέμενον μὲν Κλέανδρον, καὶ τὰς τριήρεις, καὶ τὰ πλοῖα, ὡς ἥξοντα· ἔξιόντες δ' ἐκάστης ἡμέρας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις, ἐφέροντο ἀδεῶς πυρούς, κριθάς, οἶνον, ὄσπρια, μελίνας, σῦκα· ἄπαντα γὰρ ἀγαθὰ εἶχεν ἡ χώρα πλὴν ἐλαῖον. 2. Καὶ ὅπότε μὲν καταμένοι τὸ στράτευμα ἀναπαυόμενον, ἔξῆν ἐπὶ λείαν λέναι, καὶ ἐλάμβανον ἔξιόντες· ὅπότε δὲ ἔξιοι πᾶν τὸ στράτευμα, εἴ τις χωρὶς ἀπελθὼν λάβοι τι, δημόσιον ἔδοξεν εἶναι. 3. Ἡδη δὲ ἦν πάντων ἀφθονία· καὶ γὰρ ἀγοραὶ πάντοθεν ἀφικνοῦντο ἐκ τῶν Ἑλληνίδων πόλεων, καὶ οἱ παραπλέοντες ἄσμενοι κατῆγον, ἀκούοντες, ὡς οἰκίζοιτο πόλις, καὶ λιμὴν εἴη. 4. Ἐπεμπον δὲ καὶ οἱ πολέμιοι ἥδη, οἱ πλησίον ὕκουν, πρὸς Ξενοφῶντα, ἀκούοντες, ὅτι οὗτος πολίζει τὸ χωρίον, ἐρωτῶντες, ὃ τι δέοι ποιοῦντας φίλους εἶναι. Ὁ δ' ἐπεδείκνυεν αὐτοὺς τοῖς στρατιώταις.

5. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται, δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἐτύγχανε δὲ τὸ στράτευμα ἔξω ὅν, ὅτε ἀφίκετο, καὶ ἐπὶ λείαν τινὲς οἰχόμενοι ἄλλοι ἄλλῃ εἰς τὸ ὄρος, καὶ εἰλήφεσαν πρόβατα πολλά· ὀκνοῦντες δὲ μὴ ἀφαιρεθεῖεν, τῷ Δεξίππῳ λέγοντιν, ὃς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπεζοῦντος, καὶ κελεύοντι διασώσαντα αὐτοῖς τὰ πρόβατα, τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν ἀποδοῦναι. 6. Εὐθὺς δ' ἐκεῖνος ἀπελαύνει τοὺς περιεστῶτας τῶν στρατιωτῶν, καὶ λέγοντας ὅτι δημόσια

εῖη, καὶ τῷ Κλεάνδρῳ ἐλθῶν λέγει, ὅτι ἀρπάζειν ἐπιχειροῦσιν. Ὁ δὲ κελεύει τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν. 7. Καὶ ὁ μὲν λαβὼν ἥγε τινα· περιτυχὼν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος λοχίτης. Οἱ δ' ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δέξιππον, ἀνακαλοῦντες τὸν προδότην. Ἐδεισαν δὲ καὶ τῶν τριηριτῶν πολλοί, καὶ ἔφενγον εἰς τὴν θάλατταν, καὶ Κλέανδρος δ' ἔφενγε. 8. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ κατεκώλνον τε, καὶ τῷ Κλεάνδρῳ ἐλεγον ὅτι οὐδὲν εἴη πρᾶγμα, ἀλλὰ τὸ δόγμα αἴτιον εἴη τοῦ στρατεύματος ταῦτα γενέσθαι. 9. Ὁ δὲ Κλέανδρος, ὑπὸ τοῦ Δεξίππου τε ἀνερεθιζόμενος, καὶ αὐτὸς ἀχθεσθείς, ὅτι ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη, καὶ κηρύξειν μηδεμίαν πόλιν δέχεσθαι αὐτούς, ὡς πολεμίους. Ἡρχον δὲ τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. 10. Ἐνταῦθα πονηρὸν τὸ πρᾶγμα ἐδόκει εἶναι τοῖς Ἑλλησι, καὶ ἐδέοντο μὴ ποιεῖν ταῦτα. Ὁ δ' οὐκ ἀν ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν ἄρξαντα βάλλειν καὶ τὸν ἀφελόμενον. 11. Ἡν δέ, ὃν ἔζητει, Ἀγασίας, διὰ τέλους φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διέβαλεν αὐτόν ὁ Δέξιππος. Καὶ ἐντεῦθεν ἐπειδὴ ἀπορίᾳ ἦν, συνήγαγον τὸ στράτευμα οἱ ἄρχοντες· καὶ ἔνιοι μὲν αὐτῶν παρ' ὀλίγον ἐποιοῦντο τὸν Κλέανδρον, τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαῦλον εἶναι τὸ πρᾶγμα, ἀλλ' ἀναστὰς ἐλεξεν·

12. Ὡς ἄνδρες στρατιῶται, ἐμοὶ δὲ οὐ φαῦλον δοκεῖ εἶναι τὸ πρᾶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλέανδρος ἀπεισιν, ὡςπερ λέγει. Εἰσὶ μὲν γὰρ ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν· ἵκανοὶ δέ εἰσι καὶ εἰς ἔκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν ὅ τι βούλονται διαπράττεσθαι. 13. Εἰ οὖν οὕτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει, ἐπειτα δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγελεῖ, εἰς τὰς πόλεις μὴ δέχεσθαι, ὡς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ὅντας, ἔτι δὲ πρὸς Ἀναξίβιον τὸν ναύαρχον οὕτος ὁ λόγος περὶ ἡμῶν ἥξει, χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον.

14. Οὐκ οὖν δει, οὕτε ἐνὸς ἀνδρὸς ἔνεκα οὕτε δυοῖν, ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ἀπέχεσθαι, ἀλλὰ πειστέον, ὅ τι ἀν κελεύωσι· καὶ γὰρ αἱ πόλεις ἡμῶν, ὅθεν ἐσμέν, πείθονται αὐτοῖς. 15. Ἐγὼ μὲν οὖν, (καὶ γὰρ ἀκούω Δέξιππον λέγειν πρὸς Κλέανδρον, ως οὐκ ἀν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα,) ἐγὼ μὲν οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας, καὶ Ἀγασίαν, ἀν αὐτὸς Ἀγασίας φῆσῃ ἐμέ τι τούτων αἴτιον εἶναι, καὶ καταδικάζω ἐμαυτοῦ, εἰ ἐγὼ πετροβολίας ἡ ἄλλου τινὸς βιαίου ἐξάρχω, τῆς ἐσχάτης δίκης ἄξιος εἶναι, καὶ ὑφέξω τὴν δίκην. 16. Φημὶ δέ, καὶ εἴ τινα ἄλλον αἰτιᾶται, χρῆναι ἑαυτὸν παρασχεῖν Κλεάνδρῳ κρῖναι· οὕτω γάρ ἀν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. Ὡς δὲ νῦν ἔχει, χαλεπόν, εἰ, οἱόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίνουν καὶ τιμῆς τεύξεσθαι, ἀντὶ δὲ τούτων οὐδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.

17. Μετὰ ταῦτα ἀναστὰς εἰπεν Ἀγασίας· Ἐγώ, ω ἄνδρες, ὅμνυμι θεοὺς καὶ θεάς, ἡ μήν μήτε με Ξενοφῶντα κελεῦσαι ἀφελέσθαι τὸν ἄνδρα, μήτε ἄλλον ὑμῶν μηδένα· Ιδόντι δέ μοι ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἡμῶν λοχιτῶν ὑπὸ Δεξίππου, ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα, δεινὸν ἔδοξεν εἶναι· καὶ ἀφειλόμην, ὁμολογῶ. 18. Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με· ἐγὼ δὲ ἐμαυτόν, ὥςπερ Ξενοφῶν λέγει, παρασχήσω κρίναντι Κλεάνδρῳ, ὅ τι ἀν βούληται ποιῆσαι· τούτου ἔνεκα μήτε πολεμεῖτε Λακεδαιμονίοις, σώζοισθέ τε ἀσφαλῶς, ὅποι θέλει ἔκαστος. Συμπέμψατε μέντοι μοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλέανδρον, οἵτινες, ἀν τι ἐγὼ παραλείπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν. 19. Ἐκ τούτου ἔδωκεν ἡ στρατιά, οὕτινας βούλοιτο, προσελόμενον ἵεναι. Ὁ δὲ προσείλετο τοὺς στρατηγούς. Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλέανδρον Ἀγασίας καὶ οἱ στρατηγοί, καὶ ὁ ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου. Καὶ ἔλεγον οἱ στρατηγοί.

20. Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρός σε, ω Κλέανδρε, καὶ ἐκέλευσέ σε, εἴτε πάντας αἴτιῷ, κρίναντα σεαυτὸν χρῆσθαι,

δι τι ἀν βούλη, εἴτε ἔνα τινά, ή δύο, η καὶ πλείους αἰτιᾶ, τούτους ἀξιοῦσι παρασχεῖν σοι ἑαυτοὺς εἰς κρίσιν. Εἴτε οὖν ἡμῶν τινα αἰτιᾶ, πάρεσμέν σοι ἡμεῖς· εἴτε καὶ ἄλλον τινά, φράσον· οὐδεὶς γάρ ἀπέσται, ὅστις ἀν ἡμῖν ἐθέλη πείθεσθαι. 21. Μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν· Ἐγώ είμι, ὡς Κλέανδρε, ὁ ἀφελόμενος Δεξίππον ἄγοντος τοῦτον τὸν ἄνδρα, καὶ παίειν κελεύσας Δέξιππον. 22. Τοῦτον μὲν γάρ οίδα ἄνδρα ἀγαθὸν ὄντα· Δέξιππον δὲ οίδα αἱρεθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου, ἡς ἡτησάμεθα παρὰ Τραπεζούντιων, ἐφ' ώτε πλοῖα συλλέγειν, ὡς σωζοίμεθα, καὶ ἀποδράντα Δέξιππον, καὶ προδόντα τοὺς στρατιώτας, μεθ' ὧν ἐσώθη. 23. Καὶ τοὺς τε Τραπεζούντιους ἀπεστερήκαμεν τὴν πεντηκόντορον, καὶ κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον· αὗτοί τε τὸ ἐπὶ τούτῳ ἀπολώλαμεν. Ἡκούει γάρ, ὥςπερ ἡμεῖς, ὡς ἅπορον εἴη, πεζῇ ἀπιόντας τοὺς ποταμούς τε διαβῆναι, καὶ σωθῆναι εἰς τὴν Ἑλλάδα. Τοῦτον οὖν τοιοῦτον ὄντα ἀφειλόμην. 24. Εἰ δὲ σὺ ἦγες, η ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν ἀποδράντων, εν ἵσθι ὅτι οὐδὲν ἀν τούτων ἐποίησα. Νόμιζε δ', ἐὰν ἐμὲ νῦν ἀποκτείνῃς, δι' ἄνδρα δειλόν τε καὶ πονηρόν, ἄνδρα ἀγαθὸν ἀποκτείνων.

25. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποιηκώς εἴη· οὐ μέντοι ἔφη νομίζειν, οὐδ' εἰ παμπόνηρος ἦν Δέξιππος, βίαν χρῆναι πάσχειν αὐτόν, ἀλλὰ κριθέντα, (ὥςπερ καὶ ὑμεῖς νῦν ἀξιοῦτε,) τῆς δίκης τυχεῖν. 26. Νῦν μὲν οὖν ἀπιτε, καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Αἰτιῶμαι δὲ οὕτε τὴν στρατιάν, οὕτε ἄλλον οὐδένα ἔτι, ἐπεὶ οὗτος αὐτὸς δύμολογεῖ ἀφελέσθαι τὸν ἄνδρα. 27. Ο δὲ ἀφαιρεθεὶς εἶπεν· Ἐγώ, ὡς Κλέανδρε, εἰ καὶ οἵει με ἀδικοῦντά τι ἀγεσθαι, οὕτε ἔπαιον οὐδένα, οὕτε ἔθαλλον, ἀλλ' εἶπον ὅτι δημόσια εἴη τὰ πρόβατα· ἦν γάρ τῶν στρατιωτῶν δόγμα, εἰ τις, ὅπότε ἡ στρατιὰ ἔξιοι, ἴδιᾳ ληίζοιτο, δημόσια εἶναι τὰ ληφθέντα. 28. Ταῦτα εἶπον· καὶ ἐκ τούτου με λαβὼν οὗτος ἦγεν, ἵνα μὴ φθέγ-

γοιτο μηδείς ἀλλ' αὐτὸς λαβὼν τὸ μέρος, διασώσειε τοῖς λησταῖς παρὰ τὴν ρήτραν τὰ χρήματα. Πρὸς ταῦτα ὁ Κλέανδρος εἶπεν· Ἐπεὶ τοίνυν τοιοῦτος εἰ, κατάμενε, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.

29. Ἐκ τούτου οἱ μὲν ἀμφὶ Κλέανδρον ἡρίστων· τὴν δὲ στρατιὰν συνήγαγε Ξενοφῶν, καὶ συνεβούλευε πέμψαι ἄνδρας πρὸς Κλέανδρον παρατησομένους περὶ τῶν ἀνδρῶν.

30. Ἐκ τούτου ἔδοξεν αὐτοῖς, πέμψαντας στρατηγοὺς καὶ λοχαγοὺς καὶ Δρακόντιον τὸν Σπαρτιάτην, καὶ τῶν ἄλλων οἱ ἔδόκουν ἐπιτήδειοι εἶναι, δεῖσθαι Κλέανδρον κατὰ πάντα τρόπον ἀφεῖναι τῷ ἄνδρε. 31. Ἐλθὼν οὖν ὁ Ξενοφῶν λέγει· Ἐχεις μέν, ὡς Κλέανδρε, τοὺς ἄνδρας· καὶ ἡ στρατιά σοι ὑφεῖτο, ὃ τι ἐβούλου ποιῆσαι καὶ περὶ τούτων καὶ περὶ ἑαυτῶν ἀπάντων· νῦν δέ σε αἴτοῦνται καὶ δέονται δοῦναι σφισι τῷ ἄνδρε, καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ ἔμπροσθεν χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην.

32. Ταῦτα δέ σου τυχόντες, ὑπισχνοῦνται σοι ἀντὶ τούτων, ἷν βούλῃ ἡγεῖσθαι αὐτῶν, καὶ ἷν οἱ θεοὶ Ἰλεωδῶσιν, ἐπιδείξειν σοι, καὶ ὡς κόσμιοί εἰσι, καὶ ὡς ἱκανοί, τῷ ἄρχοντι πειθόμενοι, τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι. 33. Δέονται δέ σου καὶ τοῦτο, παραγενόμενον καὶ ἄρξαντα ἑαυτῶν, πεῖραν λαβεῖν καὶ Δεξίππον καὶ σφῶν τῶν ἄλλων, οἷος ἔκαστός ἐστι, καὶ τὴν ἀξίαν ἐκάστοις νεῖμαι. 34. Ἀκούσας ταῦτα ὁ Κλέανδρος Ἀλλὰ ναὶ τῷ σιώ, ἔφη, ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Καὶ τῷ τε ἄνδρε ὑμῖν δίδωμι, καὶ αὐτὸς παρέσομαι· καὶ ἷν οἱ θεοὶ παραδιδῶσι, ἐξηγήσομαι εἰς τὴν Ἑλλάδα. Καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσίν, ἷ οὓς ἐγὼ περὶ ὑμῶν ἐνίων ἥκουνον, ὡς τὸ στράτευμα ἀφίστατε ἀπὸ Λακεδαιμονίων.

35. Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τῷ ἄνδρε· Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ, καὶ ξυνῆν Ξενοφῶντι φιλικῶς, καὶ ξενίαν ξυνεβάλοντο. Ἐπεὶ δὲ καὶ ἐώρα αὐτοὺς τὸ παραγγελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἔτι ἐπεθύμει ἡγεμῶν γενέσθαι αὐτῶν. 36. Ἐπεὶ μέντοι θνομένῳ αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγίγνετο τὰ

ιερά, συγκαλέσας τοὺς στρατηγοὺς εἶπεν, Ἐμοὶ μὲν οὐκ ἐτελέσθη τὰ ιερὰ ἔξαγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου ἔνεκα· ὑμῖν γάρ, ως ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ πορεύεσθε, ὑμεῖς δὲ ὑμᾶς, ἐπειδὰν ἐκεῖσε ἥκητε, δεξόμεθα ως ἀν δυνώμεθα κάλλιστα.

37. Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια πρόβατα· ὁ δέ, δεξάμενος, πάλιν αὐτοῖς ἀπέδωκε. Καὶ οὗτος μὲν ἀπέπλει. Οἱ δὲ στρατιῶται, διαθέμενοι τὸν σῖτον, δν ἡσαν συγκεκομισμένοι, καὶ τἄλλα, ἢ εἰλήφεσαν, ἔξεπορεύοντο διὰ τῶν Βιθυνῶν. 38. Ἐπεὶ δὲ οὐδενὶ ἐνέτυχον, πορευόμενοι τὴν ὁρθὴν ὁδόν, ὤστε ἔχοντές τι εἰς τὴν φιλίαν ἐλθεῖν, ἔδοξεν αὐτοῖς, τοῦμπαλιν ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. Τοῦτο δὲ ποιήσαντες, ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο ἐκταῖοι εἰς Χρυσόπολιν τῆς Καλχηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας ἐπτὰ λαφυροπωλοῦντες.

XENOPHON'S ANABASIS.

BOOK VII.

CHAPTER I.

PHARNABAZUS, being anxious to get the Greeks out of his territory, persuades Anaxibius to invite them to Byzantium: Anaxibius gives them hopes of employment in his service. The Greeks cross over, and, by the order of Anaxibius, appear under arms before the city, ready for service. In the mean time the gates are shut, and the Greeks excluded from the city; they attack the place in consequence, and force their way in, but are at length pacified by Xenophon. They now accept as leader Cœratades, a Theban, who promises to lead the Greeks into the Delta of Thrace, but very soon gives up the office.

1. "Οσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἑλληνες μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κῦρος ἐτελεύτησεν, ἐν τῇ πορείᾳ, μέχρι εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου πεζῇ ἐξιόντες καὶ ἐκπλέοντες ἐποίουν, μέχρι ἔξω τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐκ τούτου δὲ Φαρνάβαζος, φοβούμενος τὸ στράτευμα, μὴ ἐπὶ τὴν αὐτοῦ χώραν στρατεύηται, πέμψας πρὸς Ἀναξίδιον τὸν ναύαρχον, (ό δ' ἔτυχεν ἐν Βυζαντίῳ ὡν,) ἐδεῖτο διαβιβάσαι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνεῖτο πάντα ποιήσειν αὐτῷ, ὅσα δέοι. 3. Καὶ Ἀναξίδιος μετεπέμψατο τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν στρατιωτῶν εἰς Βυζάντιον, καὶ ὑπισχνεῖτο, εἰ διαβαῖεν, μισθοφορίαν ἔσεσθαι τοῖς στρατιώταις. 4. Οἱ μὲν δὴ ἄλλοι ἔφασαν βούλευσάμενοι ἀπαγγελεῖν, Ξενοφῶν δὲ εἶπεν αὐτῷ, ὅτι ἀπαλλάξοιτο ἥδη ἀπὸ τῆς στρατιᾶς, καὶ βούλοιτο ἀποπλεῖν. Ὁ δὲ Ἀναξίδιος ἐκέλευσεν αὐτόν, συνδιαβάντα, ἔπειτα οὕτως ἀπαλλάττεσθαι. Ἔφη οὖν ταῦτα ποιήσειν.

5. Σεύθης δὲ ὁ Θρᾴξ πέμπει Μηδοσάδην, καὶ κελεύει Ξενοφῶντα συμπροθυμεῖσθαι ὅπως διαβῆ τὸ στράτευμα, καὶ ἐφη αὐτῷ ταῦτα συμπροθυμηθέντι ὅτι οὐ μεταμελήσει. 6. 'Ο δ' εἶπεν· 'Αλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἔνεκα μηδὲν τελείτω μήτε ἐμοί, μήτε ἄλλῳ μηδενί· ἐπειδὴν δὲ διαβῆ, ἐγὼ μὲν ἀπαλλάξομαι, πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους ὄντας προσφερέσθω, ώς ἀν αὐτῷ δοκῆ ἀσφαλές.

7. Ἐκ τούτου διαβαίνοντο πάντες εἰς τὸ Βυζάντιον οἱ στρατιῶται. Καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος, ἐκήρυξε δὲ λαβόντας τὰ ὅπλα καὶ τὰ σκεύη τοὺς στρατιῶτας ἔξιέναι, ώς ἀποπέμψων τε ἄμα καὶ ἀριθμὸν ποιήσων. Ἐνταῦθα οἱ στρατιῶται ἥχθοντο, ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν πορείαν, καὶ ὀκνηρῶς συνεσκευάζοντο.

8. Καὶ ὁ Ξενοφῶν, Κλεάνδρῳ τῷ ἀρμοστῇ ξένος γεγενημένος, προσελθὼν ἡσπάζετο αὐτόν, ώς ἀποπλευσούμενος ἦδη. 'Ο δὲ αὐτῷ λέγει· Μὴ ποιήσῃς ταῦτα· εἰ δὲ μή, ἐφη, αἰτίαν ἔξεις, ἐπεὶ καὶ νῦν τινες ἥδη σὲ αἰτιῶνται, ὅτι οὐ ταχὺ ἔξερπει τὸ στράτευμα. 9. 'Ο δ' εἶπεν· 'Αλλ' αἴτιος μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοί, ἐπισιτισμοῦ δεόμενοι, διὰ τοῦτο ἀθυμοῦσι πρὸς τὴν ἔξοδον. 10. 'Αλλ' ὅμως, ἐφη, ἐγώ σοι συμβούλεύω ἔξελθεῖν μὲν ως πορευσόμενον, ἐπειδὴν δ' ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι. Ταῦτα τοίνυν, ἐφη ὁ Ξενοφῶν, ἐλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα. Οὕτως ἐλθόντες ἔλεγον ταῦτα. 11. 'Ο δὲ ἐκέλευσεν οὗτος ποιεῖν, καὶ ἔξιέναι τὴν ταχίστην συνεσκευασμένους, καὶ προσανειπεῖν, δις ἀν μὴ παρῇ εἰς τὴν ἔξέτασιν καὶ εἰς τὸν ἀριθμόν, ὅτι αὐτὸς αὐτὸν αἰτιάσεται. 12. Ἐντεῦθεν ἔξήσαν οἱ τε στρατηγοὶ πρῶτοι, καὶ οἱ ἄλλοι. Καὶ ἄρδην πάντες πλὴν δλίγων ἔξω ἥσαν, καὶ Ἐτεόνικος εἰστήκει παρὰ τὰς πύλας, ώς, ὅπότε ἔξω γένοιντο πάντες, συγκλείσων τὰς πύλας, καὶ τὸν μοχλὸν ἐμβαλῶν.

13. 'Ο δὲ Ἀναξίβιος, συγκαλέσας τοὺς στρατηγοὺς καὶ τοὺς λοχαγούς, ἔλεξε· Τὰ μὲν ἐπιτήδεια, ἐφη, λαμβάνετε ἐκ τῶν Θρᾳκίων κωμῶν· (εἰσὶ δὲ αὐτόθι

πολλαὶ κριθαὶ καὶ πυροί, καὶ τἄλλα τὰ ἐπιτήδεια·) λαβόντες δὲ πορεύεσθε εἰς Χερρόνησον, ἐκεῖ δὲ Κυνίσκος ὑμῖν μισθοδοτήσει. 14. Ἐπακούσαντες δέ τινες τῶν στρατιωτῶν ταῦτα, ἦ καὶ τῶν λοχαγῶν τις, διαγγέλλει εἰς τὸ στράτευμα. Καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου, πότερα πολέμιος εἴη ἢ φίλος, καὶ πότερα διὰ τοῦ Ἱεροῦ ὅρους δέοι πορεύεσθαι, ἢ κύκλῳ διὰ μέσης τῆς Θράκης. 15. Ἐνῷ δὲ ταῦτα διελέγοντο, οἱ στρατιῶται ἀναρπάσαντες τὰ ὅπλα θέουσι δρόμῳ πρὸς τὰς πύλας, ὡς πάλιν εἰς τὸ τεῖχος εἰσιόντες. Ὁ δὲ Ἐτεόνικος καὶ οἱ σὺν αὐτῷ, ὡς εἶδον προσθέοντας τοὺς ὅπλίτας, συγκλείουσι τὰς πύλας καὶ τὸν μοχλὸν ἐμβάλλουσιν. 16. Οἱ δὲ στρατιῶται ἔκοπτόν τε τὰς πύλας, καὶ ἔλεγον, ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους· καὶ κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. 17. Ἄλλοι δὲ ἔθεον ἐπὶ θάλατταν, καὶ παρὰ τὴν χηλὴν τοῦ τείχους ὑπερβαίνουσιν εἰς τὴν πόλιν· ἄλλοι δέ, οἱ ἐτύγχανον ἔνδον ὅντες, τῶν στρατιωτῶν, ὡς ὄρῶσι τὰ ἐπὶ ταῖς πύλαις πράγματα, διακόπτοντες ταῖς ἀξίναις τὰ κλεῖθρα, ἀναπεταννῦσι τὰς πύλας· οἱ δὲ εἰςπίπτουσιν.

18. Ὁ δὲ Ξενοφῶν, ὡς εἶδε τὰ γιγνόμενα, δείσας, μὴ ἐφ' ἄρπαγην τράποιτο τὸ στράτευμα, καὶ ἀνήκεστα κακὰ γένοιτο τῇ πόλει, καὶ ἔαυτῷ, καὶ τοῖς στρατιώταις, ἔθει, καὶ συνειςπίπτει εἴσω τῶν πυλῶν σὺν τῷ ὄχλῳ. 19. Οἱ δὲ Βυζάντιοι, ὡς εἶδον τὸ στράτευμα βίᾳ εἰςπίπτον, φεύγοντας ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ δὲ οἰκαδε· ὅσοι δὲ ἔνδον ἐτύγχανον ὅντες ἔξω ἔθεον, οἱ δὲ καθεῖλκον τὰς τριγρεις, ὡς ἐν ταῖς τριγρεσι σώζοιντο· πάντες δὲ ὤντο ἀπολωλέναι, ὡς ἑαλωκνίας τῆς πόλεως. 20. Ὁ δὲ Ἐτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ὁ δὲ Ἀναξίβιος, καταδραμὼν ἐπὶ τὴν θάλατταν, ἐν ἀλιευτικῷ πλοίῳ περιέπλει εἰς τὴν ἄκροπολιν, καὶ εὐθὺς μεταπέμπεται ἐκ Καλχηδόνος φρουρούς· οὐ γὰρ ἴκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἄκροπόλει σχεῖν τοὺς ἄνδρας. 21. Οἱ δὲ στρατιῶται, ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοί, καὶ λέγοντας, Νῦν σοι ἔξεστιν,

ῷ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἐχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσούτους. Νῦν ἂν, εἰ βούλοιο, σύ τε ἡμᾶς δινήσαις, καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν. 22. Ὁ δ' ἀπεκρίνατο· Ἀλλ' εὖ τε λέγετε, καὶ ποιήσω ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὅπλα ἐν τάξει ὡς τάχιστα· βουλόμενος αὐτοὺς κατηρεμίσαι· καὶ αὐτός τε παρηγγύα ταῦτα, καὶ τοὺς ἄλλους ἐκέλευε παρεγγυᾶν τίθεσθαι τὰ ὅπλα. 23. Οἱ δέ, αὐτοὶ ὑφ' ἑαυτῶν ταττόμενοι, οὗ τε ὅπλῖται ἐν ὀλίγῳ χρόνῳ εἰς ὅκτὸν ἐγένοντο, καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἐκάτερον παραδεδραμήκεσαν. 24. Τὸ δὲ χωρίον οἶον κάλλιστον ἐκτάξασθαι ἐστι, τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. Ἐπεὶ δὲ ἔκειτο τὰ ὅπλα, καὶ κατηρεμίσθησαν, συγκαλεῖ Ξενοφῶν τὴν στρατιάν, καὶ λέγει τάδε.

25. Ὄτι μὲν ὁργίζεσθε, ὡς ἀνδρες στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἔξαπατώμενοι, οὐ θαυμάζω. Ἡν δὲ τῷ θυμῷ χαριζώμεθα, καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἔξαπάτης τιμωρησώμεθα, καὶ τὴν πόλιν τὴν οὐδὲν αἰτίαν διαρπάσωμεν, ἐνθυμεῖσθε ἂν ἔσται ἐντεῦθεν. 26. Πολέμου μὲν ἐσόμεθα ἀποδεδειγμένοι Λακεδαιμονίοις καὶ τοῖς συμμάχοις. Οἶος δ' ὁ πόλεμος ἀν γένοιτο, εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ ἀναμνησθέντας τὰ νῦν ἥδη γεγενημένα. 27. Ἡμεῖς γὰρ οἱ Ἀθηναῖοι ἥλθομεν εἰς τὸν πόλεμον τὸν πρὸς τοὺς Λακεδαιμονίους καὶ τοὺς συμμάχους, ἔχοντες τριήρεις, τὰς μὲν ἐν θαλάττῃ, τὰς δ' ἐν τοῖς νεωρίοις, οὐκ ἐλάττους τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει, καὶ προσόδον οὕσης κατ' ἐνιαυτὸν ἀπό τε τῶν ἐνδήμων καὶ ἐκ τῆς ὑπερορίας οὐ μεῖον χιλίων ταλάντων· ἀρχοντες δὲ τῶν νήσων ἀπασῶν, καὶ ἐν τε τῇ Ἀσίᾳ πολλὰς ἔχοντες πόλεις, καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλάς, καὶ αὐτὸ τοῦτο τὸ Βυζάντιον, ὅπου νῦν ἐσμεν, ἔχοντες, κατεπολεμήθημεν οὕτως, ὡς πάντες ὑμεῖς ἐπίστασθε. 28. Νῦν δὲ δὴ τί ἀν οἰόμεθα παθεῖν, Λακεδαιμονίων μὲν καὶ τῶν Ἀχαιῶν συμμάχων ὑπαρχόντων, Ἀθηναίων δέ, καὶ ὅσοι ἔκείνοις τότε ἦσαν σύμμαχοι, πάντων προσγεγενημένων,

Τισσαφέρνους δὲ καὶ τῶν ἐπὶ θαλάττη ἄλλων βαρβάρων πάντων πολεμίων ἡμῖν ὄντων, πολεμιώτατου δὲ αὐτοῦ τοῦ ἄνω βασιλέως; ὃν ἥλθομεν ἀφαιρησόμενοί τε τὴν ἀρχήν, καὶ ἀποκτενοῦντες εἰ δυναίμεθα. Τούτων δὴ πάντων ὁμοῦ ὄντων, ἔστι τις οὕτως ἄφρων, ὅστις οὔεται ἀν ἡμᾶς περιγενέσθαι; 29. Μή, πρὸς θεῶν, μαινώμεθα, μηδ' αἰσχρῶς ἀπολώμεθα, πολέμιοι ὄντες καὶ ταῖς πατρίσι, καὶ τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. Ἐν γὰρ ταῖς πόλεσίν εἰσι πάντες ταῖς ἐφ' ἡμᾶς στρατευσομέναις, καὶ δικαίως, εἰ βάρβαρον μὲν πόλιν οὐδεμίαν ἡθελήσαμεν κατασχεῖν, καὶ ταῦτα κρατοῦντες, Ἐλληνίδα δὲ εἰς ἣν πρώτην πόλιν ἥλθομεν, ταύτην ἔξαλαπάξομεν. 30. Ἐγὼ μὲν τοίνυν εὐχομαι, πρὶν ταῦτα ἐπιδεῖν ὑφ' ὑμῶν γενόμενα, μυρίας ἐμέ γε κατὰ γῆς ὀργυιὰς γενέσθαι. Καὶ ὑμῖν δὲ συμβούλεύω, Ἐλληνας ὄντας, τοῖς τῶν Ἐλλήνων προεστηκόσι πειθομένους πειρᾶσθαι τῶν δικαίων τυγχάνειν. Ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γοῦν Ἐλλάδος μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ, πέμψαντας Ἀναξιβίῳ εἰπεῖν, ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσοντες παρεληλύθαμεν εἰς τὴν πόλιν, ἀλλ' ἣν μὲν δυνάμεθα παρ' ὑμῶν ἀγαθόν τι εὑρίσκεσθαι· εἰ δὲ μή, ἀλλὰ δηλώσοντες, ὅτι οὐκ ἔξαπατώμενοι, ἀλλὰ πειθόμενοι ἔξερχόμεθα.

32. Ταῦτα ἔδοξε· καὶ πέμπουσιν Ἱερώνυμόν τε Ἡλεῖον, ἐροῦντα ταῦτα, καὶ Εὐρύλοχον Ἀρκάδα, καὶ Φιλήσιον Ἀχαιόν. Οἱ μὲν ταῦτα ὠχοντο ἐροῦντες.

33. Ἐτι δὲ καθημένων τῶν στρατιωτῶν, προσέρχεται Κοιρατάδης Θηβαῖος, ὃς οὐ φεύγων τὴν Ἐλλάδα περιήει, ἀλλὰ στρατηγιῶν, καὶ ἐπαγγελλόμενος, εἴ τις ἡ πόλις ἡ ἔθνος στρατηγοῦ δέοιτο· καὶ τότε προσελθὼν ἔλεγεν, ὅτι ἔτοιμος εἴη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δέλτα καλούμενον τῆς Θράκης, ἐνθα πολλὰ καὶ ἀγαθὰ λήφοιντο· ἔστε δ' ἀν μόλωσιν, εἰς ἀφθονίαν παρέξειν ἔφη καὶ σῆτα καὶ ποτά. 34. Ἀκούοντι ταῦτα οἱ στρατιῶται καὶ τὰ παρὰ Ἀναξιβίον ἄμα ἀπαγγελλόμενα· ἀπεκρίνατο γάρ, ὅτι πειθομένοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἴκοι τέλεσι ταῦτα

ἀπαγγελεῖ, καὶ αὐτὸς βούλεύσοιτο περὶ αὐτῶν, ὅ τι δύναιτο ἀγαθόν· 35. Ἐκ τούτου οἱ στρατιῶται τόν τε Κοιρατάδην δέχονται στρατηγόν, καὶ ἔξω τοῦ τείχους ἀπῆλθον. Ὁ δὲ Κοιρατάδης συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στράτευμα, ἔχων καὶ ἵερεῖα καὶ μάντιν, καὶ σῆτα καὶ ποτὰ τῇ στρατιᾷ. 36. Ἐπεὶ δὲ ἔξηλθον, ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας καὶ ἐκήρυξεν ὃς ἂν ἄλῳ ἔνδον ὕν τῶν στρατιωτῶν, ὅτι πεπράσεται. 37. Τῇ δ' ὑστεραίᾳ ὁ Κοιρατάδης μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἥκε, καὶ ἄλφιτα φέροντες εἴποντο αὐτῷ εἴκοσιν ἄνδρες, καὶ οἶνον ἄλλοι εἴκοσι, καὶ ἐλαιῶν τρεῖς καὶ σκορόδων εἰς ἀνήρ ὅσον ἐδύνατο μέγιστον φορτίον, καὶ ἄλλος κρομμύων. Ταῦτα δὲ καταθέμενος ὡς ἐπὶ δάσμευσιν, ἐθύετο.

38. Ξενοφῶν δέ, μεταπεμψάμενος Κλέανδρον, ἐκέλευεν οἱ διαπρᾶξαι, ὅπως εἰς τὸ τείχος τε εἰσέλθοι, καὶ ἀποπλεύσαι ἐκ Βυζαντίου. 39. Ἐλθὼν δ' ὁ Κλέανδρος, Μάλα μόλις, ἔφη, διαπραξάμενος ἥκω· λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἴη τοὺς μὲν στρατιώτας πλησίον εἶναι τοῦ τείχους Ξενοφῶντα δὲ ἔνδον· τοὺς Βυζαντίους δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἄλλήλους· ὅμως δὲ εἰσιέναι, ἔφη, ἐκέλευεν, εἰ μέλλοις σὺν αὐτῷ ἐκπλεῖν. 40. Ὁ μὲν δὴ Ξενοφῶν, ἀσπασάμενος τοὺς στρατιώτας, εἴσω τοῦ τείχους ἀπῆι σὺν Κλεάνδρῳ. Ὁ δὲ Κοιρατάδης τῇ μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρει, οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρατιώταις. Τῇ δ' ὑστεραίᾳ τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμόν, καὶ Κοιρατάδης, ἐστεφανωμένος, ὡς θύσων· προσελθὼν δὲ Τιμασίων ὁ Δαρδανεύς, καὶ Νέων ὁ Ἀσιναῖος, καὶ Κλεάνωρ ὁ Ὀρχομένιος, ἔλεγον Κοιρατάδη, μὴ θύειν, ὡς οὐχ ἡγησόμενον τῇ στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. Ὁ δὲ κελεύει διαμετρεῖσθαι. 41. Ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ, ὥστε ἡμέρας σῆτον ἐκάστῳ γενέσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπῆι, καὶ τὴν στρατηγίαν ἀπειπών.

CHAPTER II.

It being now determined in what manner to proceed, many of the soldiers leave the army. Those who remain in Byzantium are sold for slaves by Aristarchus, the successor of Cleander in the government. The Greeks at length agree to sail back to Asia, on the advice of Xenophon, but are hindered by Aristarchus. Being at the same time solicited to enter the service of Seuthes, a Thracian chieftain, Xenophon goes in person to learn his terms.

1. Νέων δὲ ὁ Ἀστιναῖος, καὶ Φρυνίσκος ὁ Ἀχαιός, καὶ Φιλήσιος ὁ Ἀχαιός, καὶ Ξανθικλῆς ὁ Ἀχαιδὸς καὶ Τιμασίων ὁ Δαρδανεὺς ἐπέμενον ἐπὶ τῇ στρατιᾷ, καὶ εἰς κώμας τῶν Θρακῶν προελθόντες τὰς κατὰ Βυζάντιον, ἐστρατοπεδεύοντο. 2. Καὶ οἱ στρατηγοὶ ἐστασίαζον, Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἄγειν· (ἐπειθε γὰρ αὐτούς, καὶ ἔδωκε τῷ μὲν ἵππον, τῷ δὲ γυναικα·) Νέων δὲ εἰς Χερρόνησον, ολόμενος, εἰς ὑπὸ Λακεδαιμονίοις γένοιντο, παντὸς ἀν προεστάναι τοῦ στρατεύματος· Τιμασίων δὲ προύθυμεῖτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι, ολόμενος ἀν οἴκαδε κατελθεῖν. Καὶ οἱ στρατιῶται ταῦτα ἔβούλοντο. 3. Διατριβομένον δὲ τοῦ χρόνου, πολλοὶ τῶν στρατιωτῶν, οἱ μέν, τὰ ὅπλα ἀποδιδόμενοι κατὰ τοὺς χώρους, ἀπέπλεον ὡς ἐδύναντο· οἱ δὲ καὶ εἰς τὰς πόλεις κατεμιγνύοντο. 4. Ἀναξίβιος δ' ἔχαιρε ταῦτα ἀκούων διαφθειρόμενον τὸ στράτευμα· τούτων γὰρ γιγνομένων, φετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

5. Ἀποπλέοντι δὲ Ἀναξίβιῳ ἐκ Βυζαντίου συναντᾶ Ἀρίσταρχος ἐν Κυζίκῳ, διάδοχος Κλεάνωρ, Βυζαντίου ἀρμοστῆς· ἐλέγετο δέ, ὅτι καὶ ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρείη ἥδη εἰς Ἑλλήσποντον. 6. Καὶ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει, ὅπόσους ἀν εὗροι ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπολειειμένους, ἀποδόσθαι. Ὁ δὲ Κλέανδρος οὐδένα ἐπεπράκει, ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν, οἰκτείρων, καὶ ἀναγκάζων οἰκίᾳ δέχεσθαι· Ἀρίσταρχος δ' ἐπεὶ ἥλθε τάχιστα, οὐκ ἐλάττους τετρακοσί-

ων ἀπέδοτο. 7. Ἀναξίβιος δέ, παραπλεύσας εἰς Πάριον, πέμπει παρὰ Φαρνάβαζον κατὰ τὰ συγκείμενα. Ὁ δ' ἐπεὶ ἥσθετο Ἀρίσταρχόν τε ἥκοντα εἰς Βυζάντιον ἄρμοστήν, καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξίβιον μὲν ἡμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος, ἅπερ καὶ πρὸς Ἀναξίβιον.

8. Ἐκ τούτου ὁ Ἀναξίβιος, καλέσας Ξενοφῶντα, κελεύει πάση τέχνη καὶ μηχανῆ πλεῦσαι ἐπὶ τὸ στράτευμα ὡς τάχιστα, καὶ συνέχειν τε αὐτό, καὶ συναθροίζειν τῶν διεσπαρμένων ὡς ἂν πλείστονς δύνηται, καὶ παραγαγόντα εἰς τὴν Πέρινθον, διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολήν, καὶ ἄνδρα συμπέμπει, κελεύσοντα τοὺς Περινθίους ὡς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στράτευμα. 9. Καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἡδέως, καὶ εὐθὺς εἴποντο ἄσμενοι, ὡς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10. Ὁ δὲ Σεύθης, ἀκούσας ἥκοντα πάλιν, πέμψαις πρὸς αὐτὸν κατὰ θάλατταν Μηδοσάδην, ἐδεῖτο τὴν στρατιὰν ἄγειν πρὸς ἑαυτόν, ὑπισχνούμενος αὐτῷ, ὃ τι φέτο λέγων πείσειν. Ὁ δ' ἀπεκρίνατο αὐτῷ, ὅτι οὐδὲν οἶόν τε εἴη τούτων γενέσθαι. 11. Καὶ ὁ μὲν ταῦτα ἀκούσας ὤχετο. Οἱ δὲ Ἑλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον, Νέων μὲν ἀποσπάσας, ἐστρατοπεδεύσατο χωρίς, ἔχων ὡς ὀκτακοσίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὸ τεῖχος τὸ Περινθίων ἦν.

12. Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὅπως ὅτι τάχιστα διαβαῖεν. Ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος, ὁ ἐκ Βυζαντίου ἄρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ Φαρναβάζου, τοῖς τε ναυκλήροις ἀπεῖπε μὴ διάγειν, ἐλθών τε ἐπὶ τὸ στράτευμα, τοῖς στρατιώταις εἶπε μὴ περαιοῦσθαι εἰς τὴν Ἀσίαν. 13. Ὁ δὲ Ξενοφῶν ἔλεγεν, ὅτι Ἀναξίβιος ἐκέλευσε, καὶ ἐμὲ πρὸς τοῦτο ἔπειμψεν ἐνθάδε. Πάλιν δ' Ἀρίσταρχος ἔλεξεν· Ἀναξίβιος μὲν τοίνυν οὐκέτι ναυαρχος, ἐγὼ δὲ τῇδε ἄρμοστής· εἰ δέ τινα

ὑμῶν λήφομαι ἐν τῇ θαλάττῃ, καταδύσω. 14. Ταῦτ' εἰπὼν ὠχετο εἰς τὸ τεῖχος. Τῇ δ' ὑστεραίᾳ μεταπέμπεται τοὺς στρατηγοὺς καὶ λοχαγοὺς τοῦ στρατεύματος. "Ηδη δὲ ὄντων πρὸς τῷ τείχει, ἔξαγγέλλει τις τῷ Ξενοφῶντι, ὅτι, εἰ εἴζεισι, συλληφθήσεται, καὶ ἡ αὐτοῦ τι πείσεται, ἡ καὶ Φαρναβάζῳ παραδοθήσεται. 'Ο δέ, ἀκούσας ταῦτα, τοὺς μὲν προπέμπεται, αὐτὸς δὲ εἰπεν, ὅτι θῦσαί τι βούλοιτο. 15. Καὶ ἀπελθὼν ἐθύνετο, εἰ παρεῖν αὐτῷ οἱ θεοὶ πειρᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα. 'Εώρα γὰρ οὕτε διαβαίνειν ἀσφαλὲς ὅν, τριήρεις ἔχοντος τοῦ κωλύσουντος, οὗτ' ἐπὶ Χερόνησον ἐλθὼν κατακλεισθῆναι ἐβούλετο, καὶ τὸ στράτευμα ἐν πολλῇ σπάνει πάντων γενέσθαι, ἐνθα πείθεσθαι μὲν ἀνάγκη τῷ ἐκεῖ ἀρμοστῷ, τῶν δὲ ἐπιτηδείων οὐδὲν ἔμελλεν ἔξειν τὸ στράτευμα.

16. Καὶ ὁ μὲν ἀμφὶ ταῦτ' εἶχεν· οἱ δὲ στρατηγοὶ καὶ λοχαγοὶ ἥκουντες παρὰ τοῦ Ἀριστάρχου ἀπήγγελλον, ὅτι νῦν μὲν ἀπιέναι σφᾶς κελεύει, τῆς δείλης δὲ ἥκειν· ἔνθα καὶ δῆλη μᾶλλον ἐδόκει ἡ ἐπιβούλη. 17. 'Ο οὖν Ξενοφῶν, ἐπεὶ ἐδόκει τὰ ιερὰ καλὰ εἶναι αὐτῷ καὶ τῷ στρατεύματι, ἀσφαλῶς πρὸς Σεύθην ἵέναι, παραλαβὼν Πολυκράτην τὸν Ἀθηναῖον, λοχαγόν, καὶ παρὰ τῶν στρατηγῶν ἐκάστου ἄνδρα, (πλὴν παρὰ Νέωνος,) ὃ ἔκαστος ἐπίστενεν, ὠχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθον στράτευμα ἔξηκοντα στάδια. 18. 'Επεὶ δ' ἐγγὺς ἦσαν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις. Καὶ τὸ μὲν πρῶτον ὠχετο μετακεχωρηκέναι ποι τὸν Σεύθην· ἐπεὶ δὲ θορύβου τε ἥσθετο, καί, σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν ὅτι τούτον ἔνεκα τὰ πυρὰ κεκαυμένα εἴη τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων, ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο, ἐν τῷ σκότει ὄντες, μήτε ὅποσοι μήτε ὅπου εἰεν, οἱ δὲ προισιόντες μὴ λανθάνοιεν, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἰεν· 19. 'Επεὶ δὲ ἥσθετο, προπέμπει τὸν ἐρμηνέα ὃν ἐτύγχανεν ἔχων, καὶ εἰπεῖν κελεύει Σεύθη, ὅτι Ξενοφῶν πάρεστι βουλόμενος συγγενέσθαι αὐτῷ. Οἱ δὲ ἥροντο, εἰ ὁ Ἀθηναῖος, ὁ ἀπὸ τοῦ στρατεύματος. 20. 'Επειδὴ δὲ ἔφη οὗτος εἶναι, ἀναπηδήσαντες

έδίωκον· καὶ ὀλίγον ὕστερον παρῆσαν πελτασταὶ ὅσον διακόσιοι, καὶ παραλαβόντες Ξενοφῶντα καὶ τοὺς σὸν αὐτῷ, ἥγον πρὸς Σεύθην. 21. Ὁ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἔγκεχαλινωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἔχιλου τοὺς ἵππους, τὰς δὲ νύκτας ἔγκεχαλινωμένων ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρόσθεν Τήρης, ὁ τούτου πρόγονος, ἐν ταύτῃ τῇ χώρᾳ πολὺ ἔχων στράτευμα, ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς ἀπολέσαι, καὶ τὰ σκευοφόρα ἀφαιρεθῆναι· ἥσαν δ' οὗτοι Θυνοί, πάντων λεγόμενοι εἶναι μάλιστα νυκτὸς πολεμικώτατοι.

23. Ἐπεὶ δ' ἐγγὺς ἥσαν, ἐκέλευσεν εἰςελθεῖν Ξενοφῶντα, ἔχοντα δύο, οὓς βούλοιτο. Ἐπειδὴ δὲ ἐνδον ἥσαν, ἥσπαζοντο μὲν πρῶτον ἀλλήλους, καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προῦπινον· (παρῆν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ, ὃς περ ἐπρέσθενεν αὐτῷ πάντοσε.) 24. Ἐπειτα δὲ Ξενοφῶν ἤρχετο λέγειν· Ἐπεμφας πρὸς ἐμέ, ὡς Σεύθη, εἰς Καλχηδόνα πρῶτον Μηδοσάδην τουτονί, δεόμενός μου συμπροθυμηθῆναι διαβῆναι τὸ στράτευμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνούμενός μοι, εἰ ταῦτα πράξαιμι, εἰν ποιήσειν, ὡς ἔφη Μηδοσάδης οὐτοσί. 25. Ταῦτα εἰπών, ἐπήρετο τὸν Μηδοσάδην, εἰ ἀληθῆ ταῦτ' εἴη. Ὁ δ' ἔφη. Αὐθις ἥλθε Μηδοσάδης οὗτος, ἐπεὶ ἐγὼ διέβην πάλιν ἐπὶ τὸ στράτευμα ἐκ Παρίου, ὑπισχνούμενος, εἰ ἄγοιμι τὸ στράτευμα πρὸς σέ, τāλλα τέ σε φίλω μοι χρήσεσθαι καὶ ἀδελφῷ, καὶ τὰ παρὰ θαλάττη μοι χωρία, ὃν σὺ κρατεῖς, ἔσεσθαι παρὰ σοῦ. 26. Ἐπὶ τούτοις πάλιν ἐπήρετο τὸν Μηδοσάδην, εἰ ἔλεγε ταῦτα. Ὁ δὲ συνέφη καὶ ταῦτα. Ἰθι νῦν, ἔφη, ἀφῆγησαι τούτῳ, τί σοι ἀπεκρινάμην ἐν Καλχηδόνι πρῶτον. 27. Ἀπεκρίνω, ὅτι τὸ στράτευμα διαβήσοιτο εἰς Βυζάντιον, καὶ οὐδὲν τούτον ἔνεκα δέοι τελεῖν οὕτε σοὶ οὕτε ἄλλῳ· αὐτὸς δέ, ἐπεὶ διαβαίης, ἀπιέναι ἔφησθα· καὶ ἐγένετο οὕτως, ὃς περ σὺ ἔλεγες. 28. Τί γὰρ ἔλεγον, ἔφη, ὅτε κατὰ Σηλυθρίαν ἀφίκου; Οὐκ ἔφησθα οἴόν τε εἶναι, ἀλλ' εἰς Πέρινθον ἐλθόντας διαβαίνειν εἰς τὴν Ἀσίαν. 29. Νῦν τοίνυν, ἔφη

ὁ Ξενοφῶν, πάρειμι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος, εἰς τῶν στρατηγῶν, καὶ Πολυκράτης οὗτος, εἰς τῶν λοχαγῶν, καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος ἐκάστῳ, πλὴν Νέωνος τοῦ Λακωνικοῦ. 30. Εἰ οὖν βούλει πιστοτέραν εἶναι τὴν πρᾶξιν, καὶ ἑκείνους κάλεσαι. Τὰ δὲ ὅπλα σὺ ἐλθὼν εἰπέ, ὡς Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν· καὶ αὐτὸς ἑκεῖ καταλιπὼν τὴν μάχαιραν εἴξιθι.

31. Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν, ὅτι οὐδενὶ ἀπιστήσειεν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἰεν εἰδέναι, καὶ φίλους εὕνους ἔφη νομίζειν. Μετὰ ταῦτα δ' ἐπεὶ εἰςῆλθον, οὓς ἔδει, πρῶτον μὲν Ξενοφῶν ἐπήρετο Σεύθην, ὃ τι δέοιτο χρῆσθαι τῇ στρατιᾷ. 32. Ὁ δὲ εἶπεν ὡδε. Μαισάδης ἦν πατήρ μοι, ἑκείνουν δὲ ἦν ἀρχὴ Μελανδῆται, καὶ Θυνοί, καὶ Τρανίφαι. Ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ Ὀδρυσῶν πράγματα ἐνόσησεν, ἐκπεσὼν ὁ πατήρ, αὐτὸς μὲν ἀποθησκει νόσῳ· ἐγὼ δ' ἔξετράφην ὄρφανὸς παρὰ Μηδόκῳ τῷ νῦν βασιλεῖ. 33. Ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν, εἰς ἀλλοτρίαν τράπεζαν ἀποβλέπων· καὶ ἐκαθεξόμην ἐνδίφριος αὐτῷ ἱκέτης, δοῦναί μοι, ὅπόσους δυνατὸς εἴη ἄνδρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς, εἰ τι δυναίμην, κακὸν ποιοίην, καὶ ζῷην, μὴ εἰς τὴν ἑκείνουν τράπεζαν ἀποβλέπων ὥςπερ κύων. 34. Ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς ἵππους, οὓς ὑμεῖς ὅψεσθε, ἐπειδὰν ἡμέρα γένηται. Καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, λητόζομενος τὴν ἐμαυτοῦ πατρώαν χώραν. Εἰ δέ μοι ὑμεῖς παραγένοισθε, οἷμαι ἀν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. Ταῦτ' ἐστίν, ἂν ἐγὼ ὑμῶν δέομαι.

35. Τί ἀν οὖν, ἔφη ὁ Ξενοφῶν, σὺ δύναιο, εἰ ἔλθοιμεν, τῇ τε στρατιᾳ διδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς; λέξον, ἵνα οὗτοι ἀπαγγέλλωσιν. 36. Ὁ δὲ ὑπέσχετο τῷ μὲν στρατιώτῃ κυζικηνόν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν, καὶ γῆν, ὅπόσην ἀν βούλωνται, καὶ ζεύγη, καὶ χωρίον ἐπὶ θαλάττῃ τετειχισμένον. 37. Ἐὰν δέ, ἔφη ὁ Ξενοφῶν, ταῦτα πειρώμενοι, μὴ διαπράξωμεν, ἀλλά τις φόβος ἀπὸ Λακεδαιμονίων ἦ, δέξῃ εἰς τὴν σεαυτοῦ,

έάν τις ἀπιέναι βούληται παρὰ σέ; 38. Ο δ' εἶπε, Καὶ ἀδελφούς γε ποιήσομαι, καὶ ἐνδιφρίους, καὶ κοινωνοὺς ἀπάντων, ὃν ἂν δυνώμεθα κτᾶσθαι. Σοὶ δέ, ὁ Ξενοφῶν, καὶ θυγατέρα δώσω, καὶ εἴ τις σοὶ ἔστι θυγάτηρ, ὡνήσομαι Θρακίων νόμῳ· καὶ Βισάνθην οἰκησιν δώσω, ὅπερ ἐμοὶ κάλιστον χωρίον ἔστι τῶν ἐπὶ θαλάττῃ.

CHAPTER III.

XENOPHON communicates to the Greeks the terms offered by Seuthes. They all, except Neon, who is absent, accept the conditions, and proceed to Seuthes, by whom they are hospitably entertained.

1. Ἀκούσαντες ταῦτα, καὶ δεξιὰς δόντες καὶ λαβόντες ἀπήλαυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ, καὶ ἀπῆγγειλαν ἔκαστοι τοῖς πέμψασιν. 2. Ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγοὺς καὶ λοχαγούς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν ἔᾶσαι, τὸ δὲ στράτευμα συγκαλέσαι. Καὶ συνῆλθον πάντες, πλὴν οἱ Νέωνος· οὗτοι δὲ ἀπεῖχον ὡς δέκα στάδια. 3. Ἐπεὶ δὲ συνῆλθον, ἀναστὰς Ξενοφῶν εἶπε τάδε. "Ἄνδρες, διαπλεῖν μέν, ἐνθα βουλόμεθα, Ἀρίσταρχος τριήρεις ἔχων κωλύει, ὥστε εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν· οὗτος δὲ αὐτὸς κελεύει εἰς Χερρόνησον βίᾳ διὰ τοῦ ἱεροῦ ὄρους πορεύεσθαι· ἦν δέ, κρατήσαντες τούτου, ἐκεῖσε ἐλθωμεν, οὕτε πωλήσειν ἔτι ὑμᾶς φησιν, ὥσπερ ἐν Βυζαντίῳ, οὕτε ἐξαπατήσεσθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθόν, οὕτε περιόψεσθαι ἔτι, ὥσπερ νυνί, δεομένους τῶν ἐπιτηδείων. 4. Οὗτος μὲν ταῦτα λέγει· Σεύθης δέ φησιν, ὃν πρὸς ἐκεῖνον ἤτε, εὖ ποιήσειν ὑμᾶς. Νῦν οὖν σκέψασθε, πότερον ἐνθάδε μένοντες τοῦτο βουλεύσεσθε, ἢ εἰς τὰ ἐπιτήδεια ἐπανελθόντες. 5. Ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὕτε ἀργύριον ἔχομεν, ὥστε ἀγοράζειν, οὕτε ἄνευ ἀργυρίου ἐῶσι λαμβάνειν τὰ ἐπιτήδεια, ἐπανελθόντας εἰς τὰς κώμας, ὅθεν οἱ ἥπτους ἐῶσι λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια, ἀκούοντας, ὅτι τις ὑμῶν δεῖται, αἴρεσθαι ὅ τι ἀν ὑμῖν δοκῇ κράτιστον

εῖναι. 6. Καὶ ὅτῳ, ἔφη, ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα. Ἀνέτειναν ἄπαντες. Ἐπιόντες τοίνυν, ἔφη, συσκευάζεσθε, καὶ ἐπειδὴν παραγγέλλῃ τις, ἐπεσθε τῷ ἡγουμένῳ.

7. Μετὰ ταῦτα Ξενοφῶν μὲν ἡγεῖτο, οἱ δ' εἴποντο. Νέων δὲ καὶ παρ' Ἀριστάρχου ἄλλοι ἐπειθον ἀποτρέπεσθαι· οἱ δ' οὐχ ὑπήκοον. Ἐπεὶ δ' ὅσον τριάκοντα σταδίους προεληλύθεσαν, ἀπαντᾶ Σεύθης. Καὶ ὁ Ξενοφῶν, ἰδὼν αὐτὸν, προσελάσαι ἐκέλευσεν, ὅπως ὅτι πλείστων ἀκούντων εἴποι αὐτῷ, ἢ ἐδόκει συμφέρειν. 8. Ἐπεὶ δὲ προσῆλθεν, εἴπε Ξενοφῶν· Ἡμεῖς πορευόμεθα, ὅπου μέλλει ἔξειν τὸ στράτευμα τροφήν· ἐκεῖ δ' ἀκούοντες καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ, αἰρησόμεθα, ἢ ἀν κράτιστα δοκῇ εἶναι. Ἡν οὖν ἡμῖν ἡγήσῃ, ὅπου πλεῖστά ἐστιν ἐπιτήδεια, ὑπὸ σοῦ νομιοῦμεν ξενίζεσθαι. 9. Καὶ ὁ Σεύθης ἔφη· Ἄλλὰ οἴδα κώμας πολλὰς ἀθρόας, καὶ πάντα ἔχούσας τὰ ἐπιτήδεια, ἀπεχούσας ἡμῶν ὅσον διελθόντες ἀν ἡδέως ἀριστῷτε. Ἡγοῦ τοίνυν, ἔφη ὁ Ξενοφῶν. 10. Ἐπεὶ δ' ἀφίκοντο εἰς αὐτὰς τῆς δείλης, συνηλθον οἱ στρατιῶται, καὶ εἴπε Σεύθης τοιάδε. Ἔγώ, ὡ ἄνδρες, δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοι· καὶ ὑπισχνοῦμαι ὑμῖν δώσειν τοῖς στρατιώταις κυζικηνόν, λοχαγοῖς δὲ καὶ στρατηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων, τὸν ἄξιον τιμήσω. Σίτα δὲ καὶ ποτά, ὥσπερ καὶ νῦν, ἐκ τῆς χώρας λαμβάνοντες ἔξετε. Ὁπόσα δ' ἀλίσκηται, ἀξιώσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν τὸν μισθὸν πορίζω. 11. Καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἴκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν. Ἡν δέ τις ἀνθιστῆται, σὺν ὑμῖν πειρασόμεθα χειροῦσθαι. 12. Ἐπήρετο ὁ Ξενοφῶν· Πόσον δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαί σοι τὸ στράτευμα; ὁ δ' ἀπεκρίνατο· Οὐδαμῆ πλεῖον ἐπτὰ ἡμερῶν, μεῖον δὲ πολλαχῆ.

13. Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ· καὶ ἔλεγον πολλοὶ κατὰ ταύτα, ὅτι παντὸς ἄξια λέγοι Σεύθης· χειμῶν γάρ εἴη, καὶ οὕτε οἰκαδε ἀποπλεῖν τῷ τοῦτο βουλομένῳ δυνατὸν εἴη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἰόν τ' εἴη, εἰ δέοι ὧνουμένους ζῆν· ἐν δὲ τῇ πολεμίᾳ διατρίβειν

καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθουν, ἢ μόνονς, ὅντων ἀγαθῶν τοσούτων· εἰ δὲ μισθὸν προσλήψουιντο, εὑρημα ἐδόκει εἶναι. 14. Ἐπὶ τούτοις εἶπε Ξενοφῶν· Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μῆ, ἐπιψήφιζέτω ταῦτα. Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, ἐπεψήφισε, καὶ ἔδοξε ταῦτα. Εὐθὺς δὲ Σεύθη εἶπε ταῦτα, ὅτι συστρατεύσοιντο αὐτῷ.

15. Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν, στρατηγοὺς δὲ καὶ λοχαγοὺς ἐπὶ δεῖπνον Σεύθης ἐκάλεσε, πλησίον κώμην ἔχων. 16. Ἐπεὶ δ' ἐπὶ θύραις ἦσαν, ὡς ἐπὶ δεῖπνον παριόντες, ἦν τις Ἡρακλείδης Μαρωνείτης· οὗτος προσιών ἐνὶ ἑκάστῳ, οὗτινας ὥετο ἔχειν τι δοῦναι Σεύθη, πρῶτον μὲν πρὸς Παριανούς τινας, οἵ παρῆσαν φιλίαν διαπραξόμενοι πρὸς Μήδοκον, τὸν Οδρυσῶν βασιλέα, καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί, ἐλεγεν, ὅτι Μήδοκος μὲν ἄνω εἴη δώδεκα ἡμερῶν ἀπὸ θαλάττης ὁδόν, Σεύθης δέ, ἐπεὶ τὸ στράτευμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο ἐπὶ θαλάττη. 17. Γείτων οὖν ὁν, ἰκανώτατος ἔσται ὑμᾶς καὶ εὖ καὶ κακῶς ποιεῖν. Ἡν οὖν σωφρονῆτε, τούτῳ δώσετε, ὅ τι ἄν αἰτήται, καὶ ἀμεινον ὑμῖν διακείσεται, ἢ ἐὰν Μηδόκῳ τῷ πρόσω οἰκοῦντι δῶτε. 18. Τούτους μὲν οὕτως ἐπειθεν. Αὖθις δὲ Τιμασίωνι τῷ Δαρδανεῖ προσελθών, ἐπεὶ ἥκουσεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ ταπίδας βαρβαρικάς, ἐλεγεν, ὅτι νομίζοιτο, ὅπότε ἐπὶ δεῖπνον καλέσαιτο Σεύθης, δωρεῖσθαι αὐτῷ τοὺς κληθέντας. Οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἰκανὸς ἔσται, σε καὶ οἴκαδε καταγαγεῖν, καὶ ἐνθάδε πλούσιον ποιῆσαι. Τοιαῦτα προύμνατο, ἑκάστῳ προσιών. 19. Προσελθών δὲ καὶ Ξενοφῶντι ἐλεγε· Σὺ καὶ πόλεως μεγίστης εἶ, καὶ παρὰ Σεύθη τὸ σὸν ὄνομα μέγιστόν ἔστι, καὶ ἐν τῇδε τῇ χώρᾳ ἵσως ἀξιώσεις καὶ τείχη λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαθον, καὶ χώραν· ἀξιον οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθην. 20. Εὔνοις δέ σοι ὁν παραινῶ· εὖ οἶδα γάρ, ὅτι, δσω ἄν μείζω τούτῳ δωρήσῃ, τοσούτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ. Ἀκούων ταῦτα Ξενοφῶν ἥπόρει· οὐ γάρ δὴ διαβεβήκει ἔχων ἐκ Παρίου, εἰ μὴ παῖδα καὶ ὅσον ἐφόδιον.

21. Ἐπεὶ δὲ εἰςῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν παρόντων, καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων, καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθημένοις κύκλῳ· ἔπειτα δὲ τρίποδες εἰςηνέχθησαν πᾶσιν· οὗτοι δ' ἡσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι ζυμῖται μεγάλοι προσπεπερουημένοι ἦσαν πρὸς τοῖς κρέασι. 22. Μάλιστα δ' αἱ τράπεζαι κατὰ τοὺς ξένους ἀεὶ ἐτίθεντο· νόμος γάρ ἦν. Καὶ πρῶτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς ἑαυτῷ παρακειμένους ἄρτους, διέκλα κατὰ μικρόν, καὶ διέρριπτεν, οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ωδαύτως, ὅσον μόνον γεύσασθαι ἑαυτῷ καταλιπών. 23. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποίουν, καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἀρκάς δέ τις, Ἀρύστας ὄνομα, φαγεῖν δεινός, τὸ μὲν διαφρίπτειν εἴα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὅσον τριχοίνικον ἄρτον, καὶ κρέα θέμενος ἐπὶ τὰ γόνατα, ἐδείπνει. 24. Κέρατα δὲ οἰνου περιέφερον, καὶ πάντες ἐδέχοντο. Ο δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἤκεν, εἰπεν, ἵδων τὸν Ξενοφῶντα οὐκέτι δεῖπνοῦντα, Ἐκείνῳ, ἔφη, δός· σχολάζει γάρ ἥδη, ἐγὼ δὲ οὐδέπω. 25. Ακούσας Σεύθης τὴν φωνὴν ἡρώτα τὸν οἰνοχόον τί λέγει. Ο δὲ οἰνοχόος εἶπεν· ἐλληνίζειν γάρ ἥπιστατο. Ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

26. Ἐπειδὴ δὲ προὺχώρει ὁ πότος, εἰςῆλθεν ἀνὴρ Θράξ, ἵππον ἔχων λευκόν· καὶ λαβὼν κέρας μεστὸν εἶπε· Πρόπίνω σοι, ὡ Σεύθη, καὶ τὸν ἵππον τοῦτον δωροῦμαι, ἐφ' οὐ καὶ διώκων, ὃν ἀν θέλῃς, αἱρήσεις, καὶ ἀποχωρῶν οὐ μὴ δείσῃς τὸν πολέμιον. 27. Ἀλλος, παῖδα εἰςαγαγών, οὕτως ἐδωρήσατο προπίνων, καὶ ἄλλος ἴμάτια τῇ γυναικί. Καὶ Τιμασίων προπίνων ἐδωρήσατο φιάλην τε ἀργυρᾶν καὶ ταπίδα ἀξίαν δέκα μνῶν. 28. Γνήσιππος δέ τις Ἀθηναῖος ἀναστὰς εἶπεν, ὅτι ἀρχαῖος εἴη νόμος κάλλιστος, τοὺς μὲν ἔχοντας διδόναι τῷ βασιλεῖ τιμῆς ἔνεκα, τοῖς δὲ μὴ ἔχονσι διδόναι τὸν βασιλέα· ἵνα καὶ ἐγώ, ἔφη, ἔχω σοι δωρεῖσθαι καὶ τιμᾶν. 29. Ο δὲ Ξενοφῶν ἡπορεῖτο, ὃ τι ποιήσοι· καὶ γάρ ἐτύγχανεν, ὡς τιμώμενος, ἐν τῷ πλησιαιτάτῳ

δίφρω Σεύθη καθήμενος. Ὁ δὲ Ἡρακλείδης ἐκέλευνεν αὐτῷ τὸ κέρας δρέξαι τὸν οἰνοχόον. Ὁ δὲ Ξενοφῶν, (ἥδη γὰρ ὑποπεπωκὼς ἐτύγχανεν,) ἀνέστη, θαρράλεως δεξάμενος τὸ κέρας, καὶ εἶπεν· 30. Ἐγὼ δέ σοι, ὡς Σεύθη, δίδωμι ἐμαυτὸν καὶ τοὺς ἐμοὺς τούτους ἔταίρους, φίλους εἶναι πιστούς, καὶ οὐδένα ἄκοντα, ἀλλὰ πάντας μᾶλλον ἔτι ἐμοῦ σοι βουλομένους φίλους εἶναι. 31. Καὶ νῦν πάρεισιν οὐδέν σε προσαιτοῦντες, ἀλλὰ καὶ προϊέμενοι, καὶ πονεῖν ὑπὲρ σοῦ καὶ προκινδυνεύειν ἐθέλοντες· μεθ' ὅν, ἀν οἱ θεοὶ θέλωσι, πολλὴν χώραν τὴν μὲν ἀπολήψη, πατρώαν οὖσαν, τὴν δὲ κτήση· πολλοὺς δὲ ἵππους, πολλοὺς δὲ ἄνδρας, καὶ γυναικας καλὰς κτήση, οὓς οὐ λητεῖσθαι δεήσει, ἀλλ' αὐτοὶ φέροντες παρέσονται πρός σε δῶρα. 32. Ἀναστὰς ὁ Σεύθης συνεξέπιε, καὶ συγκατεσκεδάσατο μετὰ τοῦτο τὸ κέρας. Μετὰ ταῦτα εἰςῆλθον κέρασί τε, οἷοις σημαίνοντιν, αὐλοῦντες καὶ σάλπιγξιν ὠμοβοήναις, ῥυθμούς τε καὶ οἰνομαγάδι σαλπίζοντες. 33. Καὶ αὐτὸς Σεύθης ἀναστὰς ἀνέκραγε τε πολεμικόν, καὶ ἐξῆλατο, ὡςπερ βέλος φυλαττόμενος, μάλα ἐλαφρῶς. Εἰςήσαν δὲ καὶ γελωτοποιοί.

34. Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἑλληνες, καὶ εἶπον, ὅτι ὥρα νυκτοφύλακας καθιστάναι, καὶ σύνθημα παραδιδόναι. Καὶ Σεύθην ἐκέλευνον παραγγεῖλαι, ὅπως εἰς τὰ Ἑλληνικὰ στρατόπεδα μηδεὶς τῶν Θρακῶν εἴζεισι νυκτός· οἵ τε γὰρ πολέμιοι Θρᾷκες ὑμῖν, καὶ ὑμῖν οἱ φίλοι. 35. Ὡς δ' ἐξήσαν, συνανέστη ὁ Σεύθης, οὐδέν ἔτι μεθύοντι ἐοικώς. Ἐξελθὼν δ' εἶπεν, αὐτοὺς τοὺς στρατηγοὺς ἀποκαλέσας, Ὡς ἄνδρες, οἱ πολέμιοι ὑμῶν οὐκ ἴσασι πω τὴν ὑμετέραν συμμαχίαν· ἦν οὖν ἐλθωμεν ἐπ' αὐτούς, πρὶν φυλάξασθαι, ὥστε μὴ ληφθῆναι, ἢ παρασκευάσασθαι, ὥστε ἀμύνασθαι, μάλιστα ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα. 36. Συνεπήνοντα ταῦτα οἱ στρατηγοί, καὶ ἤγεῖσθαι ἐκέλευνον. Ὁ δ' εἶπε· Παρασκευασάμενοι ἀναμένετε· ἐγὼ δὲ ὀπόταν καιρὸς ἦ, ἥξω πρὸς ὑμᾶς, καὶ τοὺς πελταστὰς καὶ ὑμᾶς ἀναλαβὼν ἡγήσομαι σὺν τοῖς θεοῖς. 37. Καὶ ὁ Ξενοφῶν εἶπε· Σκέψαι τοίνυν, εἴπερ νυκτὸς πορευσόμεθα,

εἰ δὲ Ἑλληνικὸς νόμος κάλλιον ἔχει· μεθ' ἡμέραν μὲν γάρ,
ἐν ταῖς πορείαις, ἥγεῖται τοῦ στρατεύματος ὅποιον ἀν ἀεὶ
πρὸς τὴν χώραν συμφέρῃ, ἐάν τε ὁ πλιτικόν, ἐάν τε πελτασ-
τικόν, ἐάν τε ἵππικόν· νύκτωρ δὲ νόμος τοῖς Ἑλλησιν
ἥγεῖσθαι ἐστι τὸ βραδύτατον. 38. Οὕτω γάρ ἥκιστα
διασπᾶται τὰ στρατεύματα, καὶ ἥκιστα λανθάνουσιν ἀπο-
διδράσκοντες ἀλλήλους· οἱ δὲ διασπασθέντες πολλάκις καὶ
περιπίπτουσιν ἀλλήλους, καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ
πάσχουσιν. 39. Εἶπεν οὖν Σεύθης· Ὁρθῶς τε λέγετε,
καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. Καὶ ὑμῖν μὲν
ἥγεμόνας δώσω, τῶν πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς
χώρας, αὐτὸς δὲ ἐφέψομαι τελευταῖος, τοὺς ἵππους ἔχων·
ταχὺ γάρ πρῶτος, ἀν δέη, παρέσομαι. Σύνθημα δὲ εἰπον
Ἄθηναίαν κατὰ τὴν συγγένειαν. Ταῦτ' εἰπόντες ἀνε-
πάνοντο.

40. Ἡνίκα δὲ ἦν ἀμφὶ μέσας νύκτας, παρῆν Σεύθης,
ἔχων τοὺς ἵππεας τεθωρακισμένους, καὶ τοὺς πελταστὰς
σὺν τοῖς ὄπλοις. Καὶ ἐπεὶ παρέδωκε τοὺς ἥγεμόνας, οἱ
μὲν ὀπλῖται ἥγοῦντο, οἱ δὲ πελτασταὶ εἴποντο, οἱ δὲ ἵππεῖς
ώπισθοφυλάκουν. 41. Ἐπεὶ δὲ ἡμέρα ἦν, δὲ Σεύθης παρῆ-
λαννεν εἰς τὸ πρόσθεν, καὶ ἐπήνεσε τὸν Ἑλληνικὸν νόμον·
πολλάκις γάρ ἔφη νύκτωρ αὐτός, καὶ σὺν δλίγοις πορευό-
μενος, ἀποσπασθῆναι σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν· νῦν
δέ, ὥσπερ δεῖ, ἀθρόοι πάντες ἄμα τῇ ἡμέρᾳ φαινόμεθα.
Ἄλλὰ ὑμεῖς μὲν περιμένετε αὐτοῦ, καὶ ἀναπαύεσθε, ἐγὼ
δὲ σκεψάμενός τι ἥξω. 42. Ταῦτ' εἰπὼν ἤλαννε δι' ὅρους,
ὅδον τινα λαβών. Ἐπεὶ δὲ ἀφίκετο εἰς χιόνα πολλήν,
ἐσκέψατο εἰ εἴη ἵχνη ἀνθρώπων ἢ πρόσω πήγούμενα ἢ ἐναν-
τία. Ἐπεὶ δὲ ἀτριβῆ ἐώρα τὴν ὁδόν, ἥκε ταχὺ πάλιν καὶ
ἔλεγεν· 43. Ἀνδρες, καλῶς ἔσται, ἦν θεός θέλη· τοὺς
γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. Ἄλλ' ἐγὼ μὲν ἥγή-
σομαι τοῖς ἵπποις, δπως, ἀν τινα ἴδωμεν, μὴ διαφνγῶν ση-
μήνη τοῖς πολεμίοις· ὑμεῖς δὲ ἐπεσθε· καν λειφθῆτε, τῷ
στίβῳ τῶν ἵππων ἐπεσθε. Ὅπερβάντες δὲ τὰ ὅρη ἥξομεν
εἰς κώμας πολλάς τε καὶ εὐδαίμονας.

44. Ἡνίκα δ' ἦν μέσον ἡμέρας, ἥδη τε ἦν ἐπὶ τοῖς ἄκροις, καὶ κατιδῶν τὰς κώμας, ἤκεν ἐλαύνων πρὸς τοὺς ὄπλιτας καὶ ἔλεγεν· Ἀφῆσω ἥδη καταθεῖν τοὺς μὲν ἵππεας εἰς τὸ πεδίον, τοὺς δὲ πελταστὰς ἐπὶ τὰς κώμας. Ἄλλ' ἐπεσθε ως ἀν δύνησθε τάχιστα, ὅπως, ἐάν τις ὑφιστῆται, ἀλέξησθε. 45. Ἀκούσας ταῦτα ὁ Ξενοφῶν κατέβη ἀπὸ τοῦ ἵππου. Καὶ ὃς ἥρετο· Τί καταβαίνεις, ἐπεὶ σπεύδειν δεῖ; Οἶδα, ἔφη, ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δ' ὄπλιται θᾶττον δραμοῦνται καὶ ἥδιον, ἐὰν καὶ ἐγὼ πεζὸς ἥγωμαι. 46. Μετὰ ταῦτα ὠχετο, καὶ Τιμασίων μετ' αὐτοῦ ἔχων ἵππεας ως τετταράκοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριάκοντα ἔτη παριέναι ἀπὸ τῶν λόχων εὐζώνους. Καὶ αὐτὸς μὲν ἐτρόχαζε, τούτους ἔχων· Κλεάνωρ δ' ἥγετο τῶν ἄλλων Ἑλλήνων. 47. Ἐπεὶ δ' ἐν ταῖς κώμαις ἥσαν, Σεύθης, ἔχων ὅσον τριάκοντα ἵππεας, προσελάσας εἶπε· Τάδε δή, ω Ξενοφῶν, ἀ σὺ ἔλεγες· ἔχονται οἱ ἄνθρωποι· ἀλλὰ γάρ ἔρημοι οἱ ἵππεῖς οἰχονται μοι, ἄλλος ἄλλῃ διώκων· καὶ δέδοικα, μὴ συστάντες ἀθρόοι που κακόν τι ἐργάσωνται οἱ πολέμιοι· δεῖ δὲ καὶ ἐν ταῖς κώμαις καταμένειν τινὰς ἡμῶν· μεσταὶ γάρ εἰσιν ἀνθρώπων. 48. Ἄλλ' ἐγὼ μέν, ἔφη ὁ Ξενοφῶν, σὺν οἷς ἔχω, τὰ ἄκρα καταλήφομαι· σὺ δὲ Κλεάνωρα κέλευνε διὰ τοῦ πεδίου παρατεῖναι τὴν φάλαγγα παρὰ τὰς κώμας. Ἐπεὶ δὲ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν ως χίλια, βόες δὲ διςχίλιοι, καὶ ἄλλα πρόβατα μύρια. Τότε μὲν δὴ αὐτοῦ ἡυλίσθησαν.

CHAPTER IV.

NEXT day they march against his enemies, and get much booty. Seuthes burns the villages and kills the prisoners. Some of the fugitives descend from the mountains, under pretense of making a truce, and having thus observed the camp, return at night, and attack the Greeks, by whom they are repulsed. On submission to Seuthes, their lives are spared.

1. Τῇ δ' ὑστεραίᾳ κατακαύσας ὁ Σεύθης τὰς κώμας παντελῶς, καὶ οἰκίαν οὐδεμίαν λιπών, ὅπως φόβον ἐνθείη καὶ

τοῖς ἄλλοις, οἷα πείσονται, ἀν μὴ πείθωνται, ἀπήει πάλιν.
 2. Καὶ τὴν μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἡρακλείδην
 εἰς Πέρινθον, ὅπως ἀν μισθὸς γένηται τοῖς στρατιώταις·
 αὐτὸς δὲ καὶ οἱ Ἑλληνες ἐστρατοπεδεύοντο ἀνὰ τὸ Θυνῶν
 πεδίον. Οἱ δ' ἐκλιπόντες ἔφενγον εἰς τὰ ὅρη. 3. Ἡν δὲ
 χιῶν πολλή, καὶ ψῦχος οὗτως, ὥστε τὸ ὕδωρ, δὲ ἐφέροντο
 ἐπὶ δεῖπνου, ἐπήγυντο, καὶ ὁ οἶνος ἐν τοῖς ἀγγείοις, καὶ
 τῶν Ἑλλήνων πολλῶν καὶ βῖνες ἀπεκαίοντο καὶ δῶται. 4.
 Καὶ τότε δῆλον ἐγένετο, οὐν ἐνεκα οἱ Θρᾷκες τὰς ἀλωπεκί-
 δας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὡσί, καὶ χιτῶνας
 οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ καὶ περὶ τοῖς μηροῖς, καὶ
 ζειρὰς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχοντιν, ἀλλ' οὐ
 χλαμύδας. 5. Ἀφιεὶς δὲ τῶν αἰχμαλώτων ὁ Σεύθης εἰς
 τὰ ὅρη, ἐλεγεν, ὅτι εἰ μὴ καταβήσονται καὶ πείσονται, ὅτι
 κατακαύσει, καὶ τούτων τὰς κώμας καὶ τὸν σῖτον, καὶ ἀπο-
 λοῦνται τῷ λιμῷ. Ἐκ τούτου κατέβαινον καὶ γυναικες
 καὶ παῖδες καὶ οἱ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ^{τὸ}
 τὸ ὅρος κώμαις ηὔλιζοντο. 6. Καὶ ὁ Σεύθης καταμαθών,
 ἐκέλευσε τὸν Ξενοφῶντα τῶν ὀπλιτῶν τοὺς νεωτάτους λα-
 βόντα συνεπισπέσθαι. Καὶ ἀναστάντες τῆς νυκτός, ἄμα
 τῇ ἡμέρᾳ παρῆσαν εἰς τὰς κώμας. Καὶ οἱ μὲν πλεῖστοι
 ἐξέφυγον· (πλησίον γὰρ ἦν τὸ ὅρος·) ὅσους δὲ ἔλαβε,
 κατηκόντισεν ἀφειδῶς Σεύθης.

7. Ἐπισθένης δ' ἦν τις Ὁλύνθιος παιδεραστής, δος ἰδὼν
 παῖδα καλὸν ἡβάσκοντα ἄρτι, πέλτην ἔχοντα, μέλλοντα
 ἀποθνήσκειν, προσδραμὼν Ξενοφῶντα ἱκέτευσε βοηθῆσαι
 παιδὶ καλῷ. 8. Καὶ δος προσελθὼν τῷ Σεύθῃ, δεῖται μὴ
 ἀποκτεῖναι τὸν παῖδα· καὶ τοῦ Ἐπισθένους διηγεῖται τὸν
 τρόπον, καὶ ὅτι λόχον ποτὲ συννελέξατο, σκοπῶν οὐδὲν
 ἄλλο, ἢ εἴ τινες εἰεν καλοί, καὶ μετὰ τούτων ἦν ἀνήρ ἀγα-
 θός. 9. Οἱ δὲ Σεύθης ἤρετο· Ἡ καὶ θέλοις ἄν, ὡς Ἐπι-
 σθενες, ὑπὲρ τούτου ἀποθανεῖν; δος δ' εἰπεν ἀνατείνας τὸν
 τράχηλον, Παῖε, ἔφη, εἰ κελεύει ὁ παῖς, καὶ μέλλει χάριν
 εἰδέναι. 10. Ἐπήρετο ὁ Σεύθης τὸν παῖδα, εἰ παίσειεν
 αὐτὸν ἀντ' ἐκείνουν. Οὐκ εἴλα δὲ παῖς, ἀλλ' ἱκέτευε μηδέ-

τερον κατακαίνειν. Ἐνταῦθα ὁ Ἐπισθένης, περιλαβὼν τὸν παῖδα, εἶπεν, "Ωρα σοι, ω Σεύθη, περὶ τοῦδε μοι διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα. 11. Ὁ δὲ Σεύθης γελῶν, ταῦτα μὲν εἴλα· ἔδοξε δὲ αὐτῷ αὐτοῦ αὐλισθῆναι, ἵνα μὴ ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοιντο. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβὰς ἐσκήνουν· ὁ δὲ Ξενοφῶν, ἔχων τοὺς ἐπιλέκτους, ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ, καὶ οἱ ἄλλοι Ἑλληνες ἐν τοῖς ὁρεινοῖς καλούμένοις Θρᾳξὶ πλησίον κατεσκήνησαν.

12. Ἐκ τούτου ἡμέραι οὐ πολλαὶ διετρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Θρᾳκες, καταβαίνοντες πρὸς τὸν Σεύθην, περὶ σπονδῶν καὶ ὁμήρων διεπράττοντο. Καὶ ὁ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ, ὅτι ἐν πονηροῖς τόποις σκηνῶεν, καὶ πλησίον εἰεν οἱ πολέμιοι· ἥδιόν τ' ἀν ἔξω αὐλίζεσθαι ἐφη ἐν ἔχυροις χωρίοις μᾶλλον ἢ ἐν τοῖς στεγυνοῖς ὥστε ἀπολέσθαι. 13. Ὁ δὲ θαρρεῖν ἐκέλευε, καὶ ἔδειξεν ὁμήρους παρόντας αὐτῷ. Ἐδέοντο δὲ καὶ τοῦ Ξενοφῶντος καταβαίνοντές τινες τῶν ἐκ τοῦ ὄρους συμπρᾶξαι σφισι τὰς σπονδάς. Ὁ δ' ὡμολόγει, καὶ θαρρεῖν ἐκέλευε, καὶ ἤγγυνάτο μηδὲν αὐτὸὺς κακὸν πείσεσθαι πειθομένους Σεύθη. Οἱ δ' ἄρα ταῦτ' ἔλεγον κατασκοπῆς ἐνεκα.

14. Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιοῦσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. Καὶ ἡγεμῶν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλως τὰς οἰκίας σκότους ὄντος ἀνευρίσκειν ἐν ταῖς κώμαις· καὶ γὰρ αἱ οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἐνεκα. 15. Ἐπεὶ δ' ἐγένοντο κατὰ τὰς θύρας ἐκάστον τοῦ οἰκήματος, οἱ μὲν εἰςηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἀ ἔχειν ἔφασαν ώς ἀποκόφοντες τῶν δοράτων τὰς λόγχας, οἱ δ' ἐνεπίμπρασαν· καὶ Ξενοφῶντα ὀνομαστὶ καλοῦντες, ἐξιόντα ἐκέλευνον ἀποθησκειν, ἢ αὐτοῦ ἔφασαν κατακαυθῆσθαι αὐτόν. 16. Καὶ ἥδη τε διὰ τοῦ ὄροφου ἔφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ Ξενοφῶντα ἔνδον ἦσαν, ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες, καὶ Σιλανὸς Μακίστιος, ἐτῶν ἥδη ώς

δικτωκαίδεκα ὡν, σημαίνει τῇ σάλπιγγι· καὶ εὐθὺς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων σκηνωμάτων. 17. Οἱ δὲ Θρᾷκες φεύγοντιν, ὥςπερ δὴ τρόπος ἦν αὐτοῖς, ὅπισθεν περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλλομένων τοὺς σταυροὺς ἐλήφθησάν τινες κρεμασθέντες, ἐνεχομένων τῶν πελτῶν τοῖς σταυροῖς. Οἱ δὲ καὶ ἀπέθανον, διαμαρτόντες τῶν ἔξόδων· οἱ δὲ "Ελληνες ἐδίωκον ἔξω τῆς κώμης. 18. Τῶν δὲ θυνῶν ὑποστραφέντες τινὲς ἐν τῷ σκότει, τοὺς παρατρέχοντας παρ' οἰκίαν καιομένην ἡκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους· καὶ ἔτρωσαν Ἱερώνυμόν τε καὶ Εὐοδέα λοχαγόν, καὶ Θεογένην Λοκρὸν λοχαγόν· ἀπέθανε δὲ οὐδείς· κατεκαύθη μέντοι καὶ ἐσθῆς τινων καὶ σκεύη. 19. Σεύθης δὲ ἦκε βοηθήσων σὺν ἐπτά ἵππεῦσι τοῖς πρώτοις, καὶ τὸν σαλπιγκτὴν ἔχων τὸν Θράκιον. Καὶ ἐπείπερ ἥσθετο, ὅσον περ χρόνον ἐβοήθει, τοσοῦτον καὶ τὸ κέρας ἐφθέγγετο αὐτῷ· ὥστε καὶ τοῦτο φόβον συμπαρέσχε τοῖς πολεμίοις. Ἐπεὶ δ' ἥλθεν, ἐδεξιοῦτό τε καὶ ἔλεγεν, ὅτι οἴοιτο τεθνεῶτας πολλοὺς εὐρήσειν.

20. Ἐκ τούτου ὁ Σευνοφῶν δεῖται τοὺς ὄμήρους τε αὐτῷ παραδοῦναι, καὶ ἐπὶ τὸ ὄρος, εἰ βούλεται, συστρατεύεσθαι· εἰ δὲ μή, αὐτὸν ἔᾶσαι. 21. Τῇ οὖν ὑστεραίᾳ παραδίδωσιν δὲ Σεύθης τοὺς ὄμήρους, πρεσβυτέρους ἄνδρας ἥδη, τοὺς κρατίστους, ὡς ἔφασαν, τῶν δρεινῶν· καὶ αὐτὸς ἔρχεται σὺν τῇ δυνάμει. Ἡδη δὲ εἶχε καὶ τριπλασίαν δύναμιν δὲ Σεύθης· ἐκ γάρ τῶν Ὀδρυσῶν, ἀκούοντες ἀ πράττοι δὲ Σεύθης, πολλοὶ κατέβαινον συστρατευσόμενοι. 22. Οἱ δέ Θυνοί, ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὄπλίτας, πολλοὺς δὲ πελταστάς, πολλοὺς δὲ ἵππεῖς, καταβάντες ἱκέτευον σπείσασθαι· καὶ πάντα ὡμολόγουν ποιήσειν, καὶ τὰ πιστὰ λαμβάνειν ἐκέλευνον. 23. Ὁ δὲ Σεύθης, καλέσας τὸν Σευνοφῶντα, ἐπεδείκνυνεν ἀ λέγοιεν, καὶ οὐκ ἔφη σπείσασθαι, εἰ Σευνοφῶν βούλοιτο τιμωρήσασθαι αὐτὸὺς τῆς ἐπιθέσεως. 24. Ὁ δ' εἶπεν· Ἄλλ' ἔγωγε ἴκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὗτοι δοῦλοι ἔσονται ἀντ' ἐλευθέρων. Συμβούλευειν μέντοι ἔφη αὐτῷ, τὸ λοιπὸν ὄμήρους λαμβάνειν τοὺς

δυνατωτάτους κακόν τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι ἔāν.
Οἱ μὲν οὖν ταύτη πάντες δὴ προσωμολόγουν.

CHAPTER V.

THOUGH they had hitherto received no pay, the Greeks continue to fight for Seuthes. At length they direct all their complaints, for the non-performance of the conditions, against Xenophon.

1. 'Τπερβάλλουσι δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θρᾶκας εἰς τὸ Δέλτα καλούμενον· αὗτη δ' ἦν οὐκέτι ἀρχὴ Μαισάδον, ἀλλὰ Τήροντος τοῦ Ὀδρύσου, ἀρχαίον τινός. 2. Καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν τῆς λείας παρῆν. Καὶ Σεύθης, ἔξαγαγὼν ζεύγη ἡμιονικὰ τρία, (οὐ γὰρ ἦν πλείω,) τὰ δὲ ἄλλα βοϊκά, καλέσας Ξενοφῶντα ἐκέλευε λαβεῖν, τὰ δὲ ἄλλα διανεῖμαι τοῖς στρατηγοῖς καὶ λοχαγοῖς. 3. Ξενοφῶν δὲ εἶπεν · 'Εμοὶ μὲν τοίνυν ἀρκεῖ καὶ αὐθις λαβεῖν · τούτοις δὲ τοῖς στρατηγοῖς δωροῦ, οὐ σὺν ἐμοὶ ἡκολούθησαν, καὶ λοχαγοῖς. 4. Καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασίων ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν δὲ Φρυνίσκος ὁ Ἀχαιός · τὰ δὲ βοϊκὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδωσιν, ἔξεληλυθότος ἥδη τοῦ μηνός, εἴκοσι μόνον ἡμερῶν · ὁ γὰρ Ἡρακλείδης ἔλεγεν ὅτι οὐ πλεῖον ἐμπολήσαι. 5. 'Ο οὖν Ξενοφῶν ἀχθεσθεὶς εἶπεν ἐπομόσας, Δοκεῖς μοι, ω Ἡρακλείδη, οὐχ ώς δεῖ κήδεσθαι Σεύθον · εἰ γὰρ ἐκήδον, ἥκες ἂν φέρων πλήρη τὸν μισθόν, καὶ προσδανεισάμενος, εἰ μὴ ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαντοῦ ἴμάτια.

6. 'Εντεῦθεν ὁ Ἡρακλείδης ἥχθέσθη τε, καὶ ἔδεισε, μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθείη · καί, ὅ τι ἐδύνατο ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. 7. Οἱ μὲν δὴ στρατιῶται Ξενοφῶντι ἐνεκάλουν, ὅτι οὐκ εἶχον τὸν μισθόν · Σεύθης δὲ ἥχθετο αὐτῷ, ὅτι ἐντόνως τοῖς στρατιώταις ἀπήτει τὸν μισθόν. 8. Καὶ τέως μὲν ἀεὶ ἐμέμνητο, ώς, ἐπειδὴν ἐπὶ θάλατταν ἀπέλθη, παραδώσει αὐτῷ Βισάνθην, καὶ Γάνον, καὶ Νέον τεῖχος · ἀπὸ δὲ τού-

τον τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμέμνητο. Ὁ γὰρ Ἡρακλείδης καὶ τοῦτο διεβεβλήκει, ώς οὐκ ἀσφαλὲς εἴη τείχη παραδιδόναι ἀνδρὶ δύναμιν ἔχοντι.

9. Ἐκ τούτου δὲ μὲν Ξενοφῶν ἔβουλεύετο, τί χρὴ ποιεῖν περὶ τοῦ ἔτι ἄνω στρατεύεσθαι· ὁ δὲ Ἡρακλείδης, εἰςαγαγὼν τοὺς ἄλλους στρατηγοὺς πρὸς Σεύθην, λέγειν τε ἐκέλευεν αὐτούς, ὅτι οὐδὲν ἀν ἥττον οφεῖς ἀγάγοιεν τὴν στρατιάν, ἢ Ξενοφῶν, τόν τε μισθὸν ὑπισχνεῖτο αὐτοῖς δλίγων ἡμερῶν ἔκπλεων παρέσεσθαι δυοῖν μηνοῖν, καὶ συστρατεύεσθαι ἐκέλευε. 10. Καὶ ὁ Τιμασίων εἶπεν· Ἐγὼ μὲν τοίνυν οὐδ', ἀν πέντε μηνῶν μισθὸς μέλλῃ εἶναι, στρατευσαίμην ἀν ἄνευ Ξενοφῶντος. Καὶ ὁ Φρυνίσκος καὶ ὁ Κλεάνωρ συνωμολόγουν τῷ Τιμασίωνι.

11. Ἐντεῦθεν δὲ Σεύθης ἐλοιδόρει τὸν Ἡρακλείδην, ὅτι οὐ παρεκάλει καὶ Ξενοφῶντα. Ἐκ δὲ τούτου παρακαλοῦσιν αὐτὸν μόνον. Ὁ δέ, γνοὺς τοῦ Ἡρακλείδου τὴν πανουργίαν, ὅτι βούλοιτο αὐτὸν διαβάλλειν πρὸς τοὺς ἄλλους στρατηγούς, παρέρχεται λαβὼν τούς τε στρατηγοὺς πάντας καὶ τοὺς λοχαγούς. 12. Καὶ ἐπεὶ πάντες ἐπείσθησαν, συνεστρατεύοντο, καὶ ἀφικνοῦνται, ἐν δεξιᾷ ἔχοντες τὸν Πόντον, διὰ τῶν Μελινοφάγων καλούμενων Θρακῶν εἰς τὸν Σαλμυδησόν· ἔνθα τῶν εἰς τὸν Πόντον πλεονοῦνται πολλαὶ ὄκελλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν ἐπὶ πάμπολν τῆς θαλάττης. 13. Καὶ οἱ Θρᾶκες οἱ κατὰ ταῦτα οἰκοῦντες, στήλας ὄρισάμενοι, τὰ καθ' αὐτοὺς ἐκπίπτοντα ἔκαστοι ληῖζονται· τέως δὲ ἔλεγον, πρὶν ὄρισασθαι, ἀρπάζοντας πολλοὺς ὑπ' ἄλλήλων ἀποθνήσκειν. 14. Ἐνταῦθα εὑρίσκονται πολλαὶ μὲν κλῖναι, πολλά δὲ κιβώτια, πολλαὶ δὲ βίβλοι γεγραμμέναι, καὶ τἄλλα πολλά, ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγονται. Ἐντεῦθεν ταῦτα καταστρεψάμενοι, ἀπήσαν πάλιν. 15. Ἐνθα δὴ Σεύθης εἶχε στράτευμα ἥδη πλέον τοῦ Ἑλληνικοῦ· Ἐκ τε γὰρ Ὁδρυσῶν πολὺ ἔτι πλείους καταβεβήκεσαν, καὶ οἱ ἀεὶ πειθόμενοι συνεστρατεύοντο. Κατηνλίσθησαν δ' ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας, ὅσον τριάκοντα σταδίους ἀπέχοντες τῆς

θαλάττης. 16. Καὶ μισθὸς μὲν οὐδείς πω ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οὖ τε στρατιῶται παγχαλέπως εἶχον, ὃ τε Σεύθης οὐκέτι οἰκείως διέκειτο, ἀλλ’ ὅπότε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλὰὶ ἥδη ἀσχολίαι ἐφαίνοντο.

CHAPTER VI.

XENOPHON defends himself against all charges and suspicions. His defense is approved of by two Lacedæmonians, who had come to engage the army against Tissaphernes. Xenophon is requested by Seuthes to remain with him, though the army had resolved to go to Asia; but, on consulting the omens, he resolves to accompany the Greeks.

1. Ἐν τούτῳ τῷ χρόνῳ σχεδὸν ἥδη δύο μηνῶν ὄντων, ἀφικναῦνται Χαρμῖνός τε ὁ Δάκων καὶ Πολύνικος παρὰ Θίβρωνος, καὶ λέγουσιν, ὅτι Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ἐπὶ Τισσαφέρνην, καὶ Θίβρων ἐκπέπλευκεν ὡς πολεμῆσων, καὶ δεῖται ταύτης τῆς στρατιᾶς, καὶ λέγει, ὅτι δαρεικὸς ἐκάστῳ ἔσται μισθὸς τοῦ μηνός, καὶ τοῖς λοχαγοῖς διμοιρία, τοῖς δὲ στρατηγοῖς τετραμοιρία. 2. Ἐπεὶ δὲ ἥλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης, πυθόμενος ὅτι ἐπὶ τὸ στράτευμα ἥκουσι, λέγει τῷ Σεύθῃ, ὅτι κάλλιστον γεγένηται· οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὺ δὲ οὐκέτι δέῃ· ἀποδιδοὺς δὲ τὸ στράτευμα χαριεῖ αὐτοῖς, σὲ δὲ οὐκέτι ἀπαιτήσουσι τὸν μισθόν, ἀλλ’ ἀπαλλάξονται ἐκ τῆς χώρας. 3. Ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν· καὶ ἐπεὶ εἶπον, ὅτι ἐπὶ τὸ στράτευμα ἥκουσιν, ἔλεγεν, ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος εἶναι βούλεται· καλεῖ τε αὐτοὺς ἐπὶ ξενίᾳ, καὶ ἔξενιζε μεγαλοπρεπῶς. Ξενοφῶντα δὲ οὐκ ἐκάλει, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. Ἐρωτώντων δὲ τῶν Λακεδαιμονίων, τίς ἀνὴρ εἴη Ξενοφῶν, ἀπεκρίνατο, ὅτι τὰ μὲν ἄλλα εἴη οὐ κακός, φιλοστρατιώτης δέ· καὶ διὰ τοῦτο χεῖρόν ἔστιν αὐτῷ. Καὶ οὖ εἶπον· Ἄλλ' ἡ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας; καὶ ὁ Ἡρακλείδης, Πάνυ μὲν οὖν, ἔφη. 5. Ἄρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιώσεται

περὶ τῆς ἀπαγωγῆς; Ἐλλ' ἦν ὑμεῖς, ἔφη ὁ Ἡρακλείδης, συλλέξαντες αὐτοὺς ὑποσχῆσθε τὸν μισθόν, δλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν ὑμῖν. 6. Πῶς οὖν ἄν, ἔφασαν, ἡμῖν συλλεγεῖεν; Αὔριον ὑμᾶς, ἔφη, ὅτι ἐπειδὴν ὑμᾶς ἴδωσιν, ἀσμενοὶ συνδραμοῦνται. Αὕτη μὲν ἡ ἡμέρα οὕτως ἔληξε.

7. Τῇ δ' ὑστεραίᾳ ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Λάκωνας Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά. Τῷ δὲ Λάκωνε ἐλεγέτην, ὅτι Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει, τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἵητε σὺν ἡμῖν, τόν τε ἐχθρὸν τιμωρήσεσθε, καὶ δαρεικὸν ἔκαστος οἴσει τοῦ μηνὸς ὑμῶν, λοχαγὸς δὲ τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν. 8. Καὶ οἱ στρατιῶται ἀσμενοί τε ἥκουσαν, καὶ εὐθὺς ἀνίσταται τις τῶν Ἀρκάδων, τοῦ Ξενοφῶντος κατηγορήσων. Παρῆν δὲ καὶ Σεύθης, βουλόμενος εἰδέναι τί πραχθήσεται· καὶ ἐν ἐπηκόῳ εἰστήκει, ἔχων ἐρμηνέα· ξυνίει δὲ καὶ αὐτὸς ἐλληνιστὶ τὰ πλεῖστα. 9. "Ἐνθα δὴ λέγει ὁ Ἀρκάς· Ἐλλ' ἡμεῖς μέν, ὡς Λακεδαιμόνιοι, καὶ πάλαι ἀν ἡμεν παρ' ὑμῖν, εἰ μὴ Ξενοφῶν ημᾶς δεῦρο πείσας ἀπῆγαγεν, ἐνθα δὴ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατεύμενοι καὶ νύκτα καὶ ἡμέραν οὐδὲν πεπαύμεθα· ὁ δὲ τοὺς ἡμετέρους πόνους ἔχει· καὶ Σεύθης ἐκεῖνον μὲν ἰδίᾳ πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν· 10. "Οὗτε ὁ γε πρῶτος λέγων ἐγὼ μέν, εἰ τοῦτον ἴδοιμι καταλευσθέντα, καὶ δόντα δίκην ὃν ἡμᾶς περιεῖλκε, καὶ τὸν μισθὸν ἀν μοι δοκῶ ἔχειν, καὶ οὐδὲν ἐπὶ τοῖς πεπονημένοις ἄχθεσθαι. Μετὰ τοῦτον ἄλλος ἀνέστη ὄμοιώς καὶ ἄλλος. Ἐκ δὲ τούτου Ξενοφῶν ἔλεξεν ὡδε.

11. Ἐλλὰ πάντα μὲν ἄρα ἄνθρωπον ὄντα προσδοκᾶν δεῖ, δόποτε γε καὶ νῦν ὑφ' ὑμῶν αἰτίας ἔχω, ἐν φιλείστην προθυμίαν ἐμαυτῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρεσχημένος. Ἀπετραπόμην μέν γε ἥδη οἴκαδε ὀρμημένος, οὐ μὰ τὸν Δία οὕτοι πυνθανόμενος ὑμᾶς εὗ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις εἶναι, ως ὀφελήσων εἴ τι δυναίμην.

12. Ἐπεὶ δὲ ἡλθον, Σεύθου τουτοὶ πολλοὺς ἀγγέλους ποδὸς ἐμὲ πέμποντος, καὶ πολλὰ ὑπισχνοῦμένον μοι, εἰ πεῖσαι μὲν ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τοῦτο μὲν οὐκ ἐπεχείρησα ποιεῖν, ως αὐτοὶ ὑμεῖς ἐπίστασθε· ἥγον δὲ ὅθεν φόμην τάχιστ' ἀν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. Ταῦτα γὰρ καὶ βέλτιστα ἐνόμιζον ὑμῖν εἶναι, καὶ ὑμᾶς ἥδειν βουλομένους.

13. Ἐπεὶ δ' Ἀρίσταρχος, ἐλθὼν σὺν τριήρεσιν, ἐκώλυνε διαπλεῖν ὑμᾶς, ἐκ τούτου, ὅπερ εἰκὸς δῆπον ἦν, συνέλεξα ὑμᾶς, ὅπως βουλευσαίμεθα ὅ τι χρῆ ποιεῖν. 14. Οὐκ οὖν ὑμεῖς, ἀκούοντες μὲν Ἀριστάρχου ἐπιτάττοντος ὑμῖν εἰς Χερόφόνησον πορεύεσθαι, ἀκούοντες δὲ Σεύθου πείθοντος ἔαυτῷ συστρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεύθῃ λέναι, πάντες δ' ἐψηφίσασθε ταῦτα; τί οὖν ἐγὼ ἐνταῦθα ἡδίκησα, ἀγαγὼν ὑμᾶς ἐνθα πᾶσιν ὑμῖν ἐδόκει; 15. Ἐπεὶ γε μὴν ψεύδεσθαι ἥρξατο Σεύθης περὶ τοῦ μισθοῦ, εἰ μὲν ἐπαινῶ αὐτόν, δικαίως ἀν με καὶ αἰτῶσθε καὶ μισοῖτε· εἰ δέ, πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὁν, νῦν πάντων διαφορώτατός εἰμι, πῶς ἀν ἔτι δικαίως, ὑμᾶς αἱρούμενος ἀντὶ Σεύθου, ὑφ' ὑμῶν αἰτίαν ἔχοιμι, περὶ ων πρὸς τοῦτον διαφέρομαι; 16. Ἄλλ' εἴποιτε ἀν, ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἔχοντα παρὰ Σεύθου τεχνάζειν. Οὐκ οὖν δῆλον τοῦτο γε, ὅτι, εἴπερ ἐμοὶ ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δῆπον, ως ων τε ἐμοὶ δοίη στεροῖτο, καὶ ἄλλα ὑμῖν ἀποτίσειεν; ἄλλ' οἶμαι, εἰ ἐδίδον, ἐπὶ τούτῳ ἀν ἐδίδον, ὅπως, ἐμοὶ δοὺς μεῖον, μὴ ἀποδοίη ὑμῖν τὸ πλεῖον. 17. Εἰ τοίνυν οὕτως ἔχειν οἴεσθε, ἔξεστιν ὑμῖν αὐτίκα μάλα ματαίαν ταύτην τὴν πρᾶξιν ἀμφοτέροις ἡμῖν ποιῆσαι, ἐαν πράττητε αὐτὸν τὰ χρήματα. Δῆλον γάρ, ὅτι Σεύθης, εἰ ἔχω τι παρ' αὐτοῦ, ἀπαιτήσει με, καὶ ἀπαιτήσει μέντοι δικαίως, ἐὰν μὴ βεβαιῶ τὴν πρᾶξιν αὐτῷ, ἐφ' ᾧ ἐδωροδόκουν. 18. Ἄλλὰ πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· διμνύω γὰρ ὑμῖν θεοὺς ἀπαντας καὶ πάσας, μηδέ, ἂ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης, ἔχειν· πάρεστι δὲ καὶ αὐτός, καὶ, ἀκούων σύνοιδέ μοι, εἰ ἐπιορκῶ. 19. Ἰνα δὲ μᾶλλον θαυμάσητε, συνεπόμνυμι, μηδέ, ἂ οἱ ἄλλοι στρατηγοὶ ἔλαβον, εἰληφέναι, μὴ

τοίνυν μηδὲ ὅσα τῶν λοχαγῶν ἔνιοι. 20. Καὶ τί δὴ ταῦτ' ἐποίουν; Ὡμηρ, ὡς ἀνδρες, ὅσῳ μᾶλλον συμφέροιμι τούτῳ τὴν τότε πενίαν, τοσούτῳ μᾶλλον αὐτὸν φίλον ποιήσεσθαι, ὅπότε δυνασθείη. Ἐγὼ δὲ ἄμα τε αὐτὸν ὥρω εὖ πράττοντα, καὶ γιγνώσκω δὴ αὐτοῦ τὴν γνώμην. 21. Εἴποι δή τις ἄν· οὐκ οὖν αἰσχύνη οὕτω μωρῶς ἔξαπατωμενος; ναὶ μὰ Δία ἡσχυνόμην μέντοι, εἰ ὑπὸ πολεμίου γε ὅντος ἔξαπατήθην· φίλῳ δὲ ὅντι ἔξαπατᾶν αἰσχιόν μοι δοκεῖ εἶναι ἢ ἔξαπατᾶσθαι. 22. Ἐπεί, εἴ γε πρὸς φίλους ἐστὶ φυλακή, πᾶσαν οίδα ὑμᾶς φυλαξαμένους, ως μὴ παρασχεῖν τούτῳ πρόφασιν δικαίαν, μὴ ἀποδιδόναι ὑμῖν, ἢ ὑπέσχετο· οὕτε γὰρ ἡδικήσαμεν τοῦτον οὐδέν, οὕτε κατεβλακεύσαμεν τὰ τούτου, οὕτε μὴν κατεδειλιάσαμεν οὐδέν, ἐφ' ὅ τι ἡμᾶς οὗτος παρεκάλεσεν. 23. Ἀλλά, φαίητε ἄν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ως μηδέ, εἰ ἐβούλετο, ἐδύνατο ἔξαπατᾶν. Πρὸς ταῦτα δὲ ἀκούσατε, ἢ ἐγὼ οὐκ ἄν ποτε εἶπον τούτου ἐναντίον, εἰ μὴ μοι παντάπασιν ἀγνώμονες ἐδοκεῖτε εἶναι, ἢ λίαν εἰς ἐμὲ ἀχάριστοι. 24. Ἀναμνήσθητε γάρ, ἐν ποίοις τισὶ πράγμασιν ὅντες ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην. Οὐκ εἰς μὲν Πέρινθον πρόσηγτε πόλιν, Ἀρίσταρχος δ' ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἴλα εἰσιέναι, ἀποκλείσας τὰς πύλας; ὑπαίθριοι δ' ἔξω ἐστρατοπεδεύετε; μέσοις δὲ χειμῶν ἦν; ἀγορᾶ δὲ ἐχρῆσθε, σπάνια μὲν ὁρῶντες τὰ ὄντα, σπάνια δ' ἔχοντες ὅτων ὡνήσεσθε; 25. Ἀνάγκη δὲ ἦν μένειν ἐπὶ Θράκης· (τριήρεις γὰρ ἐφορμοῦσαι ἐκώλυνον διαπλεῖν·) εἰ δὲ μένοι τις, ἐν πολεμίᾳ εἶναι, ἔνθα πολλοὶ μὲν ἵππεῖς ἡσαν ἐναντίοι, πολλοὶ δὲ πελτασταί· 26. Ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν, ὡς, ἀθρόοι μὲν ἰόντες ἐπὶ τὰς κώμας, ἶσως ἄν ἐδυνάμεθα σῖτον λαμβάνειν οὐδέν τι ἄφθονον· ὅτῳ δὲ διώκοντες ἄν ἢ ἀνδράποδα ἢ πρόβατα κατελαμβάνομεν, οὐκ ἦν ἡμῖν. Οὕτε γὰρ ἵππικὸν οὕτε πελταστικὸν ἔτι ἐγὼ συνεστηκός κατέλαβον παρ' ὑμῖν. 27. Εἰ οὖν, ἐν τοιαύτῃ ἀνάγκῃ ὅντων ὑμῶν, μηδὲ δύντιναον μισθὸν προσαιτήσας, Σεύθην σύμμαχον ὑμῖν προσέλαβον, ἔχοντα καὶ ἵππεας καὶ πελταστάς, ὡν ὑμεῖς προσεδεῖσθε, ἢ

κακῶς ἀν ἐδόκουν ὑμῖν βεβουλεῦσθαι πρὸ ὑμῶν; 28. Τούτων γὰρ δήπου κοινωνήσαντες, καὶ σῖτον ἀφθονώτερον ἐν ταῖς κώμαις εὐρίσκετε, διὰ τὸ ἀναγκάζεσθαι τοὺς Θρᾶκας κατὰ σπουδὴν μᾶλλον φεύγειν, καὶ προβάτων καὶ ἀνδραπόδων μᾶλλον μετέσχετε. 29. Καὶ πολέμιον οὐκέτι οὐδένα ἔωρῶμεν, ἐπειδὴ τὸ ἵππικὸν ἡμῖν προσεγένετο· τέως δὲ θαρράλέως ἡμῖν ἐφείποντο οἱ πολέμιοι καὶ ἵππικῷ καὶ πελταστικῷ, κωλύοντες μηδαμῆ κατ' ὀλίγους ἀποσκεδανυμένους τὰ ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι.

30. Εἰ δὲ δὴ ὁ συμπαρέχων ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάνυ πολὺν μισθὸν προσετέλει τῆς ἀσφαλείας, τοῦτο δὴ τὸ σχέτλιον πάθημα; καὶ διὰ τοῦτο οὐδαμῆ οἴεσθε χρῆναι ζῶντα ἐμὲ ἀνεῖναι; 31. Νῦν δὲ δὴ πῶς ἀπέρχεσθε; οὐδὲν διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπιτηδείοις, περιττὸν δ' ἔχοντες τοῦτο, εἴ τι ἐλάβετε παρὰ Σεύθουν; τὰ γάρ τῶν πολεμίων ἐδαπανᾶτε. Καὶ ταῦτα πράττοντες, οὕτε ἄνδρας ἐπείδετε ὑμῶν αὐτῶν ἀποθανόντας, οὕτε ζῶντας ἀπεβάλετε. 32. Εἰ δέ τι καλὸν πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο ὑμῖν, οὐ καὶ ἐκεῖνο σῶν ἔχετε, καὶ πρὸς ἐκείνους νῦν ἄλλην εὔκλειαν προσειλήφατε, καὶ τοὺς ἐν τῇ Εὐρώπῃ Θρᾶκας, ἐφ' οὓς ἐστρατεύσασθε, κρατήσαντες; ἐγὼ μὲν ὑμᾶς φημι δικαίως ἀν, ὃν ἐμοὶ χαλεπαίνετε, τούτων τοῖς θεοῖς χάριν εἰδέναι, ὡς ἀγαθῶν. 33. Καὶ τὰ μὲν δὴ ὑμέτερα τοιαῦτα. "Αγετε δέ, πρὸς θεῶν, καὶ τὰ ἐμὰ σκέψασθε ως ἔχει. 'Εγὼ γάρ, ὅτε μὲν πρότερον ἀπῆρα οἰκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν ἀπεπορευόμην, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων Ἑλλήνων εὔκλειαν. 'Ἐπιστενόμην δὲ ὑπὸ Λακεδαιμονίων· οὐ γὰρ ἀν με ἔπειρπον πάλιν πρὸς ὑμᾶς. 34. Νῦν δὲ ἀπέρχομαι, πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβεβλημένος, Σεύθη δὲ ἀπηχθημένος ὑπὲρ ὑμῶν, δὲν ἥλπιζον εὖ ποιήσας μεθ' ὑμῶν, ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισίν, εἰ γένοιντο, καταθῆσεσθαι. 35. 'Τιμεῖς δ', ὑπὲρ ὃν ἐγὼ ἀπήχθημαί τε πλεῖστα, καὶ ταῦτα πολὺ κρείττοσιν ἐμαυτοῦ, πραγματευόμενός τε οὐδὲ νῦν πω πέπαυμαι ὅ τι δύναμαι ἀγαθὸν ὑμῖν, τοιαῦτην

ἔχετε γνώμην περὶ ἐμοῦ! 36. Ἀλλ' ἔχετε μέν με, οὕτε φεύγοντα λαβόντες, οὕτε ἀποδιδράσκοντα· ἦν δὲ ποιήσητε ἂλλογετε, ἵστε, ὅτι ἄνδρα κατακανόντες ἔσεσθε πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγυρπνήσαντα, πολλὰ δὲ σὺν ὑμῖν πονήσαντα καὶ κινδυνεύσαντα καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, θεῶν δ' ἵλεων ὄντων, καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν ὑμῖν στησάμενον· ὅπως δέ γε μηδενὶ τῶν Ἐλλήνων πολέμιοι γένοισθε, πᾶν ὅσον ἐγὼ ἐδυνάμην πρὸς ὑμᾶς διατεινάμενον. 37. Καὶ γὰρ οὖν νῦν ὑμῖν ἔξεστιν ἀνεπιλήπτως πορεύεσθαι, ὅπῃ ἄν ἔλησθε, καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὅμεις δέ, ὅτε πολλὴ ὑμῖν εὐπορία φαίνεται, καὶ πλεῖτε ἔνθα δὴ ἐπιθυμεῖτε πάλαι, δέονταί τε ὑμῶν οἱ μεγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ ἥκουσι Λακεδαιμόνιοι, οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὴ καιρὸς ὑμῖν δοκεῖ εἶναι ως τάχιστα ἐμὲ κατακανεῖν; 38. Οὐ μὴν ὅτε γε ἐν τοῖς ἀπόροις ἡμεν, ως πάντων μνημονικώτατοι· ἀλλὰ καὶ πατέρα ἐμὲ ἔκαλεῖτε, καὶ ἀεὶ ως εὐεργέτου μεμνῆσθαι ὑπισχνεῖσθε. Οὐ μέντοι ἀγνώμονες οὐδὲ οὐτοί εἰσιν, οἱ νῦν ἥκουστες ἐφ' ὑμᾶς· ὥστε, ως ἐγὼ οἴμαι, οὐδὲ τούτοις δοκεῖτε βελτίουνες εἶναι, τοιοῦτοι ὄντες περὶ ἐμέ. Ταῦτ' εἰπὼν ἐπαύσατο.

39. Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν. Ἀλλ' οὐτωσὶν ἐμοὶ μέντοι, ως ἄνδρες, οὐδὲ δικαίως δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἔχω γάρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι. Σεύθης γάρ, ἐρωτῶντος ἐμοῦ καὶ Πολυνίκου περὶ Ξενοφῶντος, τίς ἀνὴρ εἴη, ἄλλο μὲν οὐδὲν εἶχε μέμφασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων, καὶ πρὸς αὐτοῦ. 40. Ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος Λουσιάτης Ἀρκὰς εἶπε· Καὶ δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγῆσαι, παρὰ Σεύθουν ἡμῖν τὸν μισθὸν ἀναπρᾶξαι ἢ ἐκόντος, ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν. 41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενοφῶντος· Ὁρῶ γε μήν, ἔφη, ως ἄνδρες, καὶ Ἡρακλείδην ἐνταῦθα παρόντα, δις παραλαβὼν τὰ χρή-

ματα, ἀ ήμεῖς ἐπονήσαμεν, ταῦτα ἀποδόμενος, οὕτε Σεύθη ἀπέδωκεν οὕτε ήμῖν τὰ γιγνόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. "Ην οὖν σωφρονῶμεν, ἔξομεθα αὐτοῦ. Οὐ γὰρ δὴ οὐτός γε, ἔφη, Θράξ ἐστιν, ἀλλ' "Ελλην ὁν "Ελληνας ἀδικεῖ.

42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μᾶλλον ἔξεπλάγη· καὶ προσελθὼν τῷ Σεύθῃ λέγει· Ὁμεῖς, ἷν σωφρονῶμεν, ἀπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους ὃχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. 43. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροζέλμην τὸν ἑαυτοῦ ἐρμηνέα πρὸς Ξενοφῶντα, καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἑαυτῷ, ἔχοντα χιλίους ὄπλιτας· καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τά τε χωρία τὰ ἐπὶ θαλάττῃ, καὶ τἄλλα, ἀ ὑπέσχετο. Καὶ ἐν ἀπορρήτῳ ποιησάμενος λέγει, ὅτι ἀκήκοε Πολυνίκου, ὡς, εἰ ὑποχείριος ἔσται Λακεδαμονίοις, σαφῶς ἀποθανοῖτο ὑπὸ Θίβρωνος. 44. Ἐπέστελλον δὲ ταῦτα καὶ ἄλλοι πολλοὶ τῷ Ξενοφῶντι, ὡς διαβεβλημένος εἴη, καὶ φυλάττεσθαι δέοι. Ὁ δὲ ἀκούων ταῦτα, δύο Ἱερεῖα λαβών, ἔθυε τῷ Διὶ τῷ βασιλεῖ, πότερά οἱ λῶν καὶ ἀμεινον εἴη μένειν παρὰ Σεύθῃ, ἐφ' οἷς Σεύθης λέγει, ἷ ἀπιέναι σὺν τῷ στρατεύματι. Ἀναιρεῖ δὲ αὐτῷ ἀπιέναι.

CHAPTER VII.

A THracian, named Medosades, to whom Seuthes had given the villages in which the Greeks were encamped, complains of the injury done him. Xenophon shows the absurdity of this charge; and the two Lacedæmonians refuse to lead the army away till Seuthes has paid them. Xenophon is sent to Seuthes, from whom he at last obtains payment of the arrears, which he hands over to the Lacedæmonians to be given to the army.

1. Ἐντεῦθεν Σεύθης μὲν ἀπεστρατοπεδεύσατο προσωτέρω· οἱ δὲ "Ελληνες ἐσκήνωσαν εἰς κώμας, ὅθεν ἔμελλον πλεῖστα ἐπισιτισάμενοι ἐπι θάλατταν ἥξειν. Αἱ δὲ κῶμαι αὗται ἦσαν δεδομέναι ὑπὸ Σεύθου Μηδοσάδῃ. 2. Ὁρῶν

οὖν ὁ Μηδοσάδης δαπανώμενα τὰ ἔαντοῦ ἐν ταῖς κώμαις ὑπὸ τῶν Ἑλλήνων, χαλεπῶς ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην, δυνατώτατον τῶν ἀνωθεν καταβεηκότων, καὶ ἵππεας ὅσον τριάκοντα, ἔρχεται, καὶ προκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος. Καὶ ὅς, λαβών τινας τῶν λοχαγῶν καὶ ἄλλους τῶν ἐπιτηδείων, προσέρχεται.

3. Ἐνθα δὴ λέγει Μηδοσάδης· Ἄδικεῖτε, ὡς Ξενοφῶν, τὰς ἡμετέρας κώμας πορθοῦντες. Προλέγομεν οὖν ὑμῖν, ἐγώ τε ὑπὲρ Σεύθουν, καὶ ὅδε ὁ ἀνήρ, παρὰ Μηδόκου ἥκων τοῦ ἀνω βασιλέως, ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μή, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ', ἐὰν ποιῆτε κακῶς τὴν ἡμετέραν χώραν, ὡς πολεμίους ἀλεξόμεθα.

4. Ὁ δὲ Ξενοφῶν ἀκούσας ταῦτα εἶπεν· Ἄλλὰ σοὶ μὲν τοιαῦτα λέγοντι καὶ ἀποκρίνασθαι χαλεπόν· τοῦδε δ' ἔνεκα τοῦ νεανίσκου λέξω, ἵν' εἰδῆ, οἷοί τε ὑμεῖς ἔστε, καὶ οἷοι ἡμεῖς. 5. Ἡμεῖς μὲν γάρ, ἔφη, πρὶν ὑμῖν φίλοι γενέσθαι, ἐπορευόμεθα διὰ ταύτης τῆς χώρας, ὅποι ἐβούλόμεθα, ἦν μὲν ἐθέλοιμεν πορθοῦντες, ἦν δ' ἐθέλοιμεν καίοντες. 6. Καὶ σύ, ὁπότε πρὸς ἡμᾶς ἔλθοις πρεσβεύων, ηὐλίζουν παρ' ἡμῖν, οὐδένα φοβούμενος τῶν πολεμίων· ὑμεῖς δὲ οὐκ ἡτε εἰς τήνδε τὴν χώραν, ἢ, εἴ ποτε ἔλθοιτε, ὡς ἐν κρειττόνων χώρᾳ ηὐλίζεσθε ἐγκεχαλινωμένοις τοῖς ἵπποις. 7. Ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε, καὶ δι' ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὴ ἐξελαύνετε ἡμᾶς ἐκ τῆςδε τῆς χώρας, ἦν παρ' ἡμῶν ἐχόντων κατὰ κράτος παρελάβετε· ὡς γάρ αὐτὸς οἰσθα, οἱ πολέμιοι οὐχ ἴκανοὶ ἡσαν ἡμᾶς ἐξελαύνειν. 8. Καὶ οὐχ ὅπως δῶρα δοὺς καὶ εὐ ποιήσας, ἀνθ' ὧν εὐ ἔπαθες, ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδ' ἐναυλισθῆναι, ὅσον δύνασαι, ἐπιτρέπεις. 9. Καὶ ταῦτα λέγων, οὔτε θεοὺς αἰσχύνῃ, οὔτε τόνδε τὸν ἄνδρα, ὃς νῦν μέν σε ὄρᾳ πλουτοῦντα, πρὶν δὲ ὑμῖν φίλον γενέσθαι, ἀπὸ ληστείας τὸν βίον ἔχοντα, ὡς αὐτὸς ἔφησθα. 10. Ἀτὰρ τί καὶ πρὸς ἐμὲ λέγεις ταῦτα; ἔφη· οὐ γάρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἵς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπαγαγεῖν, οὐδὲν ἐμὲ παρακαλέσαντες, ὡς

θαυμαστότατοι, ὅπως, ὥσπερ ἀπηχθανόμην αὐτοῖς, ὅτε πρὸς ὑμᾶς ἦγον, οὕτω καὶ χαρισαίμην νῦν ἀποδιδούς.

11. Ἐπεὶ ταῦτα ἥκουσεν ὁ Ὁδρύσης, εἶπεν· Ἐγὼ μέν, ὡς Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης, ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθεν ἡπιστάμην, οὐδ' ἂν συνηκολούθησά σοι· καὶ νῦν ἄπειμι. Οὐδὲ γὰρ ἂν Μήδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἔξελαύνοιμι τοὺς εὐεργέτας.

12. Ταῦτ' εἶπών, ἀναβὰς ἐπὶ τὸν ἵππον ἀπήλαυνε, καὶ σὺν αὐτῷ οἱ ἄλλοι ἵππεῖς, πλὴν τεττάρων ἣ πέντε. Ὁ δὲ Μηδοσάδης, (ἐλύπει γὰρ αὐτὸν ἡ χώρα πορθούμενη,) ἐκέλευε τὸν Ξενοφῶντα καλέσαι τῷ Λακεδαιμονίῳ. 13. Καὶ ὅς, λαβὼν τοὺς ἐπιτηδειοτάτους, προσῆλθε τῷ Χαρμίνῳ καὶ Πολυνίκῳ, καὶ ἔλεξεν, ὅτι καλεῖ αὐτὸν Μηδοσάδης, προερῶν ἄπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. 14. Οἶμαι ἂν οὖν, ἔφη, ὑμᾶς ἀπολαβεῖν τῇ στρατιᾷ τὸν διφειλόμενον μισθόν, εἰ εἴποιτε, ὅτι δεδέηται ὑμῶν ἡ στρατιὰ συναναπρᾶξαι τὸν μισθὸν ἢ παρ' ἕκόντος ἢ παρ' ἄκοντος Σεύθουν, καὶ ὅτι τούτων τυχόντες προθύμως ἀν συνέπεσθαι ὑμῖν φασι, καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν, καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπιέναι, ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται.

15. Ἀκούσαντες οἱ Λάκωνες ταῦτα, ἔφασαν ἐρεῖν, καὶ ἄλλα, ὅποια ἀν δύνωνται κράτιστα· καὶ εὐθὺς ἐπορεύοντο ἔχοντες πάντας τοὺς ἐπικαιρίους. Ἐλθὼν δὲ ἔλεξε Χαρμῖνος· Εἰ μὲν σύ τι ἔχεις, ὡς Μηδόσαδες, πρὸς ἡμᾶς λέγειν· εἰ δὲ μή, ἡμεῖς πρὸς σὲ ἔχομεν. 16. Ὁ δὲ Μηδοσάδης μάλα δὴ ὑφειμένως, Ἀλλ' ἔγὼ μὲν λέγω, ἔφη, καὶ Σεύθης τὰ αὐτά, ὅτι ἀξιοῦμεν τοὺς φίλους ἡμῖν γεγενημένους μὴ κακῶς πάσχειν ὑφ' ὑμῶν· ὅ τι γὰρ ἀν τούτους κακῶς ποιῆτε, ἡμᾶς ἡδη ποιεῖτε· ἡμέτεροι γάρ εἰσιν. 17. Ἡμεῖς τοίνυν, ἔφασαν οἱ Λάκωνες, ἀπίστενεν ἄν, δόποτε τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μή, ἐρχόμεθα μὲν καὶ νῦν βοηθήσοντες τούτοις, καὶ τιμωρησόμενοι ἄνδρας, οἵ τούτους παρὰ τοὺς ὄρκους ἡδίκησαν. Ἡν δὲ δὴ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθένδε ἀρξόμεθα τὰ δίκαια λαμβάνειν. 18. Ὁ δὲ Ξενοφῶν εἶπεν· Ἐθέλοιτε δ' ἀν τούτοις, ὡς Μηδόσα-

δες, ἐπιτρέψαι, (ἐπειδὴ φίλονς ἔφατε εἶναι ὑμῖν,) ἐν ὧν τῇ χώρᾳ ἐσμέν, ὅπότερα ἀν ψηφίσωνται, εἴθ' ὑμᾶς προσῆκεν ἐκ τῆς χώρας ἀπιέναι, εἴτε ἡμᾶς; 19. Ο δὲ ταῦτα μὲν οὐκ ἔφη· ἐκέλευε δὲ μάλιστα μὲν αὐτῷ τῷ Λάκωνε ἐλθεῖν παρὰ Σεύθην περὶ τοῦ μισθοῦ, καὶ οἰεσθαι ἀν Σεύθην πεῖσαι· εἰ δὲ μή, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχνεῖτο. Ἐδεῖτο δὲ τὰς κώμας μὴ καίειν.

20. Ἐντεῦθεν πέμπουσι Ξενοφῶντα, καὶ σὺν αὐτῷ οἱ ἐδόκουν ἐπιτηδειότατοι εἶναι. Ο δὲ ἐλθὼν λέγει πρὸς Σεύθην· 21. Οὐδὲν ἀπαιτήσων, ὡς Σεύθη, πάρειμι, ἀλλὰ διδάξων, ἢν δύνωμαι, ὡς οὐ δικαίως μοι ἡχθέσθης, ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπήτουν σε προθύμως, ἢ ὑπέσχουν αὐτοῖς· σοὶ γὰρ ἔγωγε οὐχ ἡττον ἐνόμιζον συμφέρον εἶναι ἀποδοῦναι, ἢ ἐκείνοις ἀπολαθεῖν. 22. Πρῶτον μὲν γὰρ οίδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλέα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἰόν τέ σοι λανθάνειν, οὔτε ἦν τι καλόν, οὔτε ἦν τι αἰσχρὸν ποιήσης. 23. Τοιούτῳ δὲ ὅντι ἀνδρὶ μέγα μέν μοι ἐδόκει εἶναι μὴ δοκεῖν ἀχαρίστως ἀποπέμφασθαι ἄνδρας εὐεργέτας, μέγα δέ, εν ἀκούειν ὑπὸ ἔξακιςχιλίων ἀνθρώπων· τὸ δὲ μέγιστον, μηδαμῶς ἀπιστον σαντὸν καταστῆσαι, ὅ τι λέγοις. 24. Ὁρῶ γὰρ τῶν μὲν ἀπίστων ματαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλανωμένους· οἱ δ' ἀν φανεροὶ ωσιν ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἦν τι δέωνται, οὐδὲν μεῖον δύνανται ἀνύσασθαι, ἢ ἄλλων ἡ βία· ἦν τέ τινας σωφρονίζειν βούλωνται, γιγνώσκω τὰς τούτων ἀπειλὰς οὐχ ἡττον σωφρονιζούσας, ἢ ἄλλων τὰς ἥδη κολάσεις· ἦν τέ τῷ τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μεῖον διαπράττονται, ἢ ἄλλοι παραχρῆμα διδόντες. 25. Αναμνήσθητι δὲ καὶ σύ, τί προτελέσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. Οἰδ' ὅτι οὐδέν· ἀλλα πιστευθεὶς ἀληθεύσειν, ἢ ἔλεγες, ἐπῆρας τοσούτους ἀνθρώπους συστρατεύσασθαι τε, καὶ συγκατεργάσασθαι σοι ἀρχήν, οὐ τριάκοντα μόνον ἀξίαν ταλάντων, ὅσα οἴονται δεῖν οὕτοι νῦν ἀπολαθεῖν, ἀλλὰ πολλαπλασίων. 26. Οὐκ οὖν

τοῦτο μὲν πρῶτον, τὸ πιστεύεσθαι σε, τὸ καὶ τὴν βασιλείαν σοι κατεργασάμενον, τούτων τῶν χρημάτων ὑπὸ σοῦ πιπράσκεται; 27. "Ιθι δή, ἀναμνήσθητι, πῶς μέγα ἡγοῦ τότε καταπράξασθαι, ἂν νῦν καταστρεψάμενος ἔχεις. 'Εγὼ μὲν εὖ οἴδ', ὅτι εὖξω ἀν τὰ νῦν πεπραγμένα μᾶλλον σοι καταπραχθῆναι, ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι. 28. 'Εμοὶ τοίνυν μεῖζον βλάβος καὶ αἰσχιον δοκεῖ εἶναι τὸ ταῦτα νῦν μὴ κατασχεῖν, ἢ τότε μὴ λαβεῖν, ὅσῳ περ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι, ἢ ἀρχὴν μὴ πλουτῆσαι, καὶ ὅσῳ λυπηρότερον ἐκ βασιλέως ἰδιώτην φανῆναι, ἢ ἀρχὴν μὴ βασιλεῦσαι. 29. Οὐκ οὖν ἐπίστασαι μέν, ὅτι οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ φιλίᾳ τῇ σῇ ἐπείσθησαν ὑπὸ σοῦ ἄρχεσθαι, ἀλλ' ἀνάγκῃ, καὶ ὅτι ἐπιχειροῦν ἀν πάλιν ἐλεύθεροι γίγνεσθαι, εἰ μή τις αὐτοὺς φόβος κατέχοι; 30. Ποτέρως οὖν οἵει μᾶλλον ἀν φοβεῖσθαι τε αὐτούς, καὶ σωφρονεῖν τὰ πρὸς σέ, εἰ δρῶν σοι τοὺς στρατιώτας οὗτω διακειμένους, ὡς νῦν τε μένοντας ἀν, εἰ σὺ κελεύεις, αὐθίς τ' ἀν ταχὺ ἐλθόντας, εἰ δέοι, ἀλλούς τε τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθά, ταχὺ ἀν σοι, ὅπότε βούλοιο, παραγενέσθαι. ἢ εἰ καταδοξάσειαν μήτ' ἀν ἀλλούς σοι ἐλθεῖν δι' ἀπιστίαν ἐκ τῶν νῦν γεγενημένων, τούτους τε αὐτοῖς εὐνοούστερους εἶναι ἢ σοί; 31. 'Αλλὰ μήν, οὐδὲ πλήθει γε ἡμῶν λειφθέντες ὑπεῖξάν σοι, ἀλλὰ προστατῶν ἀπορίᾳ. Οὐκ οὖν νῦν καὶ τοῦτο κίνδυνος, μὴ λάβωσι προστάτας αὐτῶν τινας τούτων, οἱ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττονας τοὺς Λακεδαιμονίους, ἐὰν οἱ μὲν στρατιῶται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι, ἀν τὰ παρὰ σοῦ νῦν ἀναπράξωσιν, οἱ δὲ Λακεδαιμόνιοι, διὰ τὸ δεῖσθαι τῆς στρατιᾶς, συναινέσωσιν αὐτοῖς ταῦτα; 32. "Οτι γε μὴν οἱ νῦν ὑπό σοι Θρᾷκες γενόμενοι πολὺ ἀν προθυμότερον ἰοιεν ἐπί σε ἢ σύν σοι, οὐκ ἀδηλον· σοῦ μὲν γὰρ κρατοῦντος, δουλεία ὑπάρχει αὐτοῖς, κρατούμενον δέ σου, ἐλευθερία. 33. Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἥδη τι δεῖ, ὡς σῆς οὕσης, ποτέρως, ἀν οἵει ἀπαθῆ κακῶν μᾶλλον αὐτὴν εἶναι,

εὶς αὐτοὶς οἱ στρατιῶται, ἀπολαβόντες ἢ ἐγκαλοῦσιν, εἰρήνην καταλιπόντες οἴχουντο, ἢ εὶς οὕτοί τε μένοιεν ὡς ἐν πολεμίᾳ, σύ τε ἄλλους πειρῷ πλείονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι, δεομένους τῶν ἐπιτηδείων; 34. Ἐργύριον δὲ ποτέρως ἂν πλεῖον ἀναλωθείη, εὶς τοῦτο τὸ ὀφειλόμενον ἀποδοθείη, ἢ εὶς ταῦτα τε ὀφειλοῦντο, ἄλλους τε κρείττονας τούτων δέοι σε μισθοῦσθαι; 35. Ἀλλὰ γὰρ Ἡρακλείδῃ, ὡς πρὸς ἐμὲ ἐδῆλον, πάμπολυ δοκεῖ τοῦτο τὸ ἀργύριον εἶναι. Ἡ μὴν πολὺ γέ ἐστιν ἔλαττον νῦν σοι καὶ λαβεῖν τοῦτο καὶ ἀποδοῦναι, ἢ, πρὶν ἡμᾶς ἐλθεῖν πρός σε, δέκατον τούτου μέρος. 36. Οὐ γὰρ ἀριθμός ἐστιν ὁ ὅριζων τὸ πολὺ καὶ τὸ δλίγον, ἀλλ' ἡ δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος. Σοὶ δὲ νῦν ἡ κατ' ἐνιαυτὸν πρόσοδος πλείων ἔσται, ἢ ἔμπροσθεν τὰ πάντα ἢ ἐκέκτησο. 37. Ἔγὼ μέν, ὡς Σεύθη, ταῦτα ὡς φίλον ὄντος σου προενοούμην, δπως σύ τε ἄξιος δοκοίης εἶναι ὡν οἱ θεοί σοι ἔδωκαν ἀγαθῶν, ἐγώ τε μὴ διαφθαρείην ἐν τῇ στρατιᾷ. 38. Εὖ γὰρ ἵσθι, ὅτι νῦν ἐγὼ οὗτ' ἂν ἔχθρὸν βουλόμενος κακῶς ποιῆσαι δυνηθείην σὸν ταύτη τῇ στρατιᾷ, οὗτ' ἂν, εἴ σοι πάλιν βουλούμην βοηθῆσαι, ἵκανὸς ἂν γενούμην. Οὕτω γὰρ πρὸς ἐμὲ ἡ στρατιὰ διάκειται. 39. Καίτοι αὐτόν σε μάρτυρα σὸν θεοῖς εἰδόσι ποιοῦμαι, ὅτι οὔτε ἔχω παρὰ σοῦ ἐπὶ τοῖς στρατιώταις οὐδέν, οὔτε ἥτησα πώποτε εἰς τὸ ἴδιον τὰ ἐκείνων, οὔτε ἢ ὑπέσχον μοι ἀπήτησα. 40. Ὁμινιμι δέ σοι, μηδὲ ἀποδιδόντος δέξασθαι ἂν, εἴ μὴ καὶ οἱ στρατιῶται ἔμελλον τὰ ἑαυτῶν συναπολαμβάνειν. Αἰσχρὸν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπρᾶχθαι, τὰ δ' ἐκείνων περιιδεῖν ἐμὲ κακῶς ἔχοντα, ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων. 41. Καίτοι Ἡρακλείδῃ γε λῆρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου. Ἔγὼ δέ, ὡς Σεύθη, οὐδὲν νομίζω ἀνδρὶ ἄλλως τε καὶ ἄρχοντι, κάλλιον εἶναι κτῆμα, οὐδὲ λαμπρότερον, ἀρετῆς καὶ δικαιοσύνης καὶ γενναιότητος. 42. Ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι· καὶ εὖ μὲν πράττων ἔχει τοὺς συνησθησομένους, ἐὰν

δέ τι σφαλῇ, οὐ σπανίζει τῶν βοηθησόντων. 43. Ἐλλὰ γάρ εὶ μήτε ἐκ τῶν ἐμῶν ἔργων κατέμαθες, ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γνῶναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντας κατανόσον· παρῆσθα γάρ, καὶ ἥκουες, ἢ ἔλεγον οἱ φέγειν ἐμὲ βουλόμενοι. 44. Κατηγόρουν γάρ μου πρὸς Λακεδαιμονίους, ὡς σὲ περὶ πλείονος ποιοίμην ἢ Λακεδαιμονίους· αὐτοὶ δ' ἐνεκάλουν ἐμοί, ὡς μᾶλλον μέλοι μοι, ὅπως τὰ σὰ καλῶς ἔχοι, ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δέ με καὶ δῶρα ἔχειν παρὰ σοῦ. 45. Καίτοι τὰ δῶρα ταῦτα πότερον οἴει αὐτούς, κακόνοιάν τινα ἐνιδόντας μοι πρὸς σέ, αἰτιᾶσθαι με ἔχειν παρὰ σοῦ, ἢ προθυμίαν πολλὴν περὶ σὲ κατανοήσαντας; 46. Ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν, εὔνοιαν δεῖν ἀποκεῖσθαι τούτῳ, παρ' οὐλὸν δῶρά τις λαμβάνῃ. Σὺ δέ, πρὶν μὲν ὑπηρετῆσαι τί σοι ἐμέ, ἐδέξω ἡδέως καὶ ὅμμασι καὶ φωνῇ καὶ ξενίοις, καὶ ὅσα ἔσοιτο ὑπισχνούμενος οὐκ ἐνεπίμπλασο· ἐπεὶ δὲ κατέπραξας ἢ ἐβούλουν, καὶ γεγένησαι, ὅσον ἐγὼ ἐδυνάμην, μέγιστος, νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις τολμᾶς περιορᾶν; 47. Ἐλλὰ μήν, ὅτι σοι δόξει ἀποδοῦναι, πιστεύω, καὶ τὸν χρόνον διδάξειν σε, καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι τοὺς σοὶ προεμένους εὐεργεσίαν δρῶντά σοι ἐγκαλοῦντας. Δέομαι οὖν σοῦ, ὅταν ἀποδιδῷς, προθυμεῖσθαι ἐμὲ παρὰ τοῖς στρατιώταις τοιοῦτον ποιῆσαι, οἶονπερ καὶ παρέλαβες.

48. Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ τοῦ μὴ πάλαι ἀποδεδόσθαι τὸν μισθόν· (καὶ πάντες Ἡρακλείδην τοῦτον ὑπώπτευσαν εἶναι·) ἐγὼ γάρ, ἔφη, οὕτε διενοήθην πώποτε ἀποστερῆσαι, ἀποδώσω τε. 49. Ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν· Ἐπεὶ τοίνυν διανοῇ ἀποδιδόναι, νῦν ἐγὼ σου δέομαι δι' ἐμοῦ ἀποδιδόναι, καὶ μὴ περιιδεῖν με διὰ σὲ ἀνομοίως ἔχοντα ἐν τῇ στρατιᾷ νῦν τε, καὶ ὅτε πρὸς σὲ ἀφικόμεθα. 50. Ὁ δ' εἶπεν· Ἐλλ' οὕτε τοῖς στρατιώταις ἔσῃ δι' ἐμὲ ἀτιμότερος, ἃν τε μένης παρ' ἐμοὶ χιλίους μόνους ὀπλίτας ἔχων, ἐγὼ σοι τά τε χωρία ἀπόδώσω καὶ τāλλα ἢ ὑπεσχόμην. 51. Ὁ δὲ πάλιν εἶπε·

Ταῦτα μὲν ἔχειν οὕτως οὐχ οἰόν τε· ἀπόπεμπε δὲ ἡμᾶς. Καὶ μήν, ἔφη ὁ Σεύθης, καὶ ἀσφαλέστερόν γέ σοι οἶδα ὃν παρ' ἐμοὶ μένειν ἥ ἀπιέναι. 52. 'Ο δὲ πάλιν εἶπεν· 'Αλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ. 'Εμοὶ δὲ μένειν οὐχ οἰόν τε· "Οπου δ' ἀν ἐγὼ ἐντιμότερος ὡς, νόμιζε καὶ σοὶ τοῦτο ἀγαθὸν ἔσεσθαι. 53. 'Εντεῦθεν λέγει Σεύθης· 'Αργύριον μὲν οὐκ ἔχω, ἀλλ' ἥ μικρόν τι, καὶ τοῦτο σοι δίδωμι, τάλαντον· βοῦς δὲ ἔξακοσίονς, καὶ πρόβατα εἰς τετρακισχίλια, καὶ ἀνδράποδα εἰς εἴκοσι καὶ ἑκατόν. Ταῦτα λαβών, καὶ τοὺς τῶν ἀδικησάντων σε δόμήρους προςλαβὼν ἀπιθι. 54. Γελάσας ὁ Ξενοφῶν εἶπεν· "Ην οὖν μὴ ἔξικνῆται ταῦτα εἰς τὸν μισθόν, τίνος τάλαντον φήσω ἔχειν; ἀρ' οὐκ, ἐπειδὴ καὶ ἐπικίνδυνόν μοί ἔστιν, ἀπιόντα γε ἄμεινον φυλάττεσθαι πέτρους; ἥκουες δὲ τὰς ἀπειλάς. Τότε μὲν δὴ αὐτοῦ ἔμεινε.

55. Τῇ δ' ὑστεραίᾳ ἀπέδωκέ τε αὐτοῖς, ἢ ὑπέσχετο, καὶ τοὺς ταῦτα ἐλάσοντας συνέπεμψεν. Οἱ δὲ στρατιῶται τέως μὲν ἔλεγον, ως Ξενοφῶν οἶχοιτο ως Σεύθην οἰκήσων, καὶ ἢ ὑπέσχετο αὐτῷ ἀποληφόμενος· 'Επεὶ δὲ αὐτὸν ἥκουντα είδον ἥσθησάν τε καὶ προσέθεον. 56. Ξενοφῶν δ', ἐπεὶ εἶδε Χαρμῖνόν τε καὶ Πολύνικον, Ταῦτα, ἔφη, καὶ σέσωσται δι' ὑμᾶς τῇ στρατιᾷ, καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ. Οἱ μὲν οὖν, παραλαβόντες καὶ λαφυροπάλας καταστήσαντες, ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν. 57. Ξενοφῶν δὲ οὐ προσήγει, ἀλλὰ φανερὸς ἦν οἴκαδε παρασκευαζόμενος· οὐ γάρ πω ψῆφος αὐτῷ ἐπῆκτο Ἀθήνησι περὶ φυγῆς. Προσελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοι ἐν τῷ στρατοπέδῳ ἐδέοντο μὴ ἀπελθεῖν, πρὶν ἀπαγάγοι τὸ στράτευμα, καὶ Θίβρωνι παραδοίη.

CHAPTER VIII.

XENOPHON himself receives no pay. On crossing with the army to Lampsacus, he is obliged to sell his horse, which is redeemed for him by some friends. At Pergamus he is hospitably received by Hellas, the wife of Gongylus, by whose advice he attacks the castle of Asidates, a wealthy Persian, but without success. On the following day, however, he makes Asidates prisoner, and seizes all his property. Thibron, the Lacedæmonian commander, arrives, and incorporates the army with the forces already levied against Tissaphernes.

1. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾶ τῷ Ξενοφῶντι Εὔκλείδης, μάντις Φλιάσιος, ὁ Κλεαγόρου νιός, τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. Οὗτος συνήδετο τῷ Ξενοφῶντι, ὅτι ἐσέσωστο, καὶ ἡρώτα αὐτὸν πόσον χρυσίον ἔχει. 2. Ὁ δ' αὐτῷ ἐπομόσας εἶπεν, ἡ μὴν ἐσεσθαι μηδὲ ἐφόδιον ίκανὸν οἴκαδε ἀπίστι, εἰ μὴ ἀπόδοιτο τὸν ἵππον, καὶ ἂ ἀμφ' αὐτὸν εἶχεν. Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. 3. Ἐπεὶ δ' ἐπεμψαν Λαμψακηνοὶ ξένια τῷ Ξενοφῶντι, καὶ ἔθυε τῷ Ἀπόλλωνι, παρεστήσατο τὸν Εὔκλείδην· Ιδὼν δὲ τὰ ιερεῖα ὁ Εὔκλείδης εἶπεν, ὅτι πείθοιτο αὐτῷ μὴ εἶναι χρήματα. Ἀλλ' οἶδα, ἔφη, ὅτι κανούμενοι ποτὲ ἐσεσθαι, φαίνεται τι ἐμπόδιον, ἐὰν μηδὲν ἄλλο, σὺ σαντῷ. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. 4. Ὁ δὲ εἶπεν, Ἐμπόδιον γάρ σοι ὁ Ζεὺς ὁ Μειλίχιος ἐστι· καὶ ἐπήρετο, εἰ ἥδη ποτὲ θύσειεν, ὥσπερ οἴκοι, ἔφη, εἰώθειν ἐγὼ ὑμῖν θύεσθαι, καὶ ὀλοκαυτεῖν. Ὁ δ' οὐκ ἔφη, ἐξ ὅτου ἀπεδήμησε, τεθυκέναι τούτῳ τῷ θεῷ. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι καθὰ εἰώθει, καὶ ἔφη συνοίσειν ἐπὶ τὸ βέλτιον. 5. Τῇ δὲ ὑστεραίᾳ ὁ Ξενοφῶν προελθὼν εἰς Ὀφρύνιον ἐθύετο, καὶ ὠλοκαύτει χοίρους τῷ πατρίῳ νόμῳ, καὶ ἐκαλλιέρει. 6. Καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίτων καὶ ἄμα Εὔκλείδης, χρήματα δώσοντες τῷ στρατεύματι· καὶ ξενοῦνται τε τῷ Ξενοφῶντι, καὶ ἵππον, δὲν ἐν Λαμψάκῳ ἀπέδοτο πεντηκοντά δαρεικῶν, ὑποπτεύοντες αὐτὸν δι' ἐνδειαν πεπρακέναι, ὅτι ἥκουν αὐτὸν ἥδεσθαι τῷ ἵππῳ, λυσάμενοι ἀπέδοσαν, καὶ τὴν τιμὴν οὐκ ἥθελον ἀπολαβεῖν.

7. Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τρωάδος, καὶ ὑπερβάντες τὴν Ἰδην, εἰς Ἀντανδρον ἀφικνοῦνται πρῶτον· εἴτα παρὰ θάλατταν πορευόμενοι, τῆς Λυδίας εἰς Θήβης πεδίον.
 8. Ἐντεῦθεν δὲ Ἀτραμυττίον καὶ Κερτωνοῦ ὁδεύσαντες, παρ' Αταρνέα εἰς Καίκου πεδίον ἐλθόντες, Πέργαμον καταλαμβάνοντι τῆς Μυσίας.

'Ενταῦθα δὴ ξενοῦται Ξενοφῶν παρ' Ἑλλάδι, τῇ Γογγύλου τοῦ Ἐρετριέως γυναικὶ καὶ Γοργίωνος καὶ Γογγύλου μητρί. 9. Αὗτη δ' αὐτῷ φράζει, ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ, ἀνὴρ Πέρσης· τοῦτον ἔφη αὐτόν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν ἂν καὶ αὐτόν, καὶ γυναικα, καὶ παιδας, καὶ τὰ χρήματα· εἶναι δὲ πολλά. Ταῦτα δὲ καθηγησομένους ἔπειμψε τόν τε αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, δὲν περὶ πλείστου ἐποιεῖτο. 10. Ἐχων οὖν ὁ Ξενοφῶν τούτους παρ' ἐαντῷ ἐθύετο. Καὶ Βασίας ὁ Ἡλεῖος, μάντις, παρὼν εἶπεν, ὅτι κάλλιστα εἴη τὰ ιερὰ αὐτῷ καὶ ὁ ἀνὴρ ἀλώσιμος εἴη. 11. Δειπνήσας οὖν ἐπορεύετο, τούς τε λοχαγοὺς τοὺς μάλιστα φίλους λαβὼν καὶ πιστοὺς γεγενημένους διὰ παντός, ὅπως εὖ ποιήσαι αὐτούς. Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἔξακοσίους· οἱ δὲ λοχαγοὶ ἀπῆλαννον, ἵνα μὴ μεταδοῖεν τὸ μέρος ὡς ἐτοίμων δὴ χρημάτων.

12. Ἐπεὶ δε ἀφίκοντο περὶ μέσας νύκτας, τὰ μὲν πέριξ ὄντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα τὰ πλεῖστα ἀπέδρα αὐτούς, παραμελοῦντας ὡς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνουν. 13. Πυργομαχοῦντες δὲ ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν, (ὑψηλὴ γάρ ἦν, καὶ μεγάλη, καὶ προμαχεῶνας καὶ ἄνδρας πολλοὺς καὶ μαχίμους ἔχονσα,) διορύττειν ἐπεχείρησαν τὸν πύργον. Ὁ δὲ τοῖχος ἦν ἐπ' ὀκτὼ πλίνθων γηῖνων τὸ εὔρος. 14. Ἄμα δὲ τῇ ἡμέρᾳ διωρώρυκτο· καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν ἐνδοθεν βουπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτω· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποίουν μηδὲ παριέναι ἔτι ἀσφαλὲς εἶναι. 15. Κεκραγότων δὲ αὐτῶν καὶ πυρσενόντων, ἐκβοηθοῦσιν Ἰταμβέλεσις μὲν ἔχων τὴν ἐαντοῦ δύναμιν, ἐκ

Κομανίας δὲ ὄπλίται Ἀσσύριοι καὶ Τρκάνιοι ἵππεῖς, καὶ οὗτοι βασιλέως μισθοφόροι, ως ὁγδοήκοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους· ἄλλοι δ' ἐκ Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον χωρίων καὶ ἵππεῖς.

16. Ἐνταῦθα δὴ ὥρα ἡν σκοπεῖν, πῶς ἔσται ἡ ἄφοδος· καὶ λαβόντες, ὅσοι ἡσαν βόες καὶ πρόβατα, ἥλαυνον, καὶ ἀνδράποδα, ἐντὸς πλαισίου ποιησάμενοι· οὐ τοῖς χρήμασιν οὕτω προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φυγὴ εἴη ἡ ἄφοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίοιεν, καὶ οἵ τε πολέμιοι θρασύτεροι εἰεν, καὶ οἱ στρατιῶται ἀθυμότεροι· νῦν δὲ ἀπῆσαν ως περὶ τῶν χρημάτων μαχούμενοι. 17. Ἐπεὶ δὲ ἐώρα Γογγύλος δλίγοντος μὲν τοὺς Ἑλληνας, πολλοὺς δὲ τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βίᾳ τῆς μητρός, ἔχων τὴν ἑαυτοῦ δύναμιν, βουλόμενος συμμετασχεῖν τοῦ ἔργου· συνεβοήθει δὲ καὶ Προκλῆς, ἐξ Ἀλισάρνης καὶ Τευθρανίας, ὁ ἀπὸ Δαμαράτου. 18. Οἱ δὲ περὶ Ξενοφῶντα, ἐπεὶ πάνυ ἥδη ἐπιέζοντο ὑπὸ τῶν τοξευμάτων καὶ σφενδονῶν, πορευόμενοι κύκλῳ, ὅπως τὰ ὄπλα ἔχοιεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνοντο τὸν Κάϊκον ποταμόν, τετρωμενοὶ ἐγγὺς οἱ ἡμίσεις. 19. Ἐνταῦθα καὶ Ἀγασίας Στυμφάλιος λοχαγὸς τιτρώσκεται, τὸν πάντα χρόνον μαχόμενος πρὸς τοὺς πολεμίους. Καὶ διασώζονται, ἀνδράποδα ως διακόσια ἔχοντες καὶ πρόβατα ὅσον θύματα.

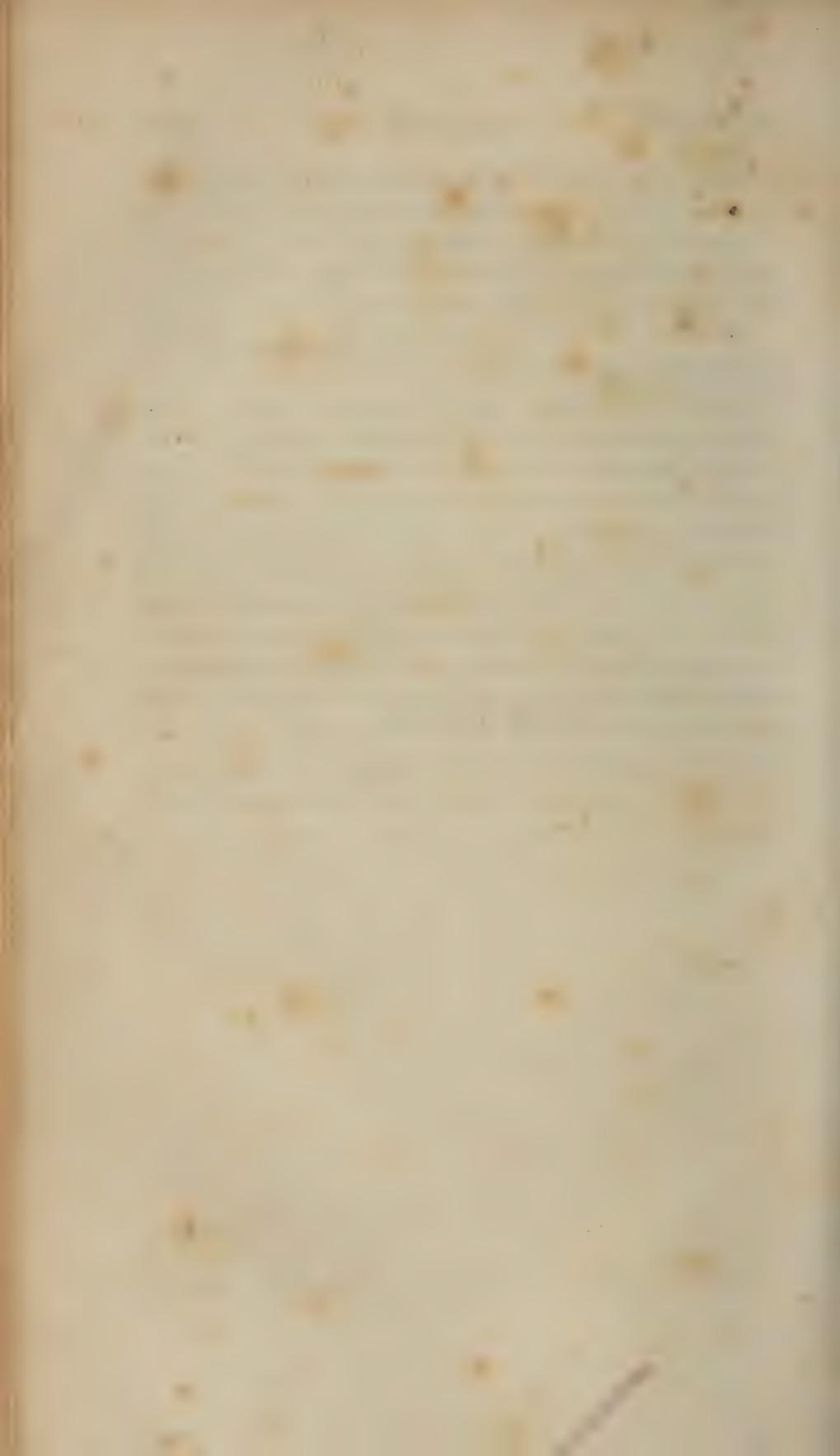
20. Τῇ δὲ ὑστεραίᾳ θυσάμενος ὁ Ξενοφῶν, ἐξάγει νύκτωρ πᾶν τὸ στράτευμα, ὅπως ὅτι μακροτάτην ἔλθοι τῆς Λυδίας, εἰς τὸ μὴ διὰ τὸ ἐγγὺς εἶναι φοεῖσθαι, ἀλλ' ἀφυλακτεῖν. 21. Ο δὲ Ἀσιδάτης, ἀκούσας, ὅτι πάλιν ἐπ' αὐτὸν τεθύμενος εἴη Ξενοφῶν, καὶ παντὶ τῷ στρατεύματι ἥξοι, ἐξανλίζεται εἰς κώμας ὑπὸ τὸ Παρθένιον πόλισμα ἔχούσας. 22. Ἐνταῦθα οἱ περὶ Ξενοφῶντα συντυγχάνοντος αὐτῷ, καὶ λαμβάνοντος αὐτόν, καὶ γυναικας, καὶ παιδας, καὶ τοὺς ἵππους, καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη. 23. Ἐπειτα πάλιν ἀφικνοῦνται εἰς Πέργαμον. Ἐνταῦθα τὸν θεὸν οὐκ ἡτιάσατο ὁ Ξενοφῶν· συνέπραττον γάρ καὶ

οἱ Λάκωνες, καὶ οἱ λοχαγοί, καὶ οἱ ἄλλοι στρατηγοί, καὶ οἱ στρατιῶται, ὡς τ' ἐξαίρετα λαμβάνειν καὶ ἵππους, καὶ ζεύγη, καὶ τὰλλα· ὡς τε ἴκανὸν εἶναι καὶ ἄλλον ἥδη εὖ ποιεῖν.

24. Ἐν τούτῳ Θίβρων παραγενόμενος παρέλαβε τὸ στράτευμα, καὶ, συμμίξας τῷ ἄλλῳ Ἑλληνικῷ, ἐπολέμει πρὸς Τισσαφέρνην καὶ Φαρνάβαζον.

25. [”Αρχοντες δὲ οἵδε τῆς βασιλέως χώρας, ὅσην ἐπήλθομεν. Λυδίας Ἀρτίμας, Φρυγίας Ἀρτακάμας, Λυκαονίας καὶ Καππαδοκίας Μιθριδάτης, Κιλικίας Σνέννεσις, Φοινίκης καὶ Ἀραβίας Δέρνης, Συρίας καὶ Ἀσσυρίας Βέλεσνς, Βαβυλῶνος Ρωπάρας, Μηδίας Ἀρβάκας, Φασιανῶν καὶ Ἐσπεριτῶν Τηρίβαζος· (Καρδοῦχοι δὲ καὶ Χάλυβες καὶ Χαλδαῖοι καὶ Μάκρωνες καὶ Κόλχοι καὶ Μοσσύνοικοι καὶ Τιβαρηνοὶ αὐτόνομοι·) Παφλαγονίας Κορύλας, Βιθυνῶν Φαρνάβαζος, τῶν ἐν Εύρώπῃ Θρακῶν Σεύθης. 26. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τριζυρία τετρακιςχίλια ἑξακόσια πεντήκοντα. Χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες.]

N O T E S.



NOTE S.

Ξενοφῶντος Κύρου Ἀνάβασις. “*Xenophon's Expedition of Cyrus into Upper Asia.*” By the term Ἀνάβασις is literally meant “*a going up.*” It is here applied to the expedition made by Cyrus the Younger against his brother Artaxerxes Mnemon, king of Persia, *up from* the sea-coast, toward Central Asia, and which was arrested by the defeat at Cunaxa, a short distance this side of Babylon. The present work gives an account not only of the march upward, and the death of Cyrus, who fell in the conflict, but also of the retreat of the Greeks who had accompanied him. The first book contains the march of Cyrus from Sardis, the ancient capital of Lydia, to the neighborhood of Babylon, and ends with his death at the battle of Cunaxa. The six remaining books describe the retreat of the “Ten thousand,” as the Greek army is often called. The work is written in an easy, agreeable style, and is full of interest, as being a minute detail, by an eye-witness, of the hazards and adventures of the army in their difficult march through an unknown and hostile country. The impression which it makes is favorable to the writer's veracity and his practical good sense; but, as a history of military operations, it is much inferior to the only work of antiquity with which it can be compared, the “Commentaries” of Cæsar, as the writer himself falls short of the lofty genius of the great Roman commander.

The expedition here narrated is remarkable as being the first long march of which we possess a detailed account, and also the oldest extant document that gave to Europeans any tolerably precise notions of the countries watered by the Upper Tigris and Euphrates. This attempt, moreover, of an ambitious young prince to usurp his brother's throne, led ultimately to the greatest results, for by it the path into the centre of the Persian Empire was laid open to the Greeks, and the way was prepared for the conquests of Alexander. The character of Cyrus is drawn by Xenophon in the brightest colors. It is enough to say, that his ambition was gilded by all those brilliant qualities which win men's hearts.

Xenophon at first held no military command among the Greek mercenaries who accompanied Cyrus: he went apparently as a

mere spectator, and only took command after the death of most of the generals, these having been entrapped and cut off by Tissaphernes. The whole distance traveled, both on the Expedition and the Retreat, comprised 215 days' march, of 1155 parasangs, or 34,650 stadia; about 3465 geographical miles. The time employed was a year and three months. (*Penny Cyclopaedia*, vol. xxvii., p. 623.—*Dict. of Gr. and Rom. Biogr.*, &c., p. 924.)

B O O K I.

CHAPTER I.

§ 1.

Δαρείον καὶ Παρυσάτιδος, κ. τ. λ. “*Of Darius and Parysatis are born two sons.*” Observe here the employment of the present tense for the past. In order to give animation to a narrative, past events are spoken of as present, and thus brought more vividly before the mind. The tense thus employed is called the historical present.—*Δαρείον*. The Darius here meant was the second of the name, and ascended the Persian throne B.C. 424–423. His original name, in its Greek form, was *Ochus* (*Ὥχος*); in Persian, probably, *Ochi*, or *Achi*, which he changed, on his accession, into *Darius*, thus becoming Darius II. The Greek writers generally give him the surname of *Nothus* (*Δαρεῖος ὁ Νόθος*), in allusion to his illegitimacy, he having been a natural son of Artaxerxes Longimanus, who made him satrap of Hyrcania, and gave him Parysatis, his own (Artaxerxes') sister, in marriage.—*Παρυσάτιδος*. Parysatis was daughter of Xerxes I., and sister of Artaxerxes Longimanus, as just stated. She is represented as a woman of cruel and vindictive spirit, and as exercising a powerful control over her husband (*Ctes., Pers.*, 49.)

παιδες δύο. Xenophon, having occasion to mention only the two rivals, speaks here as if Darius had no other children by Parysatis. There were, however, two younger brothers, Ostanes and Oxathres, and also two daughters, Amistris and Artosta, or Atossa. (*Plut., Vit. Artax.*, 1.—*Ctes., l. c.*)—*Αρταξέρξης*. Another, but probably less correct form of this name is *Αρτοξέρξης*. (*Bähr, ad Ctes.*, p. 186.) The Artaxerxes here meant is the one whom the Greeks distinguished by the epithet of *Mnemon* (*Μνήμων*), on account of his strong memory.—*Κῦρος*. The Cyrus here meant is generally called “the Younger,” to distinguish him from the more ancient Cyrus, the founder of the Persian monarchy.

ἐπεὶ δὲ ἡσθένει Δαρεῖος. “Now when Darius began to be feeble in health.” Observe the force of the imperfect.—*παρεῖναι.* “To be with him,” i. e., at Babylon, where, according to Ctesias (c. 57), he died. It was customary, however, with the kings of Persia, to spend the summer in the cool, mountainous country of Ecbatana; the spring months at Susa; and the autumn and winter at Babylon, the climate being warmer there than elsewhere. (*Xen., Cyrop.*, viii., 6, 22.)

§ 2, 3.

παρὼν ἐτύγχανε. “Happened to be present.” In Latin, *forte aderat*. Observe that the Greeks sometimes put as a participle that which, according to the sense, would be the principal verb, and then make this depend on another verb, which, in this way, often supplies the place of an adverb. Such verbs are *τύγχανω*, *λανθάνω*, &c. So here we may either say, “happened to be present,” or, adverbially, “by chance was present”—*μεταπέμπεται.* “He sends for.” Observe the force of the middle: “He sends for Cyrus to come unto him;” or, more literally, “He sends after Cyrus for himself.”

ἀπὸ τῆς ἀρχῆς, κ. τ. λ. “From the government of which he had made him satrap.” Observe here the employment of the aorist in a pluperfect sense. The pluperfect itself would have expressed a more exact reference to past time than the narrative required, and therefore the indefinite tense is substituted.—*ἀρχῆς.* The government or satrapy of the younger Cyrus comprehended Lydia, the greater Phrygia, and Cappadocia. He obtained this appointment B.C. 407.—*σατράπης.* By a satrap is meant the governor of a province of the Persian Empire. The word is of Persian origin; but its original form and its etymology are altogether uncertain. (Consult *Pott, Etymol. Forsch.*, i., p. 67, seq.)

Kαὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε. “And he had appointed him commander also.” The aorist again for the pluperfect. Observe, also, the employment of *καὶ . . . δέ*, to introduce a new particular into the narrative, enlarging on what precedes, and equivalent, in effect, to *οὐ μόνον . . . ἀλλὰ καί*. The new particular here brought in is the investing of Cyrus with military authority; for the office of satrap was, strictly speaking, a civil one; the governors of garrisons and commanders of troops being independent of his authority, and responsible to the king alone. In later times, however, it became customary to appoint the satraps to the command of the forces also, especially if they were members of the royal family, and if their provinces were frontier ones. (Compare *Heeren, Ideen*, vol. i., p. 504.)

εἰς Καστωλοῦ πεδίον ἀθροῖζονται. “*Muster in the plain of Castolus,*” i. e., are accustomed to march *into* the plain of Castolus and muster *there*. Observe the employment of *εἰς* with the accusative to denote motion into a place previously to the assembling in that place. In each of the Persian provinces there appears to have been a general gathering-place, usually a large plain, in which the troops of the province were wont to muster, either for stated inspection, or in case of any sudden invasion or alarm. (*Heeren, Ideen*, vol. i., p. 505.) According to Stephanus Byzantinus, the plain of Castolus was in Lydia. The military command, therefore, of Cyrus would seem to have been over the forces of Lydia, and especially over the sea-coast of that province with its Grecian cities. The object of his parent in investing him with this command was to enable him to lend aid more effectually to the Lacedæmonians in their war against the Athenians. Cyrus himself, however, appears to have regarded the appointment as an actual step to the throne, and such, no doubt, was the view, also, of his mother, Parysatis.

λαβὼν Τισσαφέρνην ὡς φίλον. Tissaphernes was at this time satrap of Caria. As he was secretly hostile to Cyrus, the latter seems to have taken him along with him under color of friendship, but in reality fearing to leave him behind, and not aware that he might prove a dangerous companion.—*Καὶ τῶν Ἑλλήνων δὲ, κ. τ. λ.* “*And he went up, having also three hundred heavy-armed men of the Greeks.*” Observe here, again, the employment of *καὶ . . . δέ*. Cyrus seems to have taken with him this small Grecian force, less with a view to his immediate security, than to the effect which the report of the treatment they experienced might have in attracting other Greek mercenaries into his service.

όπλιτας. The heavy-armed soldiers were called *koplītæ* (*δύπλιται*), because the term *hopla* (*όπλα*) more especially denoted the defensive kind of armor, namely, the shield and corselet. By wearing these they were distinguished from the light-armed (*ψιλοί, ἀνοπλοι, γυμνῆται, γυμνῆτες*), who, instead of being defended by the shield and corselet, had a much slighter covering, consisting sometimes of skins, and sometimes of leather or cloth; and, instead of the lance or sword, they commonly fought with darts, stones, bows and arrows, or slings.—*Παρράσιον.* “*A Parrhasian,*” i. e., an Arcadian. The Parrhasii were a people of Arcadia, whose towns, as mentioned by Pausanias, all lay to the west and northwest of Megalopolis.

κατέστη εἰς τὴν βασιλείαν. “*Was established in the kingdom.*” Observe here, again, the employment of *εἰς* with the accusative, after a verb denoting rest in a place. It is the same, therefore, as

saying, “had succeeded to the kingdom and established himself therein.”—*βασιλείαν*. Parysatis had exerted all her influence to induce Darius to name Cyrus as his successor, and had urged, in behalf of her favorite son, the specious plea, which Xerxes, by the advice of Demaratus, had formerly employed, namely, that Artaxerxes was born while her husband was yet a subject, but Cyrus when he was a king. Darius, notwithstanding, appointed his eldest son his successor, who, on coming to the throne, changed his name, which had been previously Arsacas, or Arsicas, to Artaxerxes. There appears to be no foundation for Bähr’s assertion (*Creuzer, Meletem.*, iii., p. 13), that the order of succession adopted in the case of Xerxes was the law of the monarchy. (*Thirlwall’s Greece*, vol. iv., p. 281, n.)

διαβάλλει. “Accuses.”—*ώς ἐπιβούλεύοι αὐτῷ.* “How that he is plotting against him.” The optative is here employed, like the subjunctive in Latin, to indicate merely the assertion or sentiments of the speaker, without their being vouched for by the writer himself, although they may be at the same time strictly true. It is, therefore, the same as saying, “is plotting against him, as he, Tissaphernes, asserts.” Cyrus, it seems, accompanied Artaxerxes to Pasargadæ, where the Persian kings went through certain mystic ceremonies of inauguration; and Tissaphernes took this opportunity of charging him with a design against his brother’s life. It would appear, from Plutarch’s account, that one of the officiating priests was suborned to support the charge, though it is by no means certain that it was unfounded. (*Thirlwall*, iv., p. 283.)

ώς ἀποκτενῶν. “With the intention of putting him to death.” The participle of the future is here employed, as often elsewhere, to mark a purpose or intent, while the particle *ώς* is appended to it to show that the action itself of the participle does not yet exist. (Kühner, § 690, *Obs. 2, ed. Jelf.*)—*ἔξαιτησαμένη αὐτόν.* “Having begged him off.” More literally, “having begged him off for herself.” Observe here the force of the middle. This voice is purposely employed, in the present instance, to show that the pardon of Cyrus was granted merely for his mother’s sake. Plutarch relates, that Parysatis, on this occasion, clasped Cyrus in her arms, bound the tresses of her hair around him, held his neck to her own, and by her tears and passionate entreaties succeeded at length in procuring his forgiveness. The character of Artaxerxes, though weak and timid, seems not to have been naturally unamiable; and his mother, notwithstanding her undissembled predilection for her younger son, exercised a strong ascendancy over him.

§ 4.

ώς ἀπῆλθε. “*When he had departed,*” i. e., had returned to his government.—βούλενται ὅπως μήποτε, κ. τ. λ. “*Deliberates how he shall never any longer be dependent upon his brother,*” i. e., shall never any more be subject to his authority. Observe the force of ἐπὶ here with the dative, as denoting subordination to authority, or dependence upon another.—ἀντ' ἑκείνου. “*In his stead.*”—Παρύσατις μὲν δῆ, κ. τ. λ. “*Now Parysatis, indeed, the mother (of the two), was for Cyrus,*” i. e., favored the views of Cyrus. The verb ὑπάρχειν is sometimes used of states that stand by and lend aid to others. It is here employed in an analogous sense of individuals. (Compare B. v., 6, § 23, and Xen., *Hist. Gr.*, vii., 5, 5.)

§ 5.

“Οστις δ' ἀφικνεῖτο, κ. τ. λ. “*Moreover, whosoever used to come unto him of those (sent) from the king.*” The reference is to all who passed between the court of Artaxerxes and his own. These Cyrus endeavored to corrupt by his affability and by presents.—πάντας. Observe here that the antecedent is in the plural, although the relative, οστις is in the singular number. The reason of this is, that the relative is used in an indefinite sense, without any particular designation of individuals. (Kühner, § 819, 2, β, ed. Jelf.)—οὕτω διατιθεῖσ. “*So disposing them in feeling.*”—Καὶ τῶν παρ' ἔαντῷ, κ. τ. λ. “*And he took care also of the barbarians with him, that they should be,*” &c. The reference here is to the Asiatics about his own person, or, in other words, attached to his own service. Observe here the peculiar construction, the subject being, by a species of attraction, construed with the verb of the preceding proposition. The regular form of expression would have been, Καὶ ἐπεμελεῖτο δὲ ὡς οἱ βάρβαροι, κ. τ. λ.—Καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. “*And might be well disposed toward him.*” Adverbs are often put with the verb ἔχειν in the same sense as the adjectives corresponding to those adverbs, with the verb εἰναι. Thus, εὐνοϊκῶς ἔχοιεν is here the same as εὐνοϊκοὶ εἶησαν. The more literal translation, however, is “*might have themselves well disposed.*” Supply ἔαντούς.

§ 6.

Τὴν Ἑλληνικὴν δύναμιν. “*His Grecian force.*” Cyrus's main object was to raise as strong a body of Greek troops as he could; for it was only with such aid that he could hope to overpower an adversary, who had the whole force of the empire at his command: and he knew enough of the Greeks to believe that their superiority

over his own countrymen, in skill and courage, was sufficient to compensate for almost any inequality of numbers.—ώς μάλιστα ἐδύνατο ἐπικρυπτόμενος. “Concealing (this movement) as much as he was able,” i. e., doing this as secretly as possible. The particle ως is often employed to strengthen superlatives, but chiefly, as in the present instance, in the case of adverbs.—ὅτι ἀπαρασκενότατον. “As unprepared as possible.” Observe that ὅτι, like the Latin *quam*, strengthens all superlatives, both adjectives and adverbs. Compare note on ως, immediately preceding.

ώδε οὖν ἐποιεῖτο, κ. τ. λ. “In this way, then, did he make his levy.” Observe the force of the middle: literally, “in this way, then, did he make the levy for himself.”—ὅπόσας εἶχε φυλακὰς, κ. τ. λ. “As many garrisons as he had in the cities, he gave directions to each of the commanders (of these),” &c. The strict grammatical construction, however, will be as follows: παρήγγειλε ἑκάστοις τοῖς φρουράρχοις (τῶν φυλακῶν), ὅπόσας φυλακὰς εἶχεν ἐν ταῖς πόλεσι, κ. τ. λ.—ἄνδρας Πελοποννησίους. “Peloponnesian men.” The Greeks of the Peloponnesus enjoyed at this time a high reputation for valor and military skill. The nations or communities occupying the Peloponnesus were the Achæans, Elians, Messenians, Laconians, Arcadians, and Argives. Of these, the most conspicuous, in a military point of view, were the Laconians and Arcadians.

ώς ἐπιβούλευοντος, κ. τ. λ. “As though Tissaphernes were plotting against these cities.” More freely, “because, as he alleged, Tissaphernes was plotting,” &c. The particle ως is joined to the simple participle, or with the genitive and accusative absolute, when the reference is not so much to any action really going on, as to the opinion, allegation, or assertion of another, with regard to the probability of such action. Cyrus made this alleged plotting, on the part of Tissaphernes, a mere pretense for procuring Grecian troops.—καὶ γάρ. “And (this appeared the more plausible), for.” Analogous to the Latin *etenim*.—ἡσαν τὸ ἄρχαῖον. “Formerly belonged,” i. e., in the first instance, as regarded Tissaphernes and Cyrus.

αἱ Ἰωνικαὶ πόλεις. The Greek cities of Ionia are meant. The district of Ionia extended from the River Hermus, along the shores of the Ægean, to and including the city of Miletus. It took in, therefore, the whole sea-coast of Lydia, except a small portion north of the Hermus. Hence the feud between Tissaphernes (who claimed the government of these cities by virtue of the grant mentioned in the text) and Cyrus, who contended, probably, that they had been subjected to his authority by the general terms of his father’s appointment, which constituted him, in fact, the governor of the sea-

coast.—ἀφεστήκεσαν πᾶσαι. “They had all revolted.”—Μιλήτου. Miletus was the most celebrated of the cities of Ionia, and was situated on the southern shore of the bay into which the River Latmus emptied, on the northwestern coast of Caria.

§ 7.

προαισθόμενος τὰ αὐτὰ ταῦτα, κ. τ. λ. “Having perceived beforehand (certain persons) planning these same things.” Supply τινάς.—ἀποστῆναι πρὸς Κύρον. “(Namely), to revolt unto Cyrus.” This is intended as an explanation of the words τὰ αὐτὰ ταῦτα, immediately preceding. Some editors mark the clause with brackets, regarding it as a superfluous addition. The simplicity of Xenophon’s style, however, would seem to be in its favor.—τοὺς φεύγοντας. “The fugitives.” The participle with the article has here the force of a noun. Literally, “those who were fleeing.”—κατάγειν τοὺς ἐκπεπτωκότας. “To restore those who had been driven out.” The verb ἐκπίπτω denotes, properly, “to fall out or from a thing,” i. e., to lose, to be deprived of, and hence, in particular, with an apparently passive force, “to be banished or driven out from one’s country.” Compare the Latin *excidere patriā*.—πρόφασις τοῦ ἀθροίζειν. “Pretence for collecting.”

§ 8.

ἥξιον. “He requested.”—ἀδελφὸς ὁν αὐτοῦ. “Since he was a brother of his.” We have here a species of attraction, by which ἀδελφὸς ὁν are put in the nominative, after that implied in ᥫξιον. The regular construction would be as follows: ᥫξιον ταύτας τὰς πόλεις δοθῆναι οἱ ἀδελφῷ ὅντι αὐτοῦ.—δοθῆναι οἱ. “Might be given unto him,” i. e., placed under his authority.—συνέπραττεν αὐτῷ ταῦτα. “Co-operated with him in these things.” Literally, “did these things along with him.”—τῆς ἐπιβούλης. “The plot.”—Τισσαφέρνει δὲ ἐνόμιζε, κ. τ. λ. “But thought that he was incurring expense about his forces because engaged in war with Tissaphernes.”—ῶςτε οὐδὲν ἤχθετο, κ. τ. λ. “So that he was in no respect disquieted at their being engaged in war.” Artaxerxes was too well pleased with the quarrel, and with the expense in which it involved Cyrus, to interfere for the purpose of ending it, especially as his brother regularly transmitted the tribute due from the cities which he held to the royal treasury.

καὶ γάρ. “And (the more especially) since.”—τοὺς γιγνομένους δασμούς. “The accruing tribute,” i. e., the tribute arising from the imposts established by the Persian government.—πόλεων ὁν. Attraction, for πόλεων, ἄς.—έτιγχανεν ἔχων. “Happened to have.”

These cities, though wrested from Tissaphernes, were still nominally supposed to be held by him, as having been given him by the king. Hence the employment of the imperfect here as denoting continuance of action. Zeune is, therefore, in error here when he regards ἐτύγχανεν as having a pluperfect force. (*Balfour, ad loc.*)

§ 9.

ἐν Χερβόνησῳ τῇ καταντιπέρας, κ. τ. λ. “*In the Chersonesus, which lies over against Abydos.*” With τῇ supply κειμένῃ, or else the simple οὖσῃ. The term χερσόνησος (in Attic, χερβόνησος) means properly, “*a land-island,*” i. e., a peninsula. At Athens, and among the Attic writers particularly, the long strip of Thrace that runs along the Hellespont was especially called the *Chersonese*, or *Peninsula*, and was celebrated as a grain country, whence the Athenians drew their chief supply of this article of subsistence.—Αβύδου. Abydos was situate directly on the Asiatic shore of the Hellespont, in nearly the narrowest part of the strait. Its ruins are still to be seen on a projection of low land, called *Nagara Bornou*.—Κλέαρχος. A more detailed account of this individual is given in book ii., 6, 1.—τούτῳ συγγενόμενος. “*Having become acquainted with this man.*”—ἡγάσθη τε αὐτὸν. Cyrus, an excellent judge of character and abilities, soon discerned the value of the military talents of Clearchus, and his fearless and enterprising, though stern and imperious spirit.—μυρίονς Δαρεικούς. “*Ten thousand Darics.*” A little over \$35,000 of our currency. The Daric was a Persian coin of pure gold, stamped on one side with the figure of an archer, crowned and kneeling on one knee, and on the other side with a sort of *quadrata incusa*, or deep cleft, as in the following wood-cut. It is supposed to have derived its name from the first Darius, king of Persia and father of Xerxes, and was equal to about \$3 51.



τὸ χρυσίον. “*The money.*” The term *χρυσίον* is applied to anything made of gold, such as gold coin, gold utensils, &c.—ἀπὸ τούτων τῶν χρημάτων. “*From these resources.*” Observe the employment of *ἀπό* here to denote the means or instruments for effecting an end. (Kühner, § 620, f.)—ἐπολέμει τοῖς Θραξί. “*Began to wage war upon the Thracians.*” The dative of disadvantage.—ὑπὲρ Ἑλλησπόντου. “*Above the Hellespont,*” i. e., to the north of the Hellespont and Chersonese. The ordinary text has ὑπὲρ Ἑλλήσποντον, which Matthiae renders “*on the Hellespont,*” and Kühner “*on the other side of the Hellespont.*” But the accusative, and these modes of explaining it here, are equally incorrect; and the text requires the genitive, with *ὑπέρ*, as denoting *rest* in a place. Xenophon refers to the Thracian tribes, and particularly to the Apsyntii, who dwelt to the *north*, or *above* the Hellespont. It was to restrain the incursions of these barbarous communities that Miltiades had erected a wall across the neck of the Chersonese, from Cardia to Pactya. (Herod., vi., 36.) This was subsequently restored by Pericles (Plut., Vit. Per., 19); but, at the period mentioned in the text, it would seem, from the language of Xenophon in his Grecian History (iii., 2, 10), to have been again in ruins. The aid, therefore, which was lent by Clearchus at this juncture, must have proved of great importance to the Grecian settlers in the Chersonese, in protecting them against the inroads of the Thracians to the *north*. If Clearchus marched *out of* (*ἐκ*) the Chersonese, as the text informs us, for the purpose of attacking these Thracians, how could they be dwelling either *on* the Hellespont, or *on the other side* of it, when the waters of the Hellespont *washed merely the shores of the Chersonese?*

συνεβάλλοντο. “*Contributed.*” Observe the force of the middle. They did this for their own advantage.—τοῦτο δ' αὖ σύντω, κ. τ. λ. “*And in this way this army, too, was secretly maintained for him,*” i. e., was maintained in such a way as to leave the king in ignorance of its true destination. Compare note on *πάρων ἐτύγχανε*, i., 1, 2.

§ 10.

Θεσσαλός. Thessaly lay to the south of Macedonia, and extended from the range of Mount Pindus on the west, to the shores of the Ægean on the east.—ξένος ὁν ἐτύγχανεν αὐτῷ. “*Happened to be connected with him by the ties of hospitality.*” By the term *ξένος*, as here employed, is meant a friend, with whom one has a league of hospitality, for one’s self and heirs, confirmed by mutual presents, and by an appeal to *Zεὺς ξένιος*, or Jove, the god of hospitality. In this sense, indeed, both parties are properly *ξένοι*, the one to the

other.—*τῶν ἀντιστασιωτῶν*. “*Those of the opposite faction.*”—καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους, κ. τ. λ. “*And asks of him pay for two thousand mercenaries, and for three months.*” The construction is *μισθὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν*, and *εἰς* is employed with the accusative to denote the aim, object, or purpose. (*Kühner*, § 625, 3, ed. *Jelf.*) The ordinary mode of rendering this passage is, “*and asks of him to the number of 2000 mercenaries, and three months' pay.*” This, however, cannot be correct, as plainly appears from what follows, namely, ‘Ο δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἐξ μηνῶν μισθόν. It is utterly incredible that Cyrus, whose great aim was to collect as many Grecian troops around him as possible, should have given Aristippus, on this occasion, the men themselves, and not merely the means of procuring them. Why, too, would he give double the number asked? And why would he send troops of so much value to himself on an expedition in which he was not at all interested, and where he ran the risk of losing some part, at least, if not all of their number? Every thing becomes plain, however, if we suppose that Cyrus merely gave Aristippus the means of raising troops, as he had already done in the case of Clearchus; and we perceive, also, why 4000 men and six months are substituted by Cyrus for 2000 men and three months; his object being to procure as many Greek troops as possible for his service, without exciting suspicion, and to make the time of service a long one, with reference to his intended expedition into Upper Asia. (Compare *Jahrbüch. für. Philol. und Pädag.*, vol. xl., 2, p. 205.)

ξένους. Because the *ξένος*, or *stranger*, only became such by leaving his own home, the name was early given to one who left the house he was born in, and attached himself to another, usually for pay. It thus came to denote “*a hireling.*” In Attic writers, however, *ξένος* meant, regularly, “*a soldier who entered foreign service for pay,*” or, in other words, “*a mercenary.*” The term is in fact, therefore, a euphemism, for the more invidious *μισθωτός*, or *μισθοφόρος*.—ώς οὕτω περιγενόμενος ἄν.—“*As in this way likely to prove superior.*” More freely, “*Since in this way, as he assured him, he would in all likelihood prove superior.*” Compare note on ως ἐπιβούλεύοντος, i., 1, 6.—εἰς τετρακισχιλίους, κ. τ. λ. Construe as above, *μισθὸν εἰς τετρακισχιλίους καὶ ἐξ μηνῶν*.—καταλῦσαι. “*To end the war.*” Supply *τὸν πόλεμον*, and compare book v., 7, 27. οὕτ’ ἀνελέσθαι πόλεμον . . . οὕτε καταλῦσαι.—πρόσθεν . . . πρίν. “*Before that.*” Compare the analogous Latin usage in the case of *prius . . . quam*.

§ 11.

Βοιώτιον. Boeotia was a country of Greece Proper, or Greece without the Isthmus of Corinth, and lay to the northwest of Attica.—*ώς εἰς Πισίδας, κ. τ. λ.* “As if wishing to lead an army among the Pisidians.” Compare note on *ώς ἐπιβούλευοντος*, i., 1, 6. The ordinary text has *ἐπί*, “against,” but the true reading is *εἰς*, and *εἰς Πισίδας* is only a more concise way of expressing *εἰς τὴν χώραν τῶν Πισιδῶν*.—*Πισίδας*. The true Greek form of the name of this people is *Πισίδαι*, not *Πεισίδαι*. The common text erroneously adopts the latter. Pisidia was a country of Asia Minor, bounded on the west and north by Phrygia, on the east by Isauria, and on the south by Pamphylia. It was a mountainous country, and occupied by a rugged and marauding race, hostile to the Persian monarchs, and whom it was frequently found necessary to curb by force of arms. Hence the pretext of Cyrus on the present occasion.—*ώς πράγματα παρεχόντων, κ. τ. λ.* “As though the Pisidians were affording trouble,” &c., i. e., under the pretense that the Pisidians were affording, &c. The allusion is to marauding inroads into his satrapy.

Σοφαίνετον. The Sophænetus here mentioned is thought to have been the same with the one who also wrote a narrative of this same expedition, or an *Ἀνάβασις Κύρου*, and who is referred to by Stephanus Byzantinus, s. v. *Καρδοῦχοι* and *Τάσχοι*.—*Στυμφάλιον.* Stymphalus was a town of Arcadia, to the northeast of Orchomenus, and near the confines of Achaia.—*Αχαιόν.* Achaia was a country of the Peloponnesus, lying along the Sinus Corinthiacus, to the north of Elis and Arcadia.—*ώς πολεμήσων.* “As though about to go to war,” i. e., pretending that he was on the eve of a war.

CHAPTER II.

§ 1.

Ἐπεὶ δὲ ἐδόκει ἦδη, κ. τ. λ. “And when now it seemed good to him to march upward,” i. e., when now all his arrangements had been made for his expedition into Upper Asia, against his brother, and it appeared to be a fitting time to commence his march. More than a year had been spent in preparations before Cyrus actually set out.—*τὴν μὲν πρόφασιν ἐποιεῖτο.* “He made his pretext, indeed (for so doing).” Observe that *μέν* here stands without any thing opposed to it in the rest of the sentence, but still having an apodosis plainly implied in what follows, namely, *τῷ δ' ἀληθεῖᾳ ἐπὶ τὸν βασιλέα ὁ στόλος ἦν.* (*Krüg.*, *ad loc.*) As regards the middle, *ἐποιεῖτο*, compare

note on ὃδε οὖν ἐποιεῖτο, κ. τ. λ., chap. i., 7.—ὡς Πισίδας βουλόμενος, κ. τ. λ. His pretended object was to drive the Pisidians entirely out of their own country, and thus rid himself of troublesome neighbors; and to accomplish this a larger force than ordinary would be required.

καὶ ἀθροίζει ὡς ἐπὶ τούτους, κ. τ. λ. “And he assembles there (in his own satrapy) as if against these, both his barbarian and Grecian army.” The construction of ἐνταῦθα in this passage has given rise to much difference of opinion among commentators. Zeune considers it equivalent in meaning to “*illuc*,” and as referring to the quarter where the Pisidians were; but then the form ἐκεῖσε ought to have been employed in the text, not ἐνταῦθα. Schneider makes it a particle of time, and having the force of *tum*. Weiske explains it by “*illic, in sua ditione*,” and refers it to the troops which Cyrus had already in his satrapy, and which he was now drawing more closely together. If this, however, had been the meaning intended to be expressed, Xenophon would have written τὸ ἐνταῦθα. Dindorf, it is true, actually adopts this reading, τὸ ἐνταῦθα, in the text of his larger edition, on Schneider’s conjecture, but the MSS. furnish no authority whatever for the insertion of the article; and, besides this, even τὸ ἐνταῦθα itself is open to very serious objection. The meaning which we ourselves have given to ἐνταῦθα here, although apparently a very natural one, is yet by no means safe from attack. In the first place, it is exposed to the charge of abruptness, since nothing, in fact, precedes to which it can plainly refer; and in the next place, its position in the Greek text is extremely awkward, on account of the distance between it and the verb which it qualifies. The truth is, the text here appears to be corrupt; and since one of the Vatican MSS. omits both στράτευμα and καὶ, it has been well conjectured by Bornemann and others that Xenophon wrote as follows: Καὶ ἀθροίζει, ὡς ἐπὶ τούτους, τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. Ἐνταῦθα παραγγέλλει τῷ τε Κλεάρχῳ, κ. τ. λ.

λαβόντι ἥκειν. Attraction for ἥκειν λαβόντα, which latter form occurs lower down in speaking of Xenias.—συναλλαγέντι πρὸς, κ. τ. λ. “To come to terms with those at home and send away,” &c.—ὁ εἰχε στράτευμα. “What force he had.” The antecedent is very often omitted in its own clause, and is then subjoined to the other clause, and put in the same case with the relative. The ordinary arrangement would have been, ἀποπέμψαι τὸ στράτευμα ὁ εἰχε. Aristippus did not come in person with the troops, but sent Menon as their commander. Compare § 6.—ὅς αὐτῷ προεστήκει. “Who had been commanding for him.”—τοῦ ξενικοῦ. Supply στρατεύματος.—ικανὸι

ἥσαν. The indicative is here employed, because the writer speaks in his own person. The optative, *εἴησαν*, which some editions exhibit, would be spoken in the person of Cyrus, as giving his directions.

§ 2.

τοὺς Μίλητον πολιορκοῦντας. Compare i., 1, 7.—*ἐκέλενσε*. “*He urged*.” Observe that *κελεύω* has here its softer meaning, “to urge or exhort,” not that of “to order,” which would be clearly out of place. Compare the German version of Halbkart, “*Er munterte die Vertriebenen auf*”—*εἰ καλῶς καταπράξειεν, κ. τ. λ.* “*If he should successfully accomplish the purposes for which he was going on the expedition*.” Supply *τὰ πράγματα*.—*μὴ παύσασθαι*. “*Not to cease*.” Verbs of promising, hoping, and the like, whose object may be conceived of as future, take the infinitive of either the present, future, or aorist, according as the speaker regards the action, either as simply continuing, or continuing in future time, or has no regard either to its continuance or its time, but only to its completion. The aorist, therefore, is the true reading here, and not the future, as some give. (*Kühner, § 405, Obs. 2, ed. Jelf.*)—*παρῆσαν εἰς Σάρδεις*. “*Came to Sardis*.” Observe here the peculiar employment of *πάρειμι*, with a clause denoting motion to a place. It is in fact, however, a concise form of expression for “*were present, having come unto Sardis*.” This city, the ancient capital of Lydia, and the residence at this time of Cyrus, as satrap, was situate at the foot of the northern slope of Mount Tmolus, on the River Pactolus, which ran through the place. The ruins of Sardis are now called *Sart*. The Ionic forms of the ancient name are *αἱ Σάρδις* and *Σάρδεις*; the Attic form is *Σάρδεις*. The Latin writers use *Sardis* in the singular, or, more frequently, in the plural, *Sardes*.

§ 3.

Ξενίας μὲν δῆ. “*Xenias accordingly*.”—*τοὺς ἐκ τῶν πόλεων*. “*The (forces) from the cities*.” We would naturally expect here *τοὺς ἐν ταῖς πόλεσι*; but frequently, where *ἐν* ought regularly to be employed, the principal verb of the proposition is referred to by a species of attraction, and *ἐκ* and *ἀπό* are used when it admits of the construction with these prepositions. The full and regular form of expression would be, *τοὺς ἐν ταῖς πόλεσιν ἐκ τῶν πόλεων λαβών*.—*παρεγένετο*. “*Came*.”—*εἰς τετρακιςχιλίους*. “*To the number of four thousand*.” Observe that *εἰς* with numerals has not, as is commonly stated, the signification of “about,” but “up to,” *i. e.*, “as many as.”—*γυμνῆτας*. “*Light-armed*.” Consult note on *ὅπλίτας*, *i. 1, 2*.

—ώς πεντακοσίους. “About five hundred.” The particle ώς, when joined with numerals, marks that they are to be taken as a round number, and is to be translated “about,” or “nearly.”—δ Μεγαρεύς. “The Megarean.” Megaris was a small country of Greece Proper, lying to the west and northwest of Attica.

εἰς ἐπτακοσίους ἔχων ἄνδρας. We have given here the ordinary reading, with Krüger, Bornemann, Lion, Halbkart, and others, making Pasion to have brought 700 men, and supposing these to have been heavy-armed. It is not, it must be confessed, Xenophon’s usual mode of speaking, since he generally specifies the description of troops that are brought, and it might, therefore, be improved by the omission of ἄνδρας, since ὀπλίτας could then be inferred from the previous clause as understood after ἐπτακοσίους. Still, however, by adopting this reading, and also τριακοσίους in § 9, when speaking of Socrates (or Sosias) the Syracusan, the sum total will be found to agree in a remarkable manner with that given by Xenophon. Schneider, Dindorf, and others, following certain MSS., give εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων; but this will be found to clash with Xenophon’s estimate of the entire force, as already alluded to. Consult note on ἐγένοντο οἱ σύμπαντες, i. 2, 9.

—τῶν ἀμφὶ Μίλητον στρατευομένων. “Of the number of those who were serving around Miletus,” i. e., who were engaged in the investment of Miletus. Observe that τῶν is here the genitive of part.

§ 4.

Οὗτοι μὲν εἰς Σάρδεις, κ. τ. λ. The troops thus far enumerated formed the whole of the Grecian force that came to Sardis, and with which Cyrus began his march from that city. Other bodies of Greeks, however, subsequently joined him. (Compare § 6 and § 9.)—Τισσαφέρνης δὲ. According to Ephorus, as quoted by Diodorus Siculus (xiv., 11), Alcibiades first discovered the real design of Cyrus, and imparted the information to the satrap Pharnabazus. But the latter, wishing to appropriate to himself the benefit to be derived from communicating this intelligence to the king, put Alcibiades to death, and sent trusty persons to court with the news about Cyrus. But compare book ii., 3, 19, of the present work, where Tissaphernes expressly states that he first announced the movement of Cyrus. Consult, also, the remarks of Thirlwall on the death of Alcibiades, and on the manly and open character of Pharnabazus. (*Hist. of Greece*, iv., p. 197.)

μείζονα ἡ ώς ἐπί: “Greater than as if against,” i. e., on too large a scale to be intended for. When the comparative refers to a rela-

tion or proportion, it is followed by $\eta\pi\rho\acute{o}s$ or $\eta\kappa\alpha\tau\acute{a}$, or by $\eta\omega\acute{s}te$ or $\eta\omega\acute{s}$. After $\eta\omega\acute{s}te$ the infinitive is found, and after $\eta\omega\acute{s}$ most commonly the optative, with $\dot{\alpha}\nu$. Here, however, $\eta\omega\acute{s}$ is employed without any following verb. (*Kühner*, § 783, *Obs.*, ed. *Jelf.*)— $\omega\acute{s}\beta\alpha\sigma\iota\lambda\acute{e}a$. “*To the king.*” Observe here the employment of $\omega\acute{s}$ as a sort of preposition with the accusative. Usage has, for the most part, limited this $\omega\acute{s}$ to cases where the object is a person, not a place or thing; whereas $\omega\acute{s}$, when joined with a preposition ($\pi\rho\acute{o}s$, $\varepsilon i\acute{s}$, $\dot{\epsilon}\pi\acute{i}$), is usually employed of things rather than persons.— $\eta\dot{\epsilon}\delta\acute{u}n\acute{v}ato\tau\acute{a}x\iota\sigma\tau a$.—“*By the route along which he could (go) most quickly,*” i. e., the quickest way he could. The full form of expression would be $\tau\dot{\eta}\dot{\delta}\acute{d}\dot{\omega}\eta\dot{\epsilon}\dot{\delta}\acute{u}n\acute{v}ato\tau\acute{a}x\iota\sigma\tau a\pi\rho\acute{e}\nu\acute{e}s\theta\acute{a}t\acute{a}$.

§ 5.

$\tau\dot{\nu}\sigma\tau\acute{o}l\acute{o}v$. “*The armament.*”— $\dot{\alpha}\nu\tau\acute{i}\pi\alpha\tau\acute{e}s\kappa\epsilon\nu\acute{z}\acute{e}t\acute{o}$. “*Began to prepare himself in turn.*” Observe the force of the middle.— $\omega\acute{n}\acute{s}\acute{e}\acute{l}\acute{r}\acute{e}k\acute{a}$. Full form, $\tau\dot{\nu}\acute{s}\acute{e}\acute{l}\acute{r}\acute{e}k\acute{a}$.— $\acute{\omega}\acute{r}\acute{m}\acute{a}\acute{t}\acute{o}$. “*Began his march.*” Observe that $\acute{\omega}\acute{r}\acute{m}\acute{a}\acute{w}$, in the active, is “to set another in motion,” “to urge on another;” in the middle, “to set one’s self in motion,” “to advance.” There is no reference here, however, to any hurried movement on the part of Cyrus, which would be quite at variance with the previous part of the narrative, but simply to an active demonstration after a period of comparative repose. When once the march had commenced, however, then the movements of the prince were as rapid as circumstances would admit. For it must be borne in mind that, previously to his taking the direct route toward Babylon, his marches must be supposed to have been directed partly with a view to deceive the king, in respect of the Pisidian expedition, but more to collect his detachments of troops, since upward of 5000 of his Grecian auxiliaries joined him after he had crossed the Maeander into Phrygia. (*Rennell, Geogr. Anab.*, p. 20.)— $\dot{\alpha}\pi\acute{o}\Sigma\acute{a}\rho\acute{d}\acute{e}w\acute{a}$. Cyrus’s march from Sardis took place, as is commonly supposed, about the 6th of March, B.C. 401.

$\dot{\epsilon}\acute{e}\acute{l}\acute{a}\acute{n}\acute{n}\acute{v}\acute{e}i$. “*He advances.*” Xenophon uses $\dot{\epsilon}\acute{e}\acute{l}\acute{a}\acute{n}\acute{v}\acute{w}$ here, and elsewhere in the *Anabasis*, in an absolute sense, as if it were an intransitive verb. Strictly speaking, however, the verb is a transitive one, and $\tau\dot{\nu}\sigma\tau\acute{r}\acute{a}t\acute{o}$ is here understood, so that the literal meaning is, “he leads forth his army.”— $\sigma\tau\acute{a}\theta\mu\acute{o}\dot{\nu}\acute{s}\tau\acute{r}\acute{e}\acute{\i}\acute{s}$, κ. τ. λ. “*Three days’ march, twenty-two parasangs.*” Literally, “*three stations.*” The term $\sigma\tau\acute{a}\theta\mu\acute{o}\dot{\varsigma}$, as here employed, means, properly, “a station,” “a halting-place,” for travelers or soldiers. Hence, in the *Anabasis*, every time the army halts for the night, or for a longer

stay, the preceding march is reckoned a station.—*παρασάγγας*. The parasang was a Persian measure of length, frequently mentioned by the Greek writers. It is still used by the Persians, who call it *ferseng*, which has been changed in Arabic into *farsakh*. According to Herodotus, the parasang was equal to thirty Greek stadia. Modern English travelers estimate it variously at from three and a half to four English miles, which nearly agrees with the calculation of Herodotus. Some writers, however, insist that Xenophon's parasangs were only the Oriental hours, varying in length according to the difficulties or facilities of the way. (*Williams, Essay on the Geography of the Anabasis*, p. 82.)

Μαιανδρον ποταμόν. The Maeander rose near Celænæ, in Phrygia, and, after forming the common boundary between Lydia and Caria, fell into the Ægean below the promontory of Mycale. It was remarkable for its winding course. The modern name is *Minder*.—*τὸ εὐρος*. Supply *ἡν*.—*δύο πλέθρα*. “*Two plethra.*” The *πλέθρον*, as a measure of length, was 100 Greek, or 101 English feet. The term is also employed, not, however, in the *Anabasis*, to indicate a square measure, containing 10,000 square feet.—*γέφυρα δὲ ἐπῆν, κ. τ. λ.* “*And there was a bridge over it, connected together by seven boats,*” i. e., formed of seven boats connected together.

§ 6.

τοῦτον διαβάς. The army appear to have crossed the Maeander above, or north of the junction of the Lycus. (*Ainsworth*, p. 13.)—*Κολοσσάς*. Colossæ was a large and flourishing city of Phrygia, in an angle formed by the rivers Lycus and Maeander. Its ruins are to be seen near the modern village of *Chorros*.—*πόλιν οἰκουμένην, κ. τ. λ.* “*An inhabited city, flourishing and large.*” The expression *πόλις οἰκουμένη* is employed in contradistinction to desert cities, afterward met with on the march.—*καὶ ἡκε Μένων, κ. τ. λ.* Menon was sent by Aristippus, who, it would seem, could only spare a portion of the force he had with him; for Cyrus supplied him with the means of raising 4000 men, and he sent only 1700 by Menon.

πελταστάς. “*Targeteers.*” The *πελτασταί* were an intermediate class of troops between the heavy-armed (*δριταῖ*) and the light-armed (*ψιλοί*, or *γυμνῆτες*). They were armed nearly in the same manner as the *hoplitæ*, but their corselets were of linen, instead of bronze or iron; their spears were short, and they carried small, round bucklers or targes, called *peltæ* (*πέλται*), whence their name of *πελτασταί*.—*Δόλοπας, καὶ Αἰνιάνας, κ. τ. λ.* “*Dolopians, and Ænianians, and Olynthians.*” The Dolopians and Ænianians were Thes-

salian tribes. The former dwelt in that southeastern angle of Thessaly formed by the chain of Mount Pindus, or rather Tymphrestus, on one side, and Mount Othrys, branching out of it, on the other. The Ænianians occupied the upper valley of the Sperchius, and were separated from the Dolopians by Mount Othrys. The Olynthians were inhabitants of Olynthus, a powerful city of Macedonia, in the district of Chalcidice, at the head of the Sinus Toronaicus.

§ 7.

Κελαινάς. “*Celænæ.*” A city of Phrygia, in the southwest, near the sources of the Maeander.—ἐνταῦθα Κύρῳ βασίλεια ἦν. Cyrus had a palace, or viceregal residence, in this city. But Ainsworth (p. 18) is in error when he calls Celænæ, from this circumstance, the capital of his government. That capital was Sardis, because nearer the sea.—παράδεισος μέγας. “*A large park.*” The Greeks gave the name of παράδεισος to the parks or pleasure-grounds which surrounded the country residences of the Persian kings and satraps. They were generally stocked with animals for the chase, were full of all kinds of trees, watered by numerous streams, and enclosed with walls. These parks were frequently of great extent: thus Cyrus, on the present occasion, reviewed the Greek army in this one at Celænæ; and on another occasion, as we will see in the course of the narrative (ii., 4, 16), the Greeks were alarmed by a report that there was a great army in a neighboring παράδεισος. (*Dict. Ant.*, p. 729, *Am. ed.*) Pollux says that παράδεισος was a Persian word, and there can be no doubt that the Greeks obtained it from the Persians; the word, however, seems to have been used by other Eastern nations, and not to have been peculiar to the Persians. It occurs in Hebrew, under the form *paredés*, as early as the time of Solomon (*Eccles.*, ii., 5.—*Cant.*, iv., 13); and is also found in Arabic (*firdaus*) and in Armenian (*pardes*). Consult *Dict. Ant.*, s. v.

ἐθῆρεν ἀπὸ ἵππου. “*Used to hunt on horseback.*” Observe here the employment of ἀπό with the genitive to indicate the direction of an action from one quarter to another.—ὅποτε γυμνάσαι βούλοιτο. “*Whenever he wished to exercise.*” The optative is here used instead of the indicative, to express what took place from time to time, or customarily. The idea of uncertainty connected with this mood serves, in such instances, merely to prevent them from being understood as referring to particular definite cases.—αἱ δὲ πηγαὶ, κ. τ. λ. “*And its springs flow from the palace.*” Observe here the em-

ployment of the substantive verb with a preposition, indicating motion from out of a place. It is the same, in fact, as saying, *αἱ δὲ πηγαὶ εἰσιν ἐν τοῖς βασιλείοις καὶ ἐκ τούτων ῥέονται*. Livy speaks of the Maeander as flowing “*ex arce summâ Celænarum*” (xxxviii., 13); but he probably confounds the Maeander with the Marsyas. Consult note on *ἐπὶ ταῖς πηγαῖς*, § 8.

§ 8.

μεγάλου βασιλέως. “*Of the great king.*” The King of Persia was called *μέγας βασιλεὺς* by the Greek historians, both on account of the vast extent of his dominions, and the number of other kings who were subject to him.—*ἐρυμνά.* “*Well fortified.*” The structure referred to would be what we should term a castle.—*ἐπὶ ταῖς πηγαῖς.* “*At the sources.*” From Arrian (i., 29) and Quintus Curtius (iii., 1) we learn, that the citadel of Celænæ was upon a lofty, precipitous hill, and that the Marsyas fell from its fountains over the rocks with a great noise. From Herodotus (vii., 26) it appears that the same river was from this circumstance called *Καταρράκτης*, or, as he gives it in the Ionic form, *Καταρρήκτης*. Strabo, again, states that a lake on the mountain above Celænæ was the reputed source of both the Marsyas and the Maeander. (*Strab.*, xii., p. 578.)—*ἐμβάλλει.* “*Empties.*” Literally, “*throws (itself).*” Supply *ἔστον*, and compare note on *ἔξελανει*, § 7.

ἐκδεῖπαι Μαρσύαν. “*To have flayed Marsyas.*” The reference is to the well-known story of Apollo and the satyr Marsyas, and their contest for the palm in musical skill. Apollo performed on the lyre, accompanying it with his voice; and Marsyas on the newly-invented pipe. The Muses were the umpires. After three trials Marsyas was declared the loser, and Apollo flayed him for his temerity, and hung up his skin in the cave whence flow the springs of the river hence called after the name of the satyr.—*περὶ σοφίας.* “*Respecting musical skill.*” Observe that *σοφία*, properly speaking, is a general term for skill in any art or employment. The context will always, as in the present instance, determine the special reference.—*ὅθεν αἱ πηγαί.* Supply *εἰσι*.

§ 9.

ἡττηθεὶς τῇ μάχῃ. “*After having been defeated in the (memorable) fight.*” Observe the force of the article. The reference is to the battle of Salamis.—*ἡμέρας τριάκοντα.* This long delay was occasioned by his waiting for the troops of Clearchus, as well as other re-enforcements.—*τοξότας Κρήτας.* The Cretan soldiers were held

in great estimation as light troops, and especially archers, and readily offered their services for hire to such states, whether Greek or barbarian, as needed them.—*ἄμα δὲ καὶ Σωκράτης παρῆν*. “At the same time, also, arrived Socrates.” The editions differ here as to the form of the proper name. The common text has Σωσίας. Dindorf, on the other hand, prefers Σῶσις, as a more Sicilian form, following the authority of Burmann (*ad Dorvil. Sic.*, p. 504, 553). Σωκράτης, however, rests on good MS. authority. Schneider retains the reading here of the common text, namely, ἔχων ὄπλιτας χιλίους, making Socrates to have brought 1000 heavy-armed men. This, however, will clash with the final enumeration, and we have not hesitated, therefore, to adopt τριακοσίους, with Dindorf and others.—Σοφαίνετος ὁ Ἀρκάς. Not to be confounded with the Stymphalian of the same name. Krüger, however, thinks that we ought here to read Κλεάνωρ (*de Authent.*, p. 40).

ἔξετασιν καὶ ἀριθμόν. “A review and enumeration.” By *ἔξετασις* is meant, in fact, a military inspection of the condition, equipments, &c., of the troops. Compare *Pollux*, i., 176.—*ἐγένοντο οἱ σύμπαντες*. “There were in all.” Observe that the article joined to *πάντες*, *ἄπαντες*, or *σύμπαντες*, gives these adjectives, when connected with numerals, the force of “all together,” or “in all.” (*Matth.*, § 266.)—*όπλιται μὲν μύριοι καὶ χιλιοι, κ. τ. λ.* Schneider has devoted one of his long and elaborate notes to a computation and critical examination of the numbers which compose the sum mentioned here; with what success and profit to his readers may be inferred from the fact, that he has altogether omitted to take into the account the 1000 heavy infantry and 500 targeteers commanded by Menon. According to the readings which he himself adopts in his text for the numbers assigned to Pasion and Socrates, there would be an excess of 300 over the 11,000, and of 100 over the 2000. This would, perhaps, agree very well with Xenophon’s expression as to the latter number (*ἀμφὶ τὸν δισχιλίους*); but it is not probable that he would have stated the other number without any such qualifying proposition, if he had been aware that it was short by 300 of the precise amount. But in his list Schneider adopts the readings which he has rejected in his text, giving 700 men to Pasion, and 300 to Socrates, and thus makes the whole amount of the heavy infantry to be 10,000, which, with the addition of Menon’s 1000, is exactly Xenophon’s number. And, according to the same readings, if the Cretan bowmen are included among the targeteers, their sum will likewise be just 2000. The computation, therefore, of the Greek force present at Celænæ will be as follows: namely, there were with

Xenia	.	.	.	.	.	4000	<i>δπλῆται.</i>
Proxenus	.	.	.	.	.	1500	"
Sophænetus the Stymphalian	.	.	.	.	.	1000	"
Socrates the Achaian	.	.	.	.	.	500	"
Pasion	.	.	.	.	.	700	"
Menon	.	.	.	.	.	1000	"
Clearchus	.	.	.	.	.	1000	"
Socrates the Syracusan	.	.	.	.	.	300	"
Sophænetus the Arcadian	.	.	.	.	.	1000	"

11,000 *δπλῆται.*

Menon	.	.	.	500	<i>πελτασται.</i>
Proxenus	.	.	.	500	"
Clearchus	.	.	.	1000	"

2000 *πελτασται.*

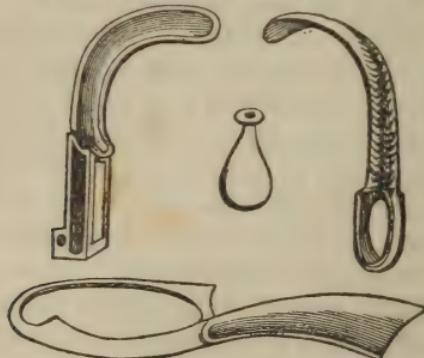
Yet Schneider exclaims, in the same note, “*Miror equidem interpres, qui sedere ad rationes noluerint.*” (*Thirlwall’s Greece*, iv., p. 289, n.)

§ 10.

Πέλτας. Peltæ was a city of Phrygia, southeast of Cotyæum. We must look for its site to the north of the Maeander, and probably in the valley and plain formed by the western branch of that river, now called *Askli-tchai*, but formerly Glaucus. There are few early notices respecting this place. It appears, however, to have preserved a certain degree of importance after the Christian era, and we find it mentioned as an episcopate. The march of Cyrus, as will appear from an inspection of the map, becomes retrograde from Celænæ to Peltæ, and then takes a wide circuit from this last city to the market of the Ceramians, the next place in his route. This was done, most probably, as Rennell and others suppose, for the purpose of increasing his numbers, and laying the richer towns under contribution. He may be said to have commenced his undeviating route toward his brother’s capital only at the market of the Ceramians, for the road by Peltæ and the market of the Ceramians was the high-road to the Hellespont and Thrace.—τὰ Λύκαια ἔθυσε. “Solemnized the Lycean rites,” i. e., celebrated the festival of Lycean Jove. Observe that θύω has here the meaning of “to celebrate with sacrifices or offerings,” and that with τὰ Λύκαια we must supply *ιερά*. The Λύκαια was a festival with contests, celebrated by the Arcadians in honor of Jupiter, surnamed Λυκαῖος.

Plutarch informs us, that its celebration resembled in some degree that of the Roman Lupercalia. (*Vit. Cæs.*, c. 61.)—καὶ ἀγῶνα θητικε. “*And instituted a contest,*” i. e., games, or trials of skill in gymnastic exercises. The term ἀγών is here employed in a generic sense, as comprehending several species of gymnastic encounters.

στλεγγίδες χρυσαῖ. “*Golden flesh-scrapers.*” The στλεγγίς (rarely στελγίς or στελεγγίς) was a sort of scraper, answering to the Latin *strigil*, and used to remove the oil and dirt from the skin in the bath, or after the exercises of the palæstra, much in the same way as we are accustomed to scrape the sweat off a horse, with a piece of iron hoop, after he has run a heat, or comes in from violent exercise. Some specimens of these instruments may be seen in the wood-cut at the end of this note. Schneider understands by στλεγγίδες, in this passage, a species of ornament for the head, which Böckh explains as formed of a thin metal plate (probably tiara-shaped), lined with leather, fashioned like a comb (*kammähnlich*), and worn around the head by women, and by θεωροί sent to an oracle or a solemn festival. They were secured behind by bands, and hence are sometimes called ταινίδια. (*Staatshaush. der Athener*, Bd. ii., p. 330, seq.) Böckh refers to Schweighäuser (*ad. Athen.*, xiii., p. 605, b), who describes it as “*bracteam qua caput redimunt mulieres.*” But how, it may well be asked, would such appendages be of any value in the eyes of hardy soldiers? whereas bath-scrapers would be in direct accordance with their national habits. A scholium, moreover, in one of the Vatican MSS., favors the interpretation we have given, namely, Στλεγγίς ἡ ξύστρον, κ. τ. λ.



Κεραμῶν ἀγοράν. “*The market of the Ceramians.*” The term ἀγορά, as here employed, is evidently meant to indicate a place of considerable traffic, but the particular site is altogether unknown. Rennell seeks to identify it with *Kútáhiyeh*, and Hamilton with *Ushák*. Ainsworth, however, as will appear from his map, differ-

from both.—ἐσχάτην πρὸς τὴν Μυσίαν χώρα. “*The last (in the province, and) immediately adjacent to the Mysian territory.*” This is well explained by Hamilton as “*the last town on the road to Mysia, before reaching the frontiers.*” (*Researches in Asia Minor*, vol. ii., p. 204.) Strabo tells us that, according to some writers, Mysia extended as far as Cadi, the modern *Ghiediz* (Strab., xii., p. 576); so that the market of the Ceramians would be the last place before arriving at the city of Cadi. Hamilton states that *Ushák* is separated from *Ghiediz* by a mountainous and uninhabited district, and therefore, as above stated, makes *Ushák* correspond to the market of the Ceramians.

§ 11.

Καῦστρου πεδίον. “*The plain of Caÿstrus,*” i. e., the plain in which stood the city of Caÿstrus. (Rennell, p. 31.) The name and position of this place are both very obscure, it being very singular to call a city by the term *πεδίον*. Rennell places Caÿstrus at the present site of *Ishákli*; but this has been shown by Hamilton and Ainsworth to be the position of Thymbrium, mentioned further on. Hamilton, by his system of admeasurements, causes Caÿstrus to correspond to *Chaï-köi*, a village on the south side of the marshy plain of *Búlávádiir*. Ainsworth, on the contrary, is in favor of the plain of *Súrmeneh*, a high and arid upland, and thinks, not unreasonably, that the ancient name has some reference to the *burned* (*καίω*) and barren appearance of the locality. Leake, led astray by the ancient name, thought that it must be the same plain as that watered by the River Caÿster, to the south of Mount Tmolus, an idea altogether irreconcilable with the statements and distances given by Xenophon. (Ainsworth, p. 28.) And, finally, Mannert conjectures the true reading to be *Κέστρου πεδίον*, which would make the place in question the same with Sagalassus, in Pisidia, situate on the River Cestrus. But (not to speak of the improbability of its being so described) if Cyrus had really invaded Pisidia, which was the avowed object of his hostility, Xenophon could scarcely have failed to make at least some such remark as he does afterward about Lycaonia. (*Thirlwall's Greece*, iv., p. 290, n.)

μισθὸς πλέον ἢ τριῶν μηνῶν. “*More than three months' pay.*” The comparatives “more,” “less,” *πλείων*, *μείων*, &c., are often put as epithets with substantives of the masculine and feminine gender, and plural number, in the neuter singular or plural, and in the accusative, although the substantive be in the nominative, genitive, or dative. Compare *Xen.*, *Cyrop.*, ii., 1, 5: *ἱππονος μὲν ἄξει οὐ μεῖον*

διεμυρίων; and again, § 6: *ἰππέας μὲν ἡμῖν εἶναι μεῖον ἢ τὸ τρίτον μέρος.* (*Matthiae*, § 437, *Obs.* 2.)—ἐπὶ τὰς θύρας. “*Unto his gates,*” i. e., unto his quarters.—ό δὲ ἐλπίδας λέγων διῆγε. “*He, however, kept giving them hopes,*” i. e., of soon receiving their pay. Observe that διάγω, διατελέω, &c., are often used with the participle, in the sense of “to continue, to go on doing.” The writers on ellipsis supply *τὸν χρόνον* here, so that the literal meaning will be, “he, however, passed the time speaking hopes.”—καὶ δῆλος ἦν ἀνιώμενος. “*And was evidently distressed.*” Literally, “and was evident being distressed.” Such adjectives as δῆλος, φανερός, &c., by a species of attraction, take after them the succeeding verb as a participle.—πρὸς τοῦ Κύρου τρόπον. “*In conformity with Cyrus's turn of character.*” Literally, “from Cyrus's turn,” i. e., emanating from it as a natural quality.—ξχοντα μὴ ἀποδιδόναι. Supply *αὐτόν* before *ἀποδιδόναι*, and with which *ξχοντα* agrees.

§ 12.

Ἐνταῦθα ἀφικνεῖται, κ. τ. λ. The visit of Epyaxa, the Cilician queen, to Cyrus in this quarter, is satisfactorily explained, as far as locality is concerned, if we bear in mind that the Persian prince had now entered Phrygia Paroreius, and was approaching the borders of Lycaonia, and that he was consequently reaching that part of Asia Minor which, by means of numerous passes, easily communicated with Cilicia and the country about Aspendus. (*Hamilton*, vol. ii., p. 204.)—Συεννέσιος. The name Syennesis appears to have been common to the native princes of Cilicia, both before their subjugation by the Persians, and after they had become tributary to them. (*Bähr ad Herod.*, i., 74.) It has been supposed by some that Syennesis, on the present occasion, having divined the real intention of Cyrus, and being desirous of remaining neutral, sent his wife on a secret mission to the latter. It is more probable, however, as Xenophon appears to intimate, that she was attracted by the personal qualities of the prince.—τῶν Κιλίκων. Cilicia was a country of Asia Minor, on the sea-coast, south of Cappadocia and Lycaonia, and to the east of Pamphylia.—Ἄσπενδιονς. Aspendus was a city of Pamphylia, lying for the most part on a rocky precipice, on the banks of the River Eurymedon.—συγγενέσθαι. “*Was intimate with.*”

§ 13.

Θύμβριον. Hamilton and Ainsworth agree in making the ancient Thymbrium correspond to the modern *Ishákli*, situate at the foot

of a mountain called the *Sultán Tágh*.—παρὰ τὴν ὁδόν. “*Flowing along the road-side.*” Observe that παρά has here, as usual, with the accusative, the accompanying idea of motion. The dative, on the other hand, would imply rest. The reference appears to be to a fountain near the road-side, the waters of which flow for some distance parallel with the line of the road. Hamilton thinks that he has discovered the fountain to which Xenophon alludes, at *Olon Bounar Debrent* (“the pass of the great fountain”), which he describes as a copious spring of cold and sparkling water, gushing up from under the rocks close to the road, and *at once forming a considerable stream.* (*Researches*, vol. ii., p. 184.)—ἡ Μίδου καλονυμένη. “*Called Midas’s.*” Literally, “called that of Midas.” Supply κρήνη for the government of Μίδου. For an account of the different legends respecting Midas, consult *Class. Dict.*, s. v.—ἐφ' ἦ. “*At which.*” The preposition ἐπί here with the dative expresses proximity, (*Matth.* § 586.)—τὸν Σάτυρον θηρεῦσαι, κ. τ. λ. “*To have caught the Satyr, having mixed it with wine,*” i. e., having poured wine into it. The Satyr here alluded to was Silenus, who became intoxicated on drinking of the fountain, and was thus captured. Midas, when he had him in his power, and sobriety had returned, put various questions to him respecting the origin of things and the events of the past.

§ 14.

Tyraῖον. Some editions give the name as *Tyriaῖον*. Tyræum, or Tyriæum, was a city of Phrygia, near the borders of Lycaonia. Hamilton identifies it with *Ilghúri*. Mannert, less correctly, seeks to make it correspond to *Akshéhr*.—ἔξετασιν ποιεῖται. “*He makes a review.*” Compare note on § 9. Observe the force of the middle in ποιεῖται, as indicating the natural feeling of pride which Cyrus sought to gratify by this exhibition of his forces.

§ 15.

ώς νόμος αὐτοῖς εἰς μάχην, κ. τ. λ. “*So to arrange themselves as was their custom (to be arranged) for battle, and to stand (in this order),*” i. e., to stand drawn up in battle array. Supply ἦν after νόμος, and ταχθῆναι after μάχην. We have placed a comma after μάχην, with Weise and Bornemann, thus materially improving the sense. The common text has a comma after αὐτοῖς, and none after μάχην.—συντάξαι δὲ ἔκαστον, κ. τ. λ. “*And that each (general) form his own men.*” With ἔκαστον supply στρατηγόν. —ἐπὶ τεττάρων. “*Four deep,*” i. e., resting on four files or ranks. This arrangement

would give a more extended front, and would cause the Grecian army to present a more imposing appearance. When, as in the present instance, the phalanx was drawn up so that its front exceeded its depth, it had the name of *πλινθίον*; on the other hand, when it advanced in column, or on a front narrower than its depth, it was called *πύργος*.—*τὸ μὲν δεξιὸν*. “The right wing.” Supply *κέρας*.—*τὸ μέσον*. “The centre.” Observe that *τὸ μέσον* is here used substantively.

§ 16.

ἐθεώρει. “Reviewed.”—*παρήλαυνον.* “Marched past him.”—*κατὰ ἥλας καὶ κατὰ τάξεις.* “In troops and in companies,” i. e., in troops of horse and companies of foot. By *ἥλη* is meant a troop of horse, consisting strictly of 64 men, though here, and also elsewhere, employed in a general sense, without any definite reference to number. The *τάξις*, on the other hand, is a body of infantry, usually 128 men; Xenophon, however, in the Cyropædia (ii., 1, 4), makes it consist of 100 men. Here, again, the term is employed in a general sense.—*Ελληνας.* Depending on *ἐθεώρει*, supposed to be understood.—*παρελαύνων.* “Riding by them.”—*έφ' ἀρμάμαξης.* “In a covered carriage.” By *ἀρμάμαξα* is meant a sort of Eastern carriage, with a cover, intended especially for women and children. It was, in its construction, very like the Roman *carpentum*, being covered over head and inclosed with curtains, so as to be used at night as well as by day. As persons might lie in it at length, and it was made as commodious as possible, it was used also by the kings of Persia, and by men of high rank, in traveling by night, or in any other circumstances when they wished to consult their ease and pleasure. (*Dict. Antiq.*, p. 487, a.)

χιτῶνας φοινικοῦς. “Scarlet tunics.” Scarlet or crimson appears to have been the general color of the Greek uniform, at least in the days of Xenophon.—*κνημῖδας.* “Greaves.” The greave covered the leg in front, from the knee to the ankle. They were made of bronze, brass, tin, silver, or gold, with a lining probably of leather, felt, or cloth. (Consult *Dict. Ant.*, s. v. *Ocrea*.)—*καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας.* “And their shields uncovered,” i. e., taken from their cases and appearing bright to the view. The Greek and Roman soldiers kept their shields in leather cases until they were required for use, in order that their lustre might not be tarnished. On the present occasion, these coverings, which had been worn during the previous march, are removed, for the purpose of making a brilliant display. Some editors read *ἐκκεκαθαρμένας*, “burnished,”

not perceiving that this very idea is implied in the reading of the ordinary text, ἐκκεκαλυμμένας. Observe, moreover, that ἀσπίδας alone has here the article connected with it, the shields being the most important part of the equipments of the soldiers, and calculated to make the most striking appearance on an occasion like the present.

§ 17.

πρὸ τῆς φάλαγγος. “*In front of the line.*” The term φάλαγξ is here employed in the sense of the Latin *acies*, to denote a body of men drawn up in battle array.—ἐκέλευσε προβαλέσθαι τὰ ὅπλα, κ. τ. λ. “*He gave orders (for the soldiers) to bring their arms to the front, and the whole line to advance.*” We have adopted here the punctuation of Poppe, namely, a comma after ὅπλα, which is more in accordance with the usual manner of Xenophon. By ὅπλα are meant here both the shield and spear, not the former merely; and the meaning of the order given by Cyrus was this, namely, to couch or level their spears, and at the same time cover themselves with their shields, preparatory to a charge. Hence the peculiar force of the middle in προβαλέσθαι, “*to thrust or put forward in front of themselves.*” As regards the particular meaning of ὅπλα here, consult *Sturz.*, *Lex. Xen.*, s. v.—ἐπιχωρῆσαι δλην τὴν φάλαγγα. The object of the order was to represent a movement upon an enemy in sham fight.

ταῦτα προεῖπον. “*Notified these things.*”—ἐπεὶ ἐσάλπιγξε. “*When the trumpet sounded.*” Literally, “*when (the trumpeter) sounded the trumpet;*” so that, in fact, ὁ σάλπιγκτής is understood. The word denoting the subject is commonly omitted, when the verb itself expresses the customary action of the subject.—ἐκ δὲ τούτου θᾶσσον προϊόντων. “*And upon this, as they kept moving onward more and more quickly.*” Genitive absolute, αὐτῶν being understood. Observe, moreover, the peculiar force of the comparative in θᾶσσον.—ἀπὸ τοῦ αὐτομάτου. “*Of their own accord.*”—δρόμος ἐγένετο, κ. τ. λ. The advancing line, actuated by a sportive spirit, broke at last into a run, and the Greeks returned, laughing, to their quarters, as is stated in the next section. Zeune very strangely takes ἐπὶ τὰς σκηνάς to refer to the Persian tents. But the tents of the Greeks themselves are meant, as Krüger correctly remarks, and as appears most plainly from ἐπὶ τὰς σκηνάς ἥλθον in the next section. Had Xenophon intended to have conveyed Zeune’s meaning (absurd enough in itself), he would have written, in this last-mentioned section, ἐπὶ τὰς ἑαυτῶν σκηνὰς ἀπῆλθον.

§ 18.

τῶν δὲ βαρβάρων, κ. τ. λ. “Thereupon there was much fear both unto others of the barbarians, and, in particular, the Cilician queen fled out of her covered carriage.” We have followed here what appears to be the most natural construction. Krüger makes βαρβάρων depend on φόβος, and regards ἄλλοις as a nearer definition of the former. This, however, is extremely harsh. With φόβος supply ἐγένετο.—*ἐκ τῆς ἀρμαμάξης.* Zeune, Weiske, and Krüger regard ἐκ here as equivalent to ἐπί. This, however, has been successfully refuted by Bornemann (*ad loc.*) and Sintenis (*Jahrb. für Philol. und Päd.*, Bd. xlvi., p. 152). Lion’s explanation (adopted by Bornemann and Poppe) appears to be the true one; namely, that the queen’s hamamaxa was probably drawn by oxen and mules, and its movements, therefore, on the present occasion, appeared to her to be too slow; so that, in her alarm, she leaped out of the vehicle, in order to make a more rapid escape.

καὶ οἱ ἐκ τῆς ἀγορᾶς, κ. τ. λ. “The people, also, (in the market), having left behind them the things exposed to sale, fled out of it.” The reference is to the victualers and others, who had, as usual, established a market near the camp of Cyrus for the supply of the soldiery. The full form of expression here is *οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς . . . εἴφυγον.* Compare the note on *τοὺς ἐκ τῶν πόλεων λαβόν,* i., 2, 3.—*τὴν λαμπρότητα καὶ τὴν τάξιν.* “The brilliant appearance and the discipline.”—*ησθη.* Cyrus was delighted at what took place, since it afforded him a convincing proof of the superiority of his Greek auxiliaries over the barbarians, and gave him a cheering presage of success in the approaching encounter with his brother.—*ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους.* “Struck by the Greeks into the barbarians.” More literally, “(proceeding) from out of the Greeks into the barbarians.”

§ 19.

Ικόνιον. Iconium was a very ancient city of Asia Minor, and during the Persian dominion the easternmost city of Phrygia. At a later period, however, it became and continued the capital of Lycaonia. It answers to the modern *Kóniyah*.—*Λυκαιονίας.* Lycaonia formed, in fact, the southeastern quarter of Phrygia. Toward the east it bordered on Cappadocia, from which it was separated by the River Halys; while on the south it was bounded by Pamphylia and Cilicia. Cyrus gave up the whole country to be plundered, and thus won favor with his army.—*ώς πολεμίαν ούσαν.* “As being that of an enemy.” Like the Pisidians, the Lycaonians were a hardy

mountain race, who owned no subjection to the Persian king, but lived by plunder and foray.

§ 20.

τὴν Κιλισσαν εἰς Κιλικίαν, κ. τ. λ. According to Ainsworth, as will appear from an inspection of his map, Cyrus, on leaving Iconium, conducted the queen as far as the entrance of the central pass in Taurus, whence he forwarded her with an escort across the mountains into Cilicia. The pass in question led to Soli or Pompeiopolis, the modern *Mezeti*, and to Tarsus. It is the shortest and most direct of the three passes through Taurus, but presents great difficulties to an army; and hence, probably, the loss of the two *λόχοι* of Menon's force, as subsequently mentioned.—*καὶ συνέπεμψεν αὐτῷ στρατιώτας, κ. τ. λ.* This detachment, besides guarding the queen, was intended, also, to march to Tarsus, the capital of the Cilician king, so as to effect a diversion in Cyrus's favor, the king being occupied in putting the Cilician gates into a state of defense.—*καὶ αὐτόν.* “And Menon himself.” Supply *Ménwva*.

Κῦρος δὲ μετὰ τῶν ἄλλων, κ. τ. λ. The route of Cyrus's army, as will be perceived from the map, now turns off again from the chain of Mount Taurus, and is directed toward Tyana, which Hamilton, Ainsworth, and Rennell make to be identical with Xenophon's Dana. The modern name of Tyana is *Kiz Hissar*. The march to Tyana was probably made with the view of allowing time for the troops under Menon to arrive at Tarsus, and thus compel Syennesis to quit the Cilician gates. Hence, too, we may account for the length of time, three days, that Cyrus remained at Tyana.—*ἐν ᾧ.* “During which time.” Supply *χρόνῳ*.—*φοινικιστὴν βασίλειον.* “A royal purple-wearer,” i. e., a wearer of royal purple. By this expression is meant a nobleman of the highest rank. With the Persians “a wearer of purple” meant the same as an individual of the highest rank; whereas the *παραλογρεῖς*, who were of lower rank, wore only facings of purple. We have here given what appears to be the best explanation of the disputed term *φοινικιστῆς*. There are other, but inferior modes of interpreting it. Thus, in the Lexicon of Zonaras, it is made equivalent to *βαφεύς*, and hence some translate *φοινικιστὴν βασίλειον*, “a royal dyer of purple,” i. e., a king's dyer, supposing that there was a certain degree of authority connected with such an office. Larcher, on the other hand, interprets *φοινικιστὴν* by “a bearer of the red standard,” deriving it at once from *φοινικίς*.—*καὶ ἔτερόν τινα τῶν ὑπάρχων δυνάστην.* “And a certain other powerful individual of the chief officers,” i. e., a person high in

command in the barbarian army. By ὕπαρχος is meant a subordinate officer of the highest class; one who is not, indeed, a satrap himself, but who governs some part of a province, or holds some important command under a satrap. Thus, Ariæus is called ὁ Κύρου ὕπαρχος further on. (i., 8, 5.—Compare *Poppo, Ind. Græc. ad Xen., Anab., s. v.*)

§ 21.

ἐντεῦθεν ἐπειρῶντο εἰςβάλλειν, κ. τ. λ. “*Thence they endeavored to penetrate into Cilicia.*” Literally, “to throw (their army) into Cilicia.” Supply τὸν στρατόν, or, what is equivalent, ἔαυτον. The army marched from Tyana to the Cilician gates, with the view of entering Cilicia by means of this pass.—ἡ δὲ εἰςβολὴ, κ. τ. λ. “*But the entrance was a wagon-road,*” i. e., just broad enough for a single wagon to pass. Xenophon is now describing the famous pass through Mount Taurus into Cilicia, called by the ancients “the Cilician gates” (*Πύλαι τῆς Κιλικίας, Pylæ Ciliciæ*), and by the Turks at the present day, *Gölek Bógház*. It is decidedly the most remarkable of the three passes through Taurus in these regions, the other two leading, one to Seleucia, in Pisidia, and the other (Menon’s route) to Tarsus, by the way of Pompeiopolis. According to Ainsworth, the Cilician gates are at first wide enough to permit the passage of three chariots; but the narrowest and most difficult portion of the road, which is the point to which Xenophon’s description applies, is a deep gorge or fissure, in a lofty ridge of limestone rocks, just broad enough for a chariot to pass, and that with great difficulty. This part of the road bears evident marks of ancient chiseling, and must have been widened and repaired by various successive invaders; but large masses of rock have fallen down into the stony bed of the waters, and the road is perhaps less feasible, at the present day, than it was in the time of Xenophon or Alexander. (Ainsworth, p. 45.)—ἀμήχανος εἰςελθεῖν στρατεύματι. “*Impracticable to enter for an army.*” This construction falls under the general head of attraction. According to the regular form of expression, the adjective would be in the neuter, and the clause would be as follows: ἦν ἀμήχανον ἦν εἰςελθεῖν. (*Krûg., ad loc.*)

λελοιπὼς εἴη. “*Had left.*” Observe here the employment of the optative, like the subjunctive in Latin, to show that the writer does not speak in his own person, but in that of the messenger who brought the tidings. Compare note on ὡς ἐπιθονλεύοι αὐτῷ, i., 1, 3.—ἐπεὶ ἤσθετο ὅτι, κ. τ. λ. We have adopted here the reading of Dindorf. The common text has ἐπεὶ ἤσθετο τό τε Μένωνος στράτευμα,

δτι ἥδη, κ. τ. λ., but the authority of the MSS. is decidedly in favor of the former. Cyrus's stratagem, it may be here remarked, had completely succeeded; for Syennesis quitted the heights as soon as he learned that Menon's detachment had entered Cilicia and were about to manoeuvre in his rear, and also that the combined naval force of Cyrus and the Lacedæmonians was coming round from Ionia to Cilicia, under the orders of Tamos.—*εἰσω τῶν ὁρέων.* “Within the mountains,” i. e., this side of Mount Taurus, having crossed the range and got into Cilicia.

καὶ δτι τριήρεις ἥκονε, κ. τ. λ. According to Krüger, the construction is as follows: *καὶ δτι ἥκονε Ταμὼν ἔχοντα τριήρεις, τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου περιπλεούσας ἀπὸ Ιωνίας εἰς Κιλικίαν.* The objection, however, to this arrangement is, as Poppe correctly remarks, that Syennesis did not abandon the heights because he heard that Tamos had the vessels under his command, but because the vessels themselves were actually sailing around. Poppe thinks that we have here a *confusio locutionum*, and refers to a parallel passage in Thucydides (iii., 26); but his own explanation is not more satisfactory than Krüger's. Weiske, again, is of opinion, that the words from *Ταμὼν* to *Κύρου*, both inclusive, are a mere interpolation, and ought to be thrown out; an opinion which Schneider also favors; and yet the words in question were certainly in the text in the time of Demetrius Phalereus, since he actually cites them in his treatise *περὶ Ἐρμηνείας*, § 198, p. 80. The best, and certainly the most natural way, is to regard *Ταμὼν ἔχοντα* as a parenthetical clause, depending on *ἥκονε* in common with *τριήρεις*, &c., and therefore to place a comma both before and after these words. The meaning will then be as follows: “and because he heard of triremes sailing around from Ionia to Cilicia, of Tamos commanding them, which were those of the Lacedæmonians and of Cyrus himself.” Tamos, who is here spoken of, was an Egyptian, a native of Memphis, and had previously held a command under Tissaphernes in Ionia. (Thucyd., viii., 31, 87.) According to Diodorus Siculus, he fled to Egypt with his fleet, after the death of Cyrus, but was there put to death, together with his children, by King Psammictichus.

§ 22.

καὶ εἶδε τὰς σκηνὰς, κ. τ. λ. “And saw the tents where the Cilicians were guarding.” We have retained *εἶδε*, the reading of the ordinary text, with Poppe, Bornemann, and Dindorf. Muretus, however, objects to it as conveying a superfluous meaning, since Cyrus must,

as he remarks, have seen the Cilician encampment as a matter of course, unless he closed his eyes. In place of *ειδε*, therefore, Muretus conjectures *ειλε*, “*took possession of*,” and he is followed by Weiske, Schneider, and others, some of whom, moreover, as, for example, Weiske, give the imperfect *ἔφύλαττον* the force of a pluperfect, “*had been guarding*.” No change, however, of any kind is required in the text, and the explanation of Lion is sufficiently satisfactory. He supposes that Syennesis had retired only to a short distance, and had merely left that part of the mountains unobstructed along which Cyrus would have to ascend, in order that he might avoid any actual collision with him. Cyrus, therefore, as he passed along, beheld not far off the tents of the Cilicians, where they were still keeping up an *appearance* of guarding. (Compare, also, *Larcher, ad loc.*) Some commentators render *ἔφύλαττον*, “*used to guard*;” but if a permanent guard were kept here, a fortress, or at least more substantial dwellings, would be required; and, besides, what need of a permanent guard in time of peace?

πεδίον μέγα καὶ καλόν. The plain of Cilicia Campestris, according to Ainsworth, is still almost every where remarkable for its fertility and beauty, but especially in the valleys of the rivers Cydnus (the route of Cyrus on the present occasion), Sarus, and Pyramus.—*ἐπιρρυντον.* “*Well-watered.*” Literally, “*flowed upon*,” and taken here in a passive sense. Cilicia Campestris was watered by the Cydnus, Sarus, and Pyramus, already mentioned.—*ἔμπλεων.* “*Full.*” Accusative singular neuter of *ἔμπλεως*, *ων*, Attic form for *ἔμπλεος*, *α*, *ον*, and agreeing with *πεδίον*.—*σήσαμον*, *καὶ μελίνην*, *καὶ κέγχρον.* “*Sesame, and panic, and millet.*” By *σήσαμον* is meant an Eastern leguminous annual plant, known from a very ancient period, and very interesting on account of the economical purposes to which it is applied. The seeds are boiled and eaten like rice; and, besides this, they yield an oil not unlike or inferior to oil of almonds, which in Japan, China, and Cochin China, where they have no butter, is employed as a substitute for it in cookery, and is also applied elsewhere to many useful purposes.—*μελίνην.* A plant of the genus *panicum*. It is at present cultivated in some parts of Europe for bread. The grain resembles millet.—*κέγχρον.* Millet is a plant of the genus *millium*, of which there are several species. That cultivated for food is called *panicum Italicum*. It yields an abundance of small grains, set around a compact spike at the top of the stalk. In the East, millet is used as food for men; but in Europe, though it is sometimes made into loaves and cakes, and frequently into puddings, it is mostly used for feeding poultry and domestic animals. (*Penny Cyclop.*, s. v.)

φέρετ. Ainsworth says that the various productions mentioned here by Xenophon are still yielded at the present day, but that to them is added a considerable cultivation of cotton, rice, and sugar.—*ὅρος δ' αὐτὸν περιέχει ὄχυρόν, κ. τ. λ.* “Moreover, a strongly-defended and lofty mountain range surrounds it on all sides from sea to sea.” By *ὅρος ὄχυρόν* is meant a mountain range defended by both nature and art. Under the description here given of the *μέγα πεδίον*, we have, in fact, one of Cilicia Campestris in general, which is inclosed on all sides by the sea and the mountain belts of Taurus and Amanus.—*ἐκ θαλάττης εἰς θαλάτταν*. The reference here is to the two points on the coast where the mountains meet the sea, namely, the range of Taurus toward the west, and that of Amanus toward the east, at the mouth of the Sinus Issicus, or the promontory of Rhodus.

§ 23.

Ταρσούς. “*Tarsus.*” We have given here the plural form for consistency’ sake, since we have *τοὺς Ταρσούς* in § 26. It is adopted, also, by Dindorf, Bornemann, and many others. Several good MSS., it is true, have the singular here; but this form would rather seem to have been employed by writers of a later date. So Xenophon, in § 24, has *Ίσσοῦς*, where other and later writers use the singular. Tarsus was a city of Cilicia Campestris, on the River Cydnus, not far from its mouth.—*ἐνταῦθα ἥσαν τὰ Συεννέσιος βασίλεια*. “*Here was the palace of Syennesis.*” Observe the employment of the neuter plural with a plural verb, although inanimate objects are referred to. This regularly takes place when the individuality or the plurality of the parts is to be signified. The plural verb, therefore, is here intended to be very graphic, and the palace of Syennesis to be depicted to the view as quite an extensive one, and consisting of several buildings. The meaning of the clause, therefore, is, in fact, as follows: “*Here were the buildings forming the palace of Syennesis.*” (Kühner, § 385, b.—Jahrb. für Philol. und Päd., Bd. xxxix., p. 26.) Compare i., 7, 17.

Κύδνος ὄνομα. The Cydnus rose in the chain of Mount Taurus, and fell into the sea a little below Tarsus. It is now the *Tersoos*.—*εὗρος δύο πλέθρων*. “*Of two plethra in breadth.*” Observe that *εὗρος*, like *ὄνομα* preceding it, is the accusative of nearer definition, and that *πλέθρων* depends not on *εὗρος*, but on *ποταμός*.—*πλέθρων*. Consult note on i., 2, 5.

§ 24.

εἰς χωρίον ὄχυρόν. “*For a strong-hold.*” Observe the construction of *ἐξέλιπον* with the preposition *εἰς*. Frequently a verb, which

of itself signifies only removal from a place, has the preposition *εἰς* connected with it in construction, in order to express the accompanying idea of motion to a place. In the present instance, therefore, we may freely render *εἰς*, “*in order to go to*,” but we are not to suppose any actual ellipsis of a verb; neither are we, with Leunclavius, to supply *φυγόντες* in the text after *όχυρόν*, nor, as Stephens thinks, *έλθόντες* or *καταπεφευγότες*.—*πλὴν οἱ τὰ καπηλεῖα ἔχοντες*. “*Except those that kept the public houses.*” These, of course, would remain behind for the sake of gain. The full construction is *πλὴν οἱ τὰ καπηλεῖα ἔχοντες οὐκ ἔξελιπον*; so that the literal meaning of the clause is as follows: “*save that those did not leave who kept the public houses.*”—ἐν Σόλοις καὶ ἐν Ἰσσοῖς. “*In Soli and in Issus.*” Soli, or Soloë, was a city of Cilicia Campestris, near the mouth of the River Lamus. It was founded, according to one account, by an Argive and Rhodian colony; according to another, by a colony of Athenians. By intermingling with the rude Cilicians, the inhabitants so far corrupted their own dialect as to give rise to the term *Σολοικισμός* (*solecism*), to denote any violation of the idiom of a language. The ruins of this place exist near the site now called *Mezeti*, on the coast. As regards the Latin form of the ancient name, it may be remarked, that, though Mannert pronounces *Soli* incorrect, yet the books vary between this form and *Soloë*, and the former is more in accordance with analogy than the latter. (Consult *Tzschucke, ad Pomp. Mel.*, i., 13, 2.)—*Ισσοῖς*. Xenophon here uses the plural; but the singular is much more common. (Compare note on *Ταρσούς*, § 23.) Issus lay at the foot of the main chain of Amanus, and nearly at the centre of the head of the gulf to which it gave name, Issicus Sinus. It was famous, at a later day, for the victory gained here by Alexander over Darius. The modern *Aiasse* corresponds to the site of the ancient town.

§ 25.

προτέρα Κύρου, κ. τ. λ. The Cilician queen, it will be remembered, had been sent on before to Cilicia, by the shortest route across the mountains, under the charge of Menon.—ἐν δὲ τῇ ὑπερβολῇ, κ. τ. λ. “*In the passage, however, over the mountains that reach downward to the plain,*” *i. e.*, while descending the mountains into Cilicia. The troops referred to in the text were lost on the Cilician side of the mountains, and hence the retaliation inflicted by their comrades on the capital of the country, as is stated immediately after. An anonymous critic in the *Acta Eruditorum, Lips.*, 1749, p. 417, conjectures *τῇ εἰς τὸ πεδίον*, which would certainly give a clearer mean-

ing. With *τῶν*, after *ὁρῶν*, supply *καθηκόντων*.—*δύο λόχοι*. “*Two companies.*” The numbers of the *λόχος* appear to have differed in different states, owing, probably, to the different divisions of regiments among them. Most usually, however, a *λόχος* contained about 100 men, and corresponds in this way to the Roman *centuria*. Hence *λοχαγός* is the same as *centurio*; and by *λοχῆτις ἐκκλησία* is meant the Roman *comitia centuriata*. On the present occasion, the *λόχος*, as will be perceived, contains only fifty men; and hence Krüger conjectures that *ἔκαστος* has been dropped from the text, and that we ought to read *ἔκατὸν ἔκαστος ὄπλῖται*. (*Krüg., de Authent.*, p. 41.)

ἀρπάζοντάς τι. “*While plundering something,*” i. e., while engaged in some marauding affair.—*ὑπολειφθέντας*. “*Having been left behind,*” i. e., having lagged behind. Often said of stragglers from an army, who lag behind *unperceived* by their comrades, and hence the employment of *ὑπό* with the verb.—*εἰτα πλανωμένοντος ἀπολέσθαι*. “*Thereupon, wandering about, they perished,*” i. e., in this way perished while wandering about. Sometimes, for the sake of emphasis, when the participle is placed before the other verb on which it depends, the particle *οὐτως*, or *ἐπειτα*, or, also, *εἰτα*, is inserted between, or else appended to the two. (*Buttmann*, § 144, 6.)—*ἔκατὸν ὄπλῖται*. Krüger, as already remarked, proposes to read *ἔκατὸν ἔκαστος ὄπλῖται*. Compare iv., 8, 15, and *Matthiae*, § 301, Obs.

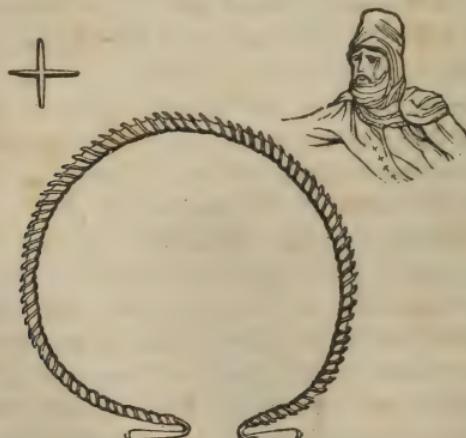
§ 26.

καὶ τὰ βασίλεια τὰ ἐν αὐτῷ. With the second *τὰ* supply *ὄντα*.—*μετεπέμπετο τὸν Συέννεσιν, κ. τ. λ.* “*Sent for Syennesis to come unto him,*” i. e., summoned Syennesis into his presence. Observe that the middle verb is strengthened here by the addition of the reflexive pronoun with *εἰς*. This serves to impart more precision to the sentence, and to render it more graphic.—*οὐδὲ οὔτε πρότερον, κ. τ. λ.* “*He, however, answered, that he had neither ever as yet before this, come into the hands of any person superior to himself, nor was he, on this occasion, willing to come into those of Cyrus,*” i. e., had never put himself into the power of any person, &c. With *Κύρῳ* supply *εἰς χεῖρας*. The phrase *εἰς χεῖρας ἐλθεῖν, λέναι, συννέναι τινί*, is more commonly employed of close fight: “*to come to blows with one.*” (*Xen., Cyrop.*, viii., 8, 22. — *Thucyd.*, iv., 33, 72.) Observe the change of construction in the latter clause of this sentence, *οὔτε ἤθελε*, where we would expect the infinitive.—*πρὶν ἡ γυνὴ αὐτὸν ἐπεισεῖ*. The adverb *πρὶν* is used with the indicative, when the action which is defined and the event which limits it are both past, and are represented as past facts. (*Kühner*, § 848, p. 462, ed. Jelf.)

§ 27.

ἐπεὶ συνεγένοντο ἀλλήλοις. “When they met one another.”—*εἰς τὴν στρατιάν.* “For his army.” The preposition *εἰς* is here employed to mark the direct object or intent, and as indicative of apparent frankness and sincerity on the part of the giver. Syennesis even added, as Diodorus Siculus informs us, a large body of troops, under the command of one of his sons, to the army of Cyrus. His movements, however, were altogether insincere, and were dictated merely by a regard for his own interests, since, as Diodorus likewise states, being anxious to stand well with both sides, he sent another of his sons secretly to the king, with information respecting the amount of Cyrus’s forces, adding, that he had joined the latter only through necessity, and was desirous of returning to his former allegiance. (*Diod. Sic.*, xiv., 20.)

παρὰ βασιλεῖ τίμια. “Of value in the eyes of a king.” Literally, “with a king.”—*χρυσοχάλινον.* “With gold-studded bridle.” Those who took delight in horsemanship bestowed the highest degree of splendor and elegance upon every part of the bridle. The *ἱππος χρυσοχάλινος*, however, usually applies to Persian customs.—*στρεπτὸν χρυσοῦν.* “A twisted collar of gold.” The term *στρεπτός* is properly an adjective, and in its present signification has *κύκλος*, in fact, understood. It denotes here an ornament, usually of gold, twisted spirally, and bent into a circular form, which was worn round the neck by men of distinction, among the Persians, the Gauls, and other Asiatic and northern nations. It answers to the Latin *torques* or *torquis*. The following wood-cut, taken from an antique, will give a correct idea of one.



ἀκινάκην χρυσοῦν. “A golden short-sword.” The term ἀκινάκης (in Latin, *acinaces*) is of Persian origin, and denotes a short and straight sword, used by that nation. It was worn on the right side of the body, whereas the Greeks and Romans usually had their swords suspended on the left side. The form of the *acinaces*, with the mode of wearing it, is illustrated by the following Persepolitan figures.



καὶ τὴν χώραν μηκέτι ἀφαρπάξεσθαι. “And that the country should no longer be plundered,” i. e., and he granted, also, to the country of Cilicia, an exemption from any further plundering at the hands of the Greeks. The latter, it will be remembered, had just plundered Tarsus.—τὰ δὲ ἡρπασμένα, κ. τ. λ. “And to receive back,” &c., i. e., and that he himself and his subjects should receive back.—ἢν πον ἐντυγχάνωσιν. “If they meet with them any where,” i. e., wherever they, the Cilicians, may meet with them. Some, less correctly, make ἀνδράποδα the subject of ἐντυγχάνωσιν. Consult Bornemann, *ad loc.*

CHAPTER III.

§ 1.

οὐκ ἔφασαν λέναι τοῦ πρόσω. “Refused to go onward.” The particle *oὐ* has with some words the power not merely of rendering them negative, but of giving them the directly contrary sense; that is, the negative and the word with which it is joined adhere so closely as to form together only one idea. Thus, *οὐκ ἔφασαν* be-

comes equivalent here to the Latin *negabant*. So οὐκ ἔάω, “*I forbid* ;” οὐχ ὑπισχνοῦμαι, “*I refuse* ;” οὐχ ὑποδέχομαι, “*I decline*.” (Buttmann, § 148, note 2.—Matthiae, § 608, 1.)—τοῦ πρόσω. Every adjunct in itself indeclinable can be rendered declinable by the aid of the article. Hence adverbs are, without further change, converted into adjectives by simply prefixing the article. (Buttmann, § 125, 6.) As regards the case here employed, it is decidedly the simplest and best plan to view it as the genitive of part. Hence λέναι τοῦ πρόσω will mean, in fact, “*to go a part of the farther way*,” i. e., to go *any part*. (Buttmann, § 132, 4, c, note.)—ἐπὶ βασιλέα λέναι. “*That they were going against the king*.”—μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. “*And they said that they had not been hired for this purpose*.” The remark made at the beginning of this section respecting the force of the negative does not apply here, but only where the negative and the word with which it is joined are in close juxtaposition.

ἔβιάζετο. “*Endeavored to force*.” Since the imperfect always implies duration or continuance, that is, an action more or less incomplete, it is frequently employed to denote a mere endeavor to do a thing, as in the present instance.—ἀντόν τε ἔβαλλον. “*Began to throw stones at both him*.” More literally, “*began to pelt both him*.” Supply λίθοις. Hence βάλλειν τινὰ λίθοις, “*to throw stones at one*,” or, more literally, “*to hit or pelt one with stones*.” Compare v., 7, 19, where the ellipsis is supplied.

§ 2.

μικρὸν ἐξέφυγε, κ. τ. λ. “*Narrowly escaped being stoned to death*.” Observe that πετρωθῆναι is simply “*to be stoned*;” but καταπετρωθῆναι, “*to be stoned to death*.” Hence, Poppe correctly renders the present clause by *vix effugit quin lapidibus interficeretur*.” Observe, moreover, the employment of the negative μή with καταπετρωθῆναι, and which Sturz (*Lex. Xen.*, s. v. ἐκφεύγειν, 3) erroneously regards as redundant here. Its presence is to be explained on the general principle of strengthening a negation. The Greeks were in general so accustomed to the rule that one negative only strengthens another, that frequently a verb like ἐξέφυγε, which in itself implies a negative, is still construed with another negative. (Buttmann, § 148, n. 9.)—τὸ μὴ καταπετρωθῆναι. We have given here the accusative, with Dindorf, in place of the genitive, τοῦ καταπετρωθῆναι, of the common text. The expression ἐκφεύγειν τινός means “*to escape out of a thing*,” *effugere ex aliqua re*; whereas ἐκφεύγειν τι is “*to escape a thing*,” *effugere rem*. Now, if we retain the genitive

in the text, *καταπετρωθῆναι* can have no other meaning than “to be attacked with stones.” But the presence of the negative *μή* directly opposes such a version, and shows that the verb means “to be stoned to death.” The accusative, therefore, is alone correct. (*Poppo, ad loc.*)

ὅτι οὐ δυνήσεται. In oblique discourses, *ὅτι* and *ὡς* are usually followed by the optative; but even here the indicative enters when the reference is to something certain and positive, and about which there can be no doubt. The indicative *δυνήσεται*, therefore, is here employed to show that Clearchus now knew for certain that he would not be able to succeed by force.—*ἐδάκρυε*. Observe the continuance of action indicated here by the imperfect. So, again, in *ἔθαύμαζον* and *ἔσιώπων* which follow.—*ἔθαύμαζον*. The soldiers might well wonder at seeing tears shed by so stern and imperious a man as Clearchus.

§ 3.

ἄνδρες στρατιῶται. “*Soldiers.*” Many personal nouns which express a station or profession are used as adjectives, and the word *ἀνήρ* is added to them when the person is viewed as belonging to such a state or profession, or omitted when he is regarded as only performing the functions of such a state or profession. Thus, *ἄνδρες στρατιῶται* properly means “men who are by profession soldiers,” and has, therefore, a kind of conciliating or complimentary force; whereas *στρατιῶται* alone would be “men who are acting as soldiers.” (Compare *Kühner*, § 439, 1, ed. *Jelf.*)—*ὅτι χαλεπῶς φέρω*, κ. τ. λ. “*That I am deeply grieved at the present state of affairs.*” Observe that *χαλεπῶς φέρω* has here an intransitive force. The dative is put, moreover, with many passives and neuters, where it expresses the cause, occasion, &c., of the action. (*Matthiae*, § 399, c.) Elsewhere, however, we find *χαλεπῶς φέρω* accompanied by *ἐπί*, as *χαλεπῶς ἡ τῶν Δακεδαιμονίων πόλις φέρουσα ἐπὶ τῇ πολιορκίᾳ*. (*Xen. Hell.*, vii., 4, 21.)

τά τε ἄλλα. “*Both in other respects.*”—*καὶ ἔδωκε*. “*And, in particular, gave me.*” When we have *τέ* in the first clause and *καὶ* in the second, *καὶ* implies the greater emphasis of its own clause. This increasive force of *καὶ* is particularly seen when it connects the general and particular. Thus, we have *τά τε ἄλλα* in the previous clause followed here by *καὶ ἔδωκε*, κ. τ. λ.; and *καὶ*, in consequence, takes the meaning of “*and in particular,*” or “*and especially.*” In this way, moreover, has arisen the expression *ἄλλως τε καὶ*, which is to be simply rendered “*especially.*” (*Kühner*, § 758, 3, ed.

Jelf.)—οὐκ εἰς τὸ ἴδιον κατεθέμην ἔμοι. “*Laid not up for myself for my own use.*”—ἀλλ’ οὐδὲ καθηδυπάθησα, κ. τ. λ. “*Nay, nor did I squander them in a life of luxury and pleasure, but I expended them on you.*” Observe here the elegant and forcible use of ἀλλά in ἀλλ’ οὐδέ. A sudden thought suggests itself to the speaker, that, since many squander on luxury and pleasure money given them for other purposes, the same charge might be brought against himself, and he therefore abruptly anticipates this objection by ἀλλά. (Weiske, *de Pleonasm. Gr.*, p. 174, ed. Oxon., p. 111. — Compare Hartung, *Lehre von den Partikeln*, ii., p. 37, 4.)—εἰς ἵμας. Observe the force of *εἰς* here as referring to an express and direct object, and therefore equivalent, in fact, to “*directly upon.*” Compare note on *εἰς τὴν στρατιάν*, chap. ii., § 27.

§ 4.

καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην, κ. τ. λ. “*And with your assistance I sought vengeance in behalf of Greece,*” i. e., I sought to inflict punishment upon them, &c. The verb *τιμωρέω*, in the active voice, means properly, “*to help, aid, or succor,*” and is followed by the *dative* of the person to whom aid is lent. Hence arises the meaning “*to avenge;*” and in full construction the *person avenged* is in the *dative*, but the *person on whom vengeance is taken* is in the *accusative*. Thus, *τιμωρεῖν τινι τοῦ παιδὸς τὸν φονέα*, “*to avenge one on the murderer of his son.*” (Xen., *Cyrop.*, iv., 6, 8.) In the middle voice, on the other hand, this same verb signifies “*to help one’s self against one,*” i. e., to avenge one’s self upon him, and hence “*to punish or chastise;*” and always with the *accusative* of the *person punished*; as *τιμωρεῖσθαι τινα*, “*to take vengeance on one.*” The thing for which punishment is inflicted is expressed by the *genitive* or *accusative*, but more frequently the latter. Sometimes the verb occurs absolutely, as in the present instance, “*to avenge one’s self;*” “*to seek vengeance.*”

ἐκ τῆς Χερρόνησου αὐτοὺς ἐξελαίνων. He means, in fact, checking their incursions into the Chersonesus, and driving them out whenever they had succeeded in making an inroad. Compare note on ὑπὲρ Ἑλλησπόντου, i., 1, 9.—ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας, κ. τ. λ. “*To take away their land from the Greeks who dwelt therein,*” i. e., to deprive the Grecian colonists of their settlements in the Chersonese. Verbs which signify “*to take away*” are construed with two accusatives, one of the person and another of the thing *taken away*. Observe that from Homer downward the middle voice of *ἀφαιρέω* is more frequent than the active.—ἀνθ' ὅν εὐ ἐπαθον ὑπ' ἔκεινον.

“In return for the benefits I had received from him.” Literally, “in return for (the things) with reference to which I had been well off through him.” Observe that *ἀνθ’ ὅν* is here equivalent to *ἀντὶ τούτων ἀ*, the genitive *ὅν* being an instance of the ordinary Attic attraction.

§ 5.

ἔπει δέ. “Since, however.”—*συμπορεύεσθαι.* “To go along with me.” Supply *μοί*.—*προδόντα.* We would expect here *προδόντι*, but *προδόντα* is used instead, agreeing with *ἐμέ* understood, and which is to be supplied as an accusative before *χρῆσθαι*.—*πρὸς ἐκεῖνον ψευσάμενον.* “Having proved false to him,” i. e., having broken my word to him.—*μεθ’ ἴμων εἶναι.* “To side with you.” Porson conjectured here *ἰέναι*, “to go,” in place of *εἶναι*, and his conjecture has been adopted by Schneider, Dindorf, and others. The emendation, however, is quite unnecessary, since *εἶναι μετά τινος* is very frequently employed in the sense of “to act with one,” “to side with one.” Compare Xen., Cyrop., ii., 4, 6: *μετὰ τοῦ ἡδικημένου ἔσεσθαι*; and consult Poppe’s remarks on the present passage.—*εἰ μὲν δὴ δίκαια ποιήσω.* “Whether, indeed, I shall be doing just things,” i. e., acting a just part. The particle *εἰ*, when it signifies “whether,” is used in indirect questions with either the subjunctive, the optative, or the indicative. With the subjunctive, when the question is asked what any one should do; with the optative, in speaking of an action that is past; and with the future when any thing is represented as real. So the question here is not what Clearchus *is to do*, but whether the course which he is determined *actually to pursue* will be a just one or not.

αἱρήσομαι δ’ οὐν ἴμᾶς. “Still, however, I will prefer you.”—*καὶ οὐποτε ἔρει οὐδείς.* “And never shall any one say.” In a negative proposition, all such general terms as “any one,” “at any time,” “any where,” &c., are expressed by compound negatives, on the principle that an accumulation of negatives strengthens the negation. (Matthiae, § 609.)—*εἰς τὸν βαρβάρους.* “Among the barbarians,” i. e., into the land of the barbarians. Compare note on *εἰς Πισίδας*, i., 1, 11.

§ 6.

σὺν ἴμιν ἔψομαι. Since the idea of direction lies at the foundation of the use of the dative, the verbs that signify “to follow” take this same case. But inasmuch as these verbs also express companionship, they are often construed with *σὺν*, *ἄμα*, &c. (Matthiae, § 403.)—*καὶ σὺν ἴμιν μὲν ἀν,* κ. τ. λ. “And I think that with you I

shall, in all likelihood, be honored wherever I may chance to be." The future infinitive *ἔσεσθαι* would express, if here employed, something that is certain to happen; whereas *ἄν εἰλαι* refers merely to what is probable, and likely to occur under certain circumstances. (Kühner, § 429, 3, *Obs. 2*, ed. Jelf.)—*τίμιος*. When the same person is both the subject and object of the verb, the nominative stands with the infinitive, not the accusative.—*οὐτ' ἄν φίλον ὡφελῆσαι, κ. τ. λ.* "Either to assist a friend or defend myself against an enemy." In the preceding clause we had the present infinitive *εἰλαι*, because the reference was to a continued and frequently-repeated action, or one in which the beginning only was considered; here, however, the aorist is employed to designate merely a transient action, and one considered independently in its completion. (Matthiae, § 501.) Observe here, moreover, the repetition of the particle *ἄν*. It often occurs thus, being first employed with the finite verb at the beginning to denote the conditional nature of the whole sentence, and again with the part or parts of the sentence in which the conditional idea is carried out. In cases like the present, this is done for the sake of emphasis; in others, for that of perspicuity. (Kühner, § 432, ed. Jelf.)

ώς ἔμοῦ οὖν λόντος, κ. τ. λ. "That I am going, then, whithersoever you (may) even (be going;) so hold to the opinion," i. e., think of me, then, as determined upon going whithersoever, &c. A singular use of the genitive absolute with *ώς* occurs with the verbs *εἰδέναι*, *ἐπισταθαι*, *νοεῖν*, *ἔχειν γνώμην*, and the like, where we should expect to find the accusative with the infinitive. The genitive signifies that the action of the participle is the cause of the state or action expressed by the verb. This relation is marked even in the position, as the genitive absolute almost always precedes the verb. The connection of the verb (as a consequence) with the genitive absolute is also generally marked by the addition of *οὕτω*. (Kühner, § 702, ed. Jelf.)

§ 7.

καὶ οἱ ἄλλοι. "As well as the rest," i. e., those under the command of the other generals.—*ὅτι οὐ φαίη, κ. τ. λ.* "Because he refused to march toward the king." Consult note on *οὐκ ἔφασαν*, § 1. Observe, moreover, that *πορεύεσθαι* is here neither the present, with the force of a future, as some maintain; nor the present aorist, as Krüger very strangely insists; but the simple infinitive present after *οὐ φαίη*, the latter being taken as a combined idea.—*παρὰ βασιλέα*. Observe that *ἐπὶ βασιλέα* would convey the idea of advancing *against* in order to attack; but that *παρὰ βασιλέα* implies merely a

going toward, or an approaching. Thus we have, ii., 2, 3, *iévai* ἐπί βασιλέα, and again, ii., 2, 4, *iévai παρὰ τὸν Κύρον φίλονς*.—*παρὰ Ξενίου καὶ Πασίωνος*. “From Xenias and Pasion,” i. e., having left those commanders. Some supply here ἀπελθόντες, but this is quite unnecessary, the idea being sufficiently conveyed by the preposition *παρά*.—*καὶ τὰ σκευοφόρα*. “And their baggage.” Literally, “and the beasts of burden that carried their baggage.” Supply *κτῆνη*. These were mules, asses, and oxen, and are expressly distinguished from horses in another part of the work (iii., 3, 19). Some supply the ellipsis more fully by *κτῆνη τε καὶ ὄχηματα*, from Herodian (viii., 1), but this is not required. Compare *Bos, Ellips. Gr.*, s. v. *κτῆνη*, and *Schaefer, ad loc.*

§ 8.

τούτοις ἀπορῶν τε, κ. τ. λ. “Being both perplexed and grieved at these things.” Weiske, following Zeune, reads *τούτων* here in place of *τούτοις*. But *ἀπορεῖν τινος* is “to be in want of any thing,” whereas *ἀπορεῖν τινι* is “to be perplexed at any thing.” Zeune maintains, moreover, that *ἀπορεῖν* is never joined with the dative. In this, however, he is contradicted by Xenophon himself, i., 5, 14, where we have *ἀποροῦντες τῷ πράγματι*. He ought merely to have said that the construction with the dative is comparatively rare.—*ὅ δὲ ιέναι μὲν οὐκ ἥθελε*. “He, however, would not go.”—*ώς καταστησομένων, κ. τ. λ.* “Since these things would turn out favorably.” Literally, “since these things would arrange themselves according to what was right.” Observe here the employment of *ώς* with the genitive absolute, as expressing the opinion or assertion of another; and compare note on *ώς ἐπιβούλευοντος*, i., 1, 6.—*καταστησομένων*. Not the middle in a passive sense, as some insist, but the regular future participle of the middle voice, with a middle signification.—*μεταπέμπεσθαι δ' ἐκέλενεν, κ. τ. λ.* “And he desired (Cyrus) to send for him; but (when this had been done) he himself refused to go,” i. e., he himself, the very person who had desired Cyrus to send for him. This, of course, was all intended to keep up appearances. As regards the clause *αὐτὸς δ' οὐκ ἔφη ιέναι*, the meaning of which has been often mistaken, compare the German version of Becker: “Dies geschah: allein Klearchos wollte auch jetzt nicht zu ihm gehn,” and also the Latin one of Amasæus: “quo facto ille iterum se venturum negavit.”

§ 9.

τοὺς προελθόντας αὐτῷ. “Those who had come to him.” The ref-

erence is to those who had left Xenias and Pasion.—*Ανδρες στρατιῶται.* Krüger remarks, that this speech belongs to the class which the Latin rhetoricians termed “*orationes figuratae*,” and the Greek, *λόγοι ἐσχηματισμένοι*. This mode of addressing an audience is employed, when the speaker does not wish to express himself fully on certain points, but leaves these to the penetration of his hearers. So, on the present occasion, Clearchus does not tell his hearers, in so many words, that they are in a situation beset with difficulties, but he artfully expresses himself in such a way as to let them draw this conclusion of themselves. Compare Quintilian, ix., 2, 62, and Ernesti, *Lex. Technol. Gr. Rhet.*, s. v. *σχηματίζειν*.—τὰ μὲν δὴ Κύρου, κ. τ. λ. “It is evident that the affairs of Cyrus now are in the same position with regard to us, that ours are with regard to him,” i. e., all obligation has ceased on both sides. Literally, “it is evident that the affairs of Cyrus have themselves so toward us as ours have themselves toward him.” With ἔχει supply ἔαντά, and with τὰ ἡμέτερα supply ἔχει ἔαντά.—ἐπει γε οὐ συνεπόμεθα αὐτῷ. The meaning is this: since at least we are so far not his soldiers that we do not any longer march with him against the king, though in other respects we are still nominally his troops. Observe here the limiting power of γέ.—οὕτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης. A most artful remark, and well calculated to produce uneasy feelings in his auditors.

§ 10.

ὅτι μέντοι ἀδικεῖσθαι, κ. τ. λ. “That he thinks, indeed, he is wrongfully dealt with by us, I am well aware.”—ἔλθειν. “To come unto him.”—τὸ μὲν μέγιστον. “Chiefly.” Literally, “what is greatest.” Observe that τὸ μέγιστον is here in apposition with what follows, and is equivalent, when resolved, to ὁ μέγιστόν ἐστι. (*Matthiae*, vol. ii., p. 710.)—ὅτι σύνοιδα ἐμαντῷ, κ. τ. λ. “Because I am conscious unto myself of having proved false to him in all things.” In verbs which have with them a reflexive pronoun, as σύνοιδα ἐμαντῷ, the participle that follows can stand in either of the two cases connected with the verb; that is, either in the nominative (as in the present instance), because the same subject is contained in the person of the verb; or in the dative, as referring to the dative of the accompanying reflexive pronoun. Thus, we can say either σύνοιδα ἐμαντῷ ἐψευσμένος, or σύνοιδα ἐμαντῷ ἐψευσμένω. (*Matthiae*, § 548, 2.)—δίκην ἐπιθῇ ὅν. “He may inflict punishment for the things in which.” Literally, “with regard to which.” Observe that ὅν is here, by attraction, for ᾧ; the full construction being δίκην τῶν ὅν, i. e., ᾧ.

§ 11.

ἔμοὶ οὖν. “Unto me, then, I confess.” Observe the force of the emphatic *ἔμοι*.—*καθεύδειν.* “To be slumbering,” i. e., to be wasting the time in inaction.—*ἐκ τούτων.* “Next.” Equivalent to *μετὰ ταῦτα*, i. e., “after these things.” The preposition *ἐκ* is especially used of the immediate development of one thing from another; of the immediate succession in time, so that there is an unbroken connection between them. (Kühner, § 621, ed. Jelf.)—*καὶ ἔως γε μένομεν αὐτοῦ.* “And so long, at least, as we remain here.” When the thing is uncertain, *ἔως* is joined with the subjunctive or optative; but when certain, with the indicative. Thus *ἔως ἂν μένωμεν*, “until we may remain;” but *ἔως μένομεν*, “while we are actually remaining.” (Buttmann, § 146, 3.)—*σκεπτέον εἶναι.* “To be a thing necessary to be considered (by us),” i. e., that we must consider. Verbals in *τέον* are used in Greek in the same way as the Latin gerund in *dum*, to express necessity.—*ἡδη ἀπιέναι.* “To depart at once.”—*ἀπιμεν.* The present in a future sense. Observe that *εἰμι*, “to go,” and its compounds, are almost always used in Attic, in the present tense, as regular futures, and only in later writers, as Pausanias and Plutarch, return to a present signification.—*ὅφελος οὐδέν.* “There is no advantage (to be derived).” Supply *էστι*.

§ 12.

ὁ δὲ ἀνὴρ πολλοῦ μέν, κ. τ. λ. “Now the man is a valuable friend.” Literally, “a friend worthy of much.” The expression *ὁ ἀνήρ* refers to Cyrus, and is a careless mode of designating him, purposely adopted here to mislead his hearers, as if implying that there was no longer any great cordiality between the prince and the speaker.—*ἔχει δὲ δύναμιν.* A much better reading than *ἔτι δὲ δύναμιν ᔁχει*, which some editions give. The meaning of *ἔτι* has been strangely overlooked by some of those who prefer this latter lection. The clause will mean, “he still has, moreover,” i. e., although we have left him. The signification “moreover,” assigned here commonly to *ἔτι*, belongs, in fact, to *δέ*.—*καὶ γὰρ οὐδὲ πόρρω, κ. τ. λ.* “And (no wonder,) since we appear to me to be encamped here at no great distance indeed (from him.)” The verb *δοκέω* is often, by an elegant Atticism, added to sentences where no uncertainty whatever is intended to be expressed, but where the speaker merely wishes to invest what he says with a garb of moderation and courteous reserve.—*ῶρα.* Supply *էστι*.—*ὅ τι τις γιγνώσκει, κ. τ. λ.* “What any one thinks to be best.”

§ 13.

ἐκ δὲ τούτου. “Upon this, then.” Observe that *ἐκ τούτου* is here equivalent to *μετὰ τοῦτο*, and consult Poppe, *Ind. Græc.*, s. v. *ἐκ*.—*ἐκ τοῦ αὐτομάτου.* “Of their own accord.”—*λέξοντες ἀ έγίγνωσκον.* “For the purpose of stating what they thought.” Observe here the employment of the future participle to express a purpose. (Buttmann, § 144, 3.)—*καὶ ὥπ' ἐκείνον ἐγκέλενστοι.* “Even (secretly) directed by him (so to do).” Weiske thinks that the idea of secrecy is conveyed by *ἐγκέλενστοι*, but it is rather to be inferred from the whole context.—*ἡ ἀπορία.* “The utter impossibility.” Observe that *ἀπορία* here implies a total want of means or resources.—*ἀνεὸν τῆς γνώμης.* “Without the consent.”

§ 14.

εἰς δὲ δὴ εἶπε. “And then one (of the latter) recommended,” i. e., one of the *ἐγκέλενστοι*. The combination *δὲ δὴ* is often used to connect sentences, *δὴ* referring to what has gone before. (Kühner, § 721, 1, ed. Jelf.)—*προσποιούμενος σπενδεῖν.* “Pretending to be desirous.”—*στρατηγοὺς μὲν ἐλέσθαι ὄλλοντος.* “That they choose other generals.” Observe that *ἐλέσθαι* depends, in construction, on *εἶπε* that precedes. Some supply *δεῖν* before *ἐλέσθαι*; but if we give *εἶπε* the meaning of “recommended,” this awkward ellipsis may easily be rejected. Weiske makes this whole speech an ironical one. Not so by any means. It is, on the contrary, an artful attempt to depict in strong colors the difficulties by which they are surrounded, while proposing, with apparent sincerity, certain modes of escaping from these.—*εἴ μὴ βούλεται Κλέαρχος, κ. τ. λ.* The Greeks often quote the words of another narratively, and yet suddenly change into the *oratio recta*, as if the person himself were speaking. Observe, moreover, that we have here the indicative (*βούλεται*), because the speaker has a strong persuasion, bordering on certainty, that Clearchus will be willing to lead them on their proposed return home. And hence the remark of Clearchus in reply to this (§ 15), *ώς μὲν στρατηγήσοντα, κ. τ. λ.* (Hickie, *ad loc.*)—*ἡ δ' ἀγορὰ ἦν, κ. τ. λ.* “Now the market (for procuring these) was,” &c. This clause is inserted parenthetically by Xenophon himself, for the purpose of showing how futile such an arrangement as the one here recommended must necessarily prove under existing circumstances. The speaker himself, too, knows this very well, but his object in proposing such a course is, in reality, as already remarked, to let the Greeks see how completely dependent they are upon the very prince whom they refuse any longer to serve.” (Krüg., *ad loc.*)—*καὶ συσκενάζεσθαι.* “And that they pack up their baggage.”

ἐλθόντας δὲ Κύρον αἰτεῖν, κ. τ. λ. “And that (some of their number) having gone (unto), ask Cyrus for vessels.” Observe the double accusative with a verb of asking. With ἐλθόντας, moreover, supply τινάς, the reference being to a delegation to be sent for this purpose. Schaefer is wrong in supposing that ἐλθόντας is here redundant. (*ad Soph., Aj.*, 1183.)—ἡγεμόνα. “A guide.”—διὰ φιλίας τῆς χώρας. “Through the country (thus made) friendly toward them.” The guide, he takes it for granted, will procure for them a friendly reception along the route which they may pursue on their return. Another artful remark; the fallacy of which his hearers would not be long in perceiving, but which would nevertheless remind them that they were now in the heart of an enemy’s country, so that returning was as dangerous as advancing. The common text has ὡς before διὰ φιλίας, which we have rejected with Dindorf and others.—τῆς χώρας. Observe here the peculiar employment of the article. When, as in the present case, an adjective without the article stands in connection with a substantive which has the article, but not between the two, the object designated is thereby distinguished, not from other objects, but from itself in other circumstances. (*Buttmann*, § 125, n. 3.)

συντάπτεσθαι τὴν ταχίστην. “That they marshal themselves instantly.” With ταχίστην supply ὁδόν, and observe the employment of the accusative in an adverbial sense.—πέμψαι δὲ καὶ. Supply ἀνδρας or τινάς.—προκαταληφομένους. “To preoccupy.” The future participle again employed to denote a purpose or aim.—ὅπως μὴ φθάσωσι, κ. τ. λ. “In order that neither Cyrus nor the Cilicians may anticipate us by having seized upon them.” The verb φθάνω is joined with a participle of another verb, in the same manner as τυγχάνω, &c. Here, again, it is indirectly shown to the Greeks how easy it would be for Cyrus or the Cilicians to cut off their retreat by seizing upon the mountain passes in the range of Taurus.—χρήματα. “Effects.”—ἔχομεν ἀνηρπακότες. “We have in our possession, having obtained (them) by plundering.” The verb ᔁχω is often joined with a participle agreeing with the subject. This is not, as some suppose, a mere circumlocution for the simple verb, but is purposely employed to denote the continuance of the action or its effects. So, in Latin, we have *habere*, with a passive participle in the accusative; as, “*rem aliquam pertractatam habere*.” (*Kühner*, § 692, *ed. Jelf.*)—τοσοῦτον. “Thus much (merely).” Supply μόνον. (*Krüg.*, *ad loc.*)

§ 15.

ώς μὲν στρατηγόσοντα ἐμὲ, κ. τ. λ. “Let no one of you say that I

intend to take upon myself this office of commander; for I see many things in it on account of which this must not be done by me; but (say rather) that I will obey the man whom you may have chosen (for that purpose), as much as is possible.” In § 6 we have ὡς construed with the genitive absolute (*ὡς ἐμοῦ οὐν λόντος*), where we should have expected the accusative with the infinitive. We have here a similar usage with the accusative absolute. (*Matthiae*, § 569.)—στρατηγήσοντα . . . στρατηγίαν. Observe here the accusative of the cognate noun, which is so much more frequent in Greek than in English, and by which the Greek language avoids the enfeebling accumulation of such words as our *make, do, have, &c.* (*Buttmann*, § 131, 3.) —ὡς δὲ τῷ ἀνδρὶ, κ. τ. λ. Observe here in φ the attraction for ὅν. As regards, moreover, the future *πείσομαι*, it is to be remarked that we would here expect *πεισόμενον*, which would be the proper construction after *στρατηγήσοντα*; but the form of the sentence is purposely varied in order to imitate the carelessness of familiar discourse. (*Jacobs, ad Achill. Tat.*, p. 704, seqq.) Observe, also, that before ὡς δὲ τῷ ἀνδρὶ, κ. τ. λ., we must supply *λέγετε*, or *λέγετε μάλλον*. (*Poppe, ad loc.*)—καὶ ἄρχεσθαι. “(How) to submit to authority also.” Literally, “to be commanded,” i. e., not only how to command, but also how to obey.—ὡς τις καὶ ἄλλος, κ. τ. λ. “Even as much as any one else of men.” Literally, “as even any one else of men especially (knows).” So that *μάλιστα* belongs, in fact, to *ἐπισταταὶ* understood.

§ 16.

ἄλλος ἀνέστη. Halbkart thinks that this speaker was Xenophon himself. He finds a strong argument in favor of this opinion in the Socratic tone pervading the discourse; and remarks also, not unaptly, that had the same judicious advice been given by any other one of the Greeks, Xenophon would certainly not have forgotten to mention his name. Bornemann inclines to the opinion of Halbkart, but Krüger opposes it.—*ἐπιδεικνὺς τὴν εὐήθειαν*, κ. τ. λ. It will be perceived that we have here a grave refutation of the previous speech, which would not have been the case had that speech been, as some suppose, merely an ironical one. The object of both speakers is the same, namely, to work upon the feelings of the soldiery.—*τοῦ κελεύοντος*. “Of him that recommended,” i. e., of the previous speaker, mentioned in § 14.—*ἄςπερ πάλιν τὸν στόλον*, κ. τ. λ. “Just as if Cyrus were not going to make the same expedition again (at some future day),” i. e., just as if Cyrus, whose expedition we are now marring by our refusal to proceed, will not at some fu-

ture day prosecute it again with more obedient auxiliaries, and need, in that event, the very ships which it is proposed that he now give unto us. The meaning of this passage has been misunderstood by many.—*ποιονμένον*. Not, as some say, the present participle with a future meaning, but an actual future participle, and an Attic contraction for *ποιησομένον*. (Compare the remarks of *Buttmann, Ausf. Gr. Sprachl.*, vol. i., p. 403, *Anm.* 16.)—*ῳ λυμαινόμεθα τὴν πρᾶξιν*. “*Whose undertaking we are marring*,” *i. e.*, by our refusal to accompany him any further. Literally, “*for whom we are marring the undertaking*.”

ὦ ἀν Κῦρος διδῷ. Observe that ὦ is here, by attraction, for ὅν.—*τί κωλύει καὶ τὰ ἄκρα, κ. τ. λ.* “*What prevents our even requesting Cyrus to preoccupy the heights for us?*” *i. e.*, the heights commanding the pass or entrance into Cilicia, by which we are to return. The speaker here shows, with all possible gravity, the utter absurdity of the plan which he is opposing. The train of ideas, therefore, is as follows: If, even though we are marring his plans by our intended departure, Cyrus, nevertheless, is so well disposed toward us as to be willing to give us a guide on whom we may rely with perfect confidence, why not go a step further, and request him to send a detachment of his troops on before to the pass of Cilicia, in order to hold this for us, and thus enable us to march through in safety to our homes!

§ 17.

ἔγὼ γὰρ ὀκνοίην, κ. τ. λ. “*For I should hesitate.*” Observe that γάρ here refers back to *ἐπιδεικνὺς μὲν τὴν εὐήθειαν, κ. τ. λ.*—*αὐταῖς ταῖς τριήρεσι.* “*Together with the galleys.*” The pronoun αὐτός in the dative case, with a substantive, denotes accompaniment. Sometimes the preposition σύν is expressed; in Attic Greek, however, it is most commonly omitted. (*Matthiae, § 405, Obs. 3.*)—*καταδύσῃ.* Poppe (*Miscell. Crit.*, vol. i., p. 52) conjectures *καταδύσαται*, in the optative, because the optative ὀκνοίην precedes. But the MSS. give ἀγάγῃ in the succeeding clause, not ἀγάγοι, and, besides this, the subjunctive here is correct enough. It is true, that when the principal verb is in the optative with or without ἀν, the dependent verb is generally in the optative, if the aim, &c., proposed is merely a supposition, without any notion of its realization; but if this notion does come in (as in the present case, where the spirit of the argument clearly requires it), the subjunctive is employed. (*Kühner, § 808, ed. Jelf.*)—*μὴ ἡμᾶς ἀγάγῃ, κ. τ. λ.* “*Lest he lead us (into some place) whence it will not be possible to escape.*” Observe

that for *ὅθεν* the full construction would be *ἔκεῖσε ὅθεν*.—λαθεῖν *αὐτὸν ἀπελθών*. “*To depart without his knowledge.*” Literally, “to have escaped his observation in having gone away.” The verb *λανθάνω* with a participle has, like *τυγχάνω*, &c., a kind of adverbial force.

§ 18.

ταῦτα μὲν φλυαρίας εἰναι. “*That these things are mere fooleries.*” The demonstrative pronoun, forming the subject of a proposition, is often put in the neuter gender, with the force of a substantive, and followed by a masculine or feminine noun in the predicate. This construction occurs especially in the poets. (*Matthiæ*, § 440, 7.)—*οἵτινες ἐπιτήδειοι.* “*Who are proper for the purpose.*” Supply *εἰσι*.—*ἐρωτᾶν*. There is no need whatever here of any ellipsis of *δεῖν*, as some maintain.—*τί.* “*For what.*” Observe that *τί* is here equivalent to *εἰς τί*. This construction, however, only prevails with the accusative of neuter pronouns or adjectives. (*Matthiæ*, § 409, 6.)—*καὶ ἔαν μὲν ἡ πρᾶξις, κ. τ. λ.* “*And if the undertaking be like (that) in which he also before this employed hired troops.*” The reference is to the journey which Cyrus made into Upper Asia, when sent for by his father, who lay sick at Babylon; on which occasion the young prince took with him three hundred Greek mercenaries, under the command of Xenias. Compare i., 1, 2.—*παραπλησία οἴαπερ.* By the law of attraction, *οἴαπερ* must necessarily be for *τοιαύτη οἰανπερ*. But although we can say *τί χρῶμαι αὐτῷ*, and *οὐκ ἔχω ὅ τι χρῶμαι*, and so with other neuter pronouns (and also adjectives), as remarked above, we can not in like manner say *χρῶματ αὐτῷ τὴν πρᾶξιν*. There would seem to be something wrong, therefore, in the reading of the text (*οἴαπερ*), though given by all the MSS. Some propose to substitute *οἴαπερ*, in the acc. plur. neut., but the feminine singular appears certainly preferable to this. (*Poppo, ad loc.*)—*κακίους.* “*Inferior to,*” i. e., in point of fidelity.

§ 19.

τῆς πρόσθεν. “*Than the former one.*” Supply *πράξεως*. Observe the adverb between the article and the understood noun, supplying the place of an adjective.—*ἀξιοῦν ἡ πείσαντα, κ. τ. λ.* “(Then) that we ask (of him) either that (he), having persuaded us (to the step), lead (us along with him), or, having been persuaded (by us), send (us) away to a friendly country.” With *φιλίαν* supply *χώραν*. The other ellipses can easily be supplied by the student. Observe that the infinitive *ἀξιοῦν* refers back to *δοκεῖ μοι* in the previous section.—*πρὸς φιλίαν.* Zeune, Weiske, Krüger, and others make this equiv-

alent to φιλικῶς, but without any propriety, since this idea is already implied in πεισθέντα.—ἐπόμενοι ἀν. The particle ἀν here belongs not to ἐπόμενοι, but to ἐποίμεθα coming after. The position of ἀν in a sentence depends, as Buttmann remarks (§ 139, note 4), either on euphony, or on the need of making the uncertainty expressed by it earlier or later perceptible. In the present case it is placed early in the sentence, to make the uncertainty early apparent. (Krüger, *ad loc.*)—φίλοι αὐτῷ καὶ πρόθυμοι. “*As (men) friendly unto him and zealous (in his cause).*”—πρὸς ταῦτα. “*With reference to these things,*” i. e., these inquiries on our part.—πρὸς ταῦτα βούλευεσθαι. “*Deliberate upon these matters,*” i. e., deliberate further on what Cyrus may say.

§ 20.

ἔδοξε. “*Appeared good,*” i. e., were approved of.—οἱ ἡρώτων Κῦρον, κ. τ. λ. “*Who asked Cyrus respecting the things that had appeared good to the army,*” i. e., who asked Cyrus the questions agreed upon by the army. Observe the double accusative with a verb of asking.—ὅτι ἀκούει. Observe the sudden change to the direct mode of speaking.—Ἄβροκόμαν. Abrocomas (or, as some write the name, Acrocomas) was one of the satraps of Artaxerxes, and had an army of 300,000 men under his command.—ἐχθρὸν ἄνδρα. “*A foe of his.*” A private foe is meant, as opposed to a public one (*πολέμιος*). It is difficult, however, to believe that the Greeks were ignorant of the true state of the case, namely, that Abrocomas was an actual commander of part of the king’s forces; or that, after this last declaration of Cyrus’s, they felt any doubt that he was leading them against the king; though Xenophon only says that they suspected it. But Clearchus seems to have succeeded in convincing them that there was as much danger in stopping as in going forward; and the promise of an addition of one half to their pay (as mentioned in the succeeding section) fixed their determination of continuing their march. (Thirlwall, vol. iv., p. 294.)

ἐπὶ τῷ Εὐφράτῃ ποταμῷ. “*At the River Euphrates,*” i. e., on or near its banks. The Euphrates was a celebrated river of Asia, rising in Armenia, and emptying in the Persian Gulf.—δώδεκα σταθμούς. The real distance was nineteen σταθμοί; but Cyrus purposely mentions a less number, in order that the troops may not be deterred by the length of the intended route. (Lion, *ad loc.*)—πρὸς τοῦτον ἔλθεῖν. “*To go against this one.*”—τὴν δίκην ἐπιθεῖναι. “*To inflict the punishment (that he merited),*” i. e., for his previous conduct. Observe the force of the article.

§ 21.

οἱ αἵρετοι. “*The persons selected,*” i. e., the delegates from the Grecian army.—*ὅτι ἄγει.* “*That he is leading them.*” Observe, again, the sudden change to the direct mode of speaking. In the indirect, the optative would be employed, as in § 21.—*προσαιτοῦσι δὲ μισθόν.* “*And unto them asking additional pay.*” Observe the force of *πρός* in composition. Literally, “unto them asking pay in addition,” i. e., in addition to what they already received.—*ἡμιόλιον οὐ πρότερον ἔφερον.* “*Half as much more as they were previously accustomed to receive.*” Literally, “a whole and half (of that pay), which they were previously,” &c., i. e., *ἡμιόλιον ἐκείνον τοῦ μισθοῦ οὐ* (attraction for *δν*) *πρότερον ἔφερον.* Observe that *ἡμιόλιον* here indicates the ratio of $\frac{3}{2}$ to 1.—*ἀντὶ δαρεικοῦ, κ. τ. λ.* This would be in our currency about \$5 25, instead of about \$3 50, their previous pay; the half Daric being about \$1 75. Consult note on *μηρίους δαρεικούς*, i., 1, 9.—*τοῦ μηνός.* “*The month,*” i. e., each month. When the time is in the genitive, it is considered as the cause or antecedent condition of the action, *from* which that action arises; whereas when the accusative is employed there is always a notion of a space of time over or *during* which the action extends, as co-incident and coextensive with it.—*ἐν γε τῷ φανερῷ.* “*At least openly.*”

CHAPTER IV.

§ 1.

Ψάρον. The Psarus, a large and rapid stream, rose in the mountains of Cataonia, passed through the rocky barrier of the central chain of Taurus, and pouring its waters along the Cilician plain, emptied into the Mediterranean. It is now called the *Seihún*. In giving the ancient name of this river, we have followed the best MSS., with Dindorf. The common text has *Φάρον*, for which Hutchinson and others substitute *Σάρον*, on the authority of the ancient geographical writers; but this latter form appears to be a corruption from *Ψάρον*, or, at least, a softer mode of expression (like *σιττακός* for *ψιττακός*), and *Φάρον* would seem to mark the transition state from the more correct form to the other.—*Πύραμον.* The Pyramus, now the *Geihún*, rose in the mountains of Cataonia, bordering on Commagene, forced its way through the barrier of Taurus, traversed Cilicia, and fell into the Sinus Issicus. Ainsworth thinks that the army of Cyrus crossed this river in the lower part, as being

there most fordable, in consequence of its being divided into several streams on arriving at its delta.—στάδιον. The stadium was 600 Greek, or 606½ English feet, that is, about one eighth of a Roman mile.—Ισσούς. Consult note on i., 2, 24.—ἐπὶ τῇ θαλάττῃ. We have placed a comma after θαλάττῃ, thus affording a much better sense than the ordinary text. The term οἰκουμένη will then be rendered by itself, “inhabited,” as opposed to the idea of a deserted city.

§ 2.

αἱ ἐκ Πελοποννήσου νῆες, κ. τ. λ. We have given the article here, with Schneider, on the authority of some of the MSS., because these vessels have already been referred to in chapter ii., § 21. Diodorus, who mentions only twenty-five ships, says that the Spartan government wished to preserve the appearance of neutrality between Cyrus and his brother, and therefore affected to consider the troops of Cheirisophus, who came in the fleet, as is mentioned in the next section, in the light merely of volunteers. (*Diod. Sic.*, xiv., 21.) This would imply that the designs of Cyrus were well known at Sparta. But the co-operation of the Spartan admiral could not easily have been reconciled with professions of neutrality. (*Thirlwall*, vol. iv., p. 294, note.)—καὶ ἐπ' αὐταῖς ναύαρχος. “*And, as admiral over them.*” Observe that ἐπ' αὐταῖς is not equivalent here to *in iis*, which would be ἐπ' αὐτῶν, but to *iis praefectus*.—ἡγεῖτο δὲ αὐτῶν Ταμῶς, κ. τ. λ. “*Tamos, however, an Egyptian, commanded them after leaving Ephesus.*” There is nothing in this clause inconsistent with the one that immediately precedes. Pythagoras was admiral over the thirty-five Peloponnesian ships, but Tamos, the immediate adherent of Cyrus, was commander of the combined fleet of sixty vessels. There is no need whatever, therefore, of our translating ἡγεῖτο αὐτῶν, with Lion, “*conducted them,*” *i. e.*, *viæ dux erat*. Had this been the meaning of Xenophon, he would have written αὐταῖς, not αὐτῶν (*Krüg.*, *ad loc.*); for it is a well-established principle of the Greek language, that ἡγεῖσθαι, in the sense of “*to precede,*” or “*show the way,*” takes the dative; but “*to rule,*” or “*command,*” the genitive. (*Kühner*, § 518, *Obs. 3, ed. Jelf.*)—Κύρου. “*Belonging to Cyrus,*” *i. e.*, distinct from the Peloponnesian squadron.—δτε. A much better reading than δτι, as given in the common text; and hence both ἐπολιόρκει and συνεπολέμει refer to Tamos, while by αὐτὸν Tissaphernes is meant. (*Krüg.*, *ad loc.*)

§ 3.

ἐπὶ τῶν νεῶν. “*In the ships.*” Compare note on ἐπ' αὐταῖς, in

the preceding section.—έκτακοσίους. Diodorus (xiv., 19, 21) gives the number as 800 (*όκτακοσίους*), and he also states that they were actually sent by the Spartan Ephori. Compare note on *ai ἐκ Πελοποννήσου νῆες*, at the commencement of the preceding section.—ῶν ἐστρατήγει. “Which he (now) commanded.”—ῶρμον κατὰ τὴν Κύρου σκηνήν. “Were moored opposite the tent of Cyrus.” We have given κατά here, with Schneider, Poppe, Krüger, and others, as far preferable to παρά, the reading of some of the MSS. The meaning of παρὰ σκηνήν will be “near the tent,” i. e., by the side of it.—παρ' Ἀβροκόμῳ. “With Abrocomas.” Krüger prefers the genitive Ἀβροκόμᾳ, i. e., from Abrocomas. (de Authent., p. 41.)

§ 4.

ἐπὶ πύλαις τῆς Κιλικίας, κ. τ. λ. “To the gates of Cilicia and Syria.” Zeune says that Xenophon here means the Amanic straits or pass. Sturz (*Lex. Xen.*, s. v. πύλαι) falls into the same mistake. Hutchinson, more correctly, understands the maritime or lower pass. There were two entrances or passes from Cilicia into Syria: one called the Amanic pass (*πύλαι Ἀμανικαῖ*), the upper and more inland of the two, through the defiles of Mount Amanus; the other, the lower one, and close to the sea, called the Syrian pass (*Pylæ Syriæ*).—*ai πύλαι ai Ἀσσύριαι*, i. e., Σύριαι. The latter of the two, as above remarked, is here meant. (Compare *Cic.*, *ad Fam.*, xv., 4.—*Arrian, Exp. Al.*, ii., 7, 1; ii., 6, 1.)

ἥσαν δὲ ἐνταῦθα, κ. τ. λ. “And there were here two walls.” The common text has ἥσαν δὲ ταῦτα, for which Weiske conjectures ἥσαν δὲ ἐνταῦθα, which we have not hesitated to adopt; for it was not the fortifications that were called πύλαι, but the narrow pass between the mountains and the sea, and the two walls stretched across this, extending on either side from the mountains down into the sea itself. Krüger, who retains the common reading, thinks that τείχη and πύλαι may easily be employed here as synonymous, a most unfortunate conjecture. The τείχη appear to have been, to adopt the expression of Rennell, two fortified lines; not, as Halbkart and Krüger think, merely two long fortresses or castles.

τὸ μὲν ἔσωθεν, κ. τ. λ. “The inner wall, in front of Cilicia,” i. e., facing Cilicia, or on the frontier of this country. Supply τείχος.—Σνέννεσις εἰχε, κ. τ. λ. Since the treaty concluded with Syennesis, no resistance was to be feared on this side.—τὸ δὲ ἔξω, κ. τ. λ. “But the outer one, which was in front of Syria,” i. e., on the Syrian frontier. Observe that the article is prefixed to πρὸ τῆς Συρίας, because this was the more important wall of the two, as far as the

present movements of Cyrus were concerned. Poppe, therefore, unnecessarily suspects that the article has been dropped before $\pi\rho\delta$ $\tau\eta\varsigma$ Κιλικίας.— $\beta\alpha\sigmaι\lambda\epsilon\omega\varsigma$ ἐλέγετο φυλακὴ φυλάττειν. Abrocomas had been sent down to Phœnicia apparently for this very purpose.—διὰ μέσου τούτων. “*Between these (two).*” The stream intersected the pass midway.—Κάρσος. This is the reading of the best MSS. The common text has Κέρσος. The modern name of this river is the Merkez-su.—εὐρος πλέθρου. Consult note on εὐρος δύο πλέθρων, i., 2, 23.

ἄπαν δὲ τὸ μέσον, κ. τ. λ. “*And the whole space between the walls was three stadia.*” Observe that the article here with μέσον gives it the force of a substantive. Observe, moreover, the peculiar construction of ἡσαν, which is made to agree, not with τὸ μέσον, but with στάδιοι. Sometimes the verb is governed in its number, not by the subject, but by the substantive which stands with the verb as predicate, if this is the nearest. (*Matthiae*, § 305.)—οὐκ ἦν. “*It was not possible.*”—καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα. According to Ainsworth (p. 59), traces of walls are still to be seen in this quarter.—ἡλίβατοι. “*Impassable.*” The term ἡλίβατος must not be derived from ἥλιος and βαίνω, as if signifying “*traversed only by the sun,*” i. e., lofty, steep, &c.; but it must be regarded as a shortened form from ἥλιτόβατος, “*step-missing,*” “*hardly to be trodden,*” and so, *impassable, steep and sheer, &c.* (Consult *Buttmann, Lexil.*, s. v.)—ἐπὶ δὲ τοῖς τείχεσιν, κ. τ. λ. “*And by both the walls stood the pass (in question),*” i. e., and from one wall to the other was the pass. We must be careful not to understand here by πύλαι, as some do, merely gates or openings in the two walls, since the existence of such would be implied as a matter of course. Xenophon intends by the words of the text to designate the position of the pass itself, and they contain, therefore, a very strong argument in favor of Weiske’s conjecture, ἡσαν δ’ ἐνταῦθα. As regards, moreover, the employment of ἐφειστήκεσαν, it may be observed that, since the pass was fortified by both nature and art, especially the latter, it may well be said to “stand” upon the view. Compare the expression φωδόμηνται, as applied to the same by Diodorus Siculus. (xiv., 20.)

§ 5.

ὅπως ὁπλίτας ἀποβιβάσειεν, κ. τ. λ. “*In order that he might disembark heavy-armed men within and without the gates.*” By εἴσω τῶν πύλων is meant the space between the two walls, and by ἔξω τῶν πύλων the country of Syria. Cyrus intended, therefore, if he found

Abrocomas in possession of the wall at the other end of the pass, and fronting on Syria, to attack him at once in front and rear.—*βιασάμενοι*. “Having dislodged.”—*ἔχοντα*. “Since he had.”—*Κύρου ὄντα*. “Of Cyrus’s being,” i. e., that Cyrus was.—*ἀναστρέψας*. “Having turned back.”—*ἀπῆλανεν*. “He marched away.”—*τριάκοντα μυριάδας στρατιῶν*. “Three hundred thousand men.” Literally, “thirty ten-thousands of an army.”

§ 6.

Μυρίανδρον. Myriandrus is here placed by Xenophon in Syria, beyond the Pylæ Ciliciæ; but Scylax includes it within the limits of Cilicia (p. 40), as well as Strabo, who says that Seleucia of Pieria, near the mouth of the Orontes, was the first Syrian town beyond the Gulf of Issus. Myriandrus was a place of considerable trade in the time of the Persian dominion, but declined at a later period, in consequence of its vicinity to the more flourishing city of Alexandria ad Issum. Its site has not been positively determined. (*Ainsworth*, p. 59.)—*ἐμπόριον*. “A mart-town,” i. e., an entrepôt of merchandise, such as were often made by the Phœnicians and Carthaginians.—*ὅλκάδες*. “Merchantmen.” Ships of this class were not calculated for quick movement or rapid sailing, but to carry the greatest possible quantity of goods. Hence their structure was bulky, their bottom round, and, although they were not without rowers, yet the chief means by which they were propelled were their sails.

§ 7.

ἐνταῦθ’ ἔμειναν ἡμέρας ἑπτά. As Cyrus was now to take his final leave of the sea-coast, he would of course unload the stores and provisions from on board his fleet. Hence the long stay which he made at this place. And from what Xenophon says at the end of the first book, that the European auxiliaries of Cyrus received many indulgences and comforts that were of course denied to the bulk of the army, and which employed so great a number of carriages, it may be supposed that those necessaries formed a considerable part of the lading of the fleet. (*Rennell, ad loc.*)—*τὰ πλείστον ἀξια*. “Their most valuable effects.”—*φιλοτιμηθέντες*. “Influenced by feelings of jealousy.”—*ὅτι τοὺς στρατιώτας αὐτῶν, κ. τ. λ.* “Because Cyrus allowed Clearchus to retain their soldiers,” &c. Compare chapter iii., § 7.—*ὡς ἀπιόντας πάλιν*. “As intending to go back again.” We have already had instances of *ὡς* with absolute cases of the participle, and now we have it with the simple participle itself in regular construc-

tion. The idea, however, is still the same, the reference being not to an action really existing, but to one that is thought of, or intended to be performed, &c. Compare note on i., 1, 10.—*καὶ οὐ πρὸς βασιλέα*. “And not to proceed against the king.” Supply *ἴόντας* after *ώς*, as suggested by ἀπιόντας that precedes.—ἀφανεῖς. “Out of sight.”—*καὶ οἱ μὲν εὑχοντο*, κ. τ. λ. “And some prayed that they might be taken, as being perfidious men.” The verb *εὐχομαι*, as Krüger remarks, never has the augment in the Anabasis, while elsewhere in Xenophon, and also in Thucydides, traces of the augment are so rare, that these writers seem to have refrained from it altogether in this verb.—*εἰ ἀλώσοιτο*. “In case they should be captured.” Observe here the middle in a passive sense. (*Matthiae*, § 496, 8.) According to D’Orville (*ad Charit.*, p. 692), it should be *ἀλωθήσοιντο*. (*Hickie, ad loc.*)

§ 8.

ἀλλ’ εὖ γε μέντοι ἐπιστάσθωσαν. “But let them well know (this), at least,” i. e., let them rest assured of this, if of nothing else. Observe that *ἐπιστάσθωσαν* is the imperative of *ἐπίσταμαι*.—*ὅτι οὐτε ἀποδεδράκασιν*, κ. τ. λ. “That they have neither fled into concealment nor have they escaped beyond my reach.” The difference between *ἀποδιδράσκω* and *ἀποφεύγω* is well pointed out by this passage. The former signifies to run away secretly, so that the fugitive’s place of retreat is unknown; the latter, to flee away, so as to escape being taken.—*μὰ τοὺς θεούς*. “By the gods.” The particle *μά* is used in strong protestations and oaths, followed by the accusative of the deity or thing appealed to. In itself it is neither affirmative nor negative, but is made so by some word added, as *ναί*, *οὐ*, &c., or in Attic merely by the context. In the present instance it is only seemingly negative, the negation being really in the *οὐκ* which follows.—*οὐδὲ ἔρει οὐδεῖς*. “Nor shall any one say.” Observe the double negative strengthening the negation.—*χρῶμαι*. “Make use of him.”—*καὶ αὐτοὺς κακῶς ποιῶ*. “I both ill treat them.” Observe that *αὐτοὺς* here refers to *τὶς* that precedes, and is expressed in the plural because *τὶς* implies a plurality. (*Matthiae*, § 434, 2, b.)

ἀλλ’ *ἴόντων*. “Let them then go.” Observe that *ἴόντων* is for *ἴέτωσαν*. The common text has *ἴόντων* *ἄν*, but the best editions reject *ἄν*, because this particle cannot be joined with the imperative, since the notion of immediate command excludes that of a condition. In the present instance, *ἄν* probably arose from the various reading *ἴέτωσαν*. (*Schneider, ad loc.*—*Kühner*, § 424, ε.)—*ὅτι κακίους εἰσὶ περὶ ἡμᾶς*. “That they are acting a worse part toward us.” Lit-

erally, “are worse toward us.”—*Kaiτοι ἔχω γε.* “Although I have, ‘tis true.” The ἀλλά which follows, and serves as an opposition to this, must be rendered “still.” (Hartung, vol. i., p. 404, 411.) —καὶ τέκνα καὶ γυναικας. The absence of the article is customary in such cases.—ἐν Τράλλεσι φρουρούμενα. “Guarded in Tralles,” i. e., under the protection of my garrison there. Tralles was a town of Lydia, a short distance north of Magnesia ad Mæandrum. The ruins lie upon the table-land that advances from Mount Messogis, and reaches down to the modern town of Aidin. (Ainsworth, p. 61.) —στερήσονται. “Shall they deprive themselves,” i. e., by their misconduct. The middle here retains its full force, and is not to be taken for the passive.—τῆς πρόσθεν περὶ ἐμὲ ἀρετῆς. “Their former gallant behavior toward me,” i. e., in my service.

§ 9.

καὶ ἀθυμότερος ἦν. “Was even rather backward.”—τὴν ἀρετὴν. “The magnanimity,” i. e., in not seeking to punish the two Greek commanders for their ungenerous desertion.—ἥδιον καὶ προθυμότερον. “More cheerfully and readily.”—Χάλον ποταμόν. The Chalus has been generally, and now that the distances have been more accurately determined, we can say correctly, identified with the *Chálib* or *Koweïk*, the river of Aleppo. It abounds in fish even at the present day, according to Ainsworth (p. 63).—πραέων. “Tame.”—θεοὺς ἐνόμιζον. “Regarded as gods.” Lucian, in his treatise on the Syrian goddess (xiv., vol. ix., p. 91, ed. Lehm.), has a passage that will explain this of Xenophon: “They consider fishes to be a sacred thing, and never touch them. They eat, moreover, all other birds except the pigeon. With them this is sacred. These usages seem to themselves to have been introduced in honor of Derceto and Semiramis; in the first place, because Derceto bore the form of a fish; and secondly, because Semiramis was at last metamorphosed into a pigeon.” (Hickie, *ad loc.*) Derceto was the mother of Semiramis, according to the ordinary legend, and, having thrown herself into the sea, became partially transformed into a fish. According to Diodorus Siculus (ii., 4), and also Lucian, her statues represented her as half woman, half fish, the female part being from the head to the loins.—καὶ ἀδικεῖν οὐκ εἴων. “And did not allow (any one) to injure them.” Observe that εἴων is the imperfect of ἔάω, being contracted from εἴαον.

Παρνσάτιδος ἦσαν, κ. τ. λ. “Belonged to Parysatis, having been given her for a girdle,” i. e., to keep her supplied with girdles, the revenues of the villages being appropriated for this purpose. It was

customary with the kings of Persia to assign certain cities, &c., to their queens and the other female inmates of their palace, from the revenues of which they provided themselves with the several ornaments of dress, &c. (Compare *Cic.*, in *Verr.*, iii., 23.—*Herod.*, ii, 98.—*Plat.*, *Alcib.*, c. 40, &c.) The old reading was *eis ζῶντα*, “for her support,” for which Hutchinson first substituted the present lection, the conjecture of Muretus and Jungermann.

§ 10.

ἐπὶ τὰς πηγὰς, κ. τ. λ. “To the sources of the River Dardes.” We have given Δάρδητος, with Dindorf, on good MS. authority. The common text has Δαράδακος. Rennell thinks that the river here meant is the same with the modern *Fay* fountain; but he is opposed by Reichard, who declares for the *Sedsjur* or *Sedschur*. (*Lion, ad loc.*)—ἡσαν τὰ Βελέσνος βασίλεια. Consult note on ἐνταῦθα ἡσαν τὰ Συνενέσιος βασίλεια, i., 2, 23.—τοῦ Συρίας ἄρχαντος. “Who had been satrap of Syria,” i. e., up to the time of the arrival of Cyrus in this quarter, but whose authority, of course, had now virtually ceased. (*Krūg., ad loc.*)—παράδεισος. Consult note on i., 2, 7.—ὅσα ὥραι φύονται. “As many as the seasons produce,” i. e., whatsoever they produce.—ἀντόν. Referring to the παράδεισος.

§ 11.

ἐπὶ τὸν Εὐφράτην ποταμόν. In chapter iii., § 20, the Euphrates was said to be twelve stations distant, but in the notes the true number was given as nineteen. This latter number will be found to be the correct one, if we compute up to the time when the army reached Thapsacus, where they crossed over the Euphrates.—Θάγακος. Thapsacus was a city and famous ford on the Euphrates. The city was situate on the western bank of the river, nearly opposite to the modern *Racca*. Rennell and D’Anville are wrong in removing the site to *Ul-Deer*. (*Williams, Geogr. of Asia*, p. 129, seqq.—*Ainsworth*, p. 69, seqq.)—ὅτι ἡ ὁδὸς ἔσοιτο. “That the route would be,” i. e., the line of march. As it was here that Cyrus meant to cross into Mesopotamia, it was no longer possible for him to conceal his purpose.—βασιλέα μέγαν. Consult note on chapter ii., § 8.—*eis Βαβυλῶνα*. Consult note on chapter i., § 2.

§ 12.

ἐχαλέπαινον τοῖς στρατηγοῖς. “Were angry at the generals.” It is probable, however, that no very vehement indignation was felt on this occasion; and it would rather seem that the soldiers affect-

ed that which they expressed, in order to raise the price of their services. (*Thirlwall*, iv., p. 296.)—*κρύπτειν*. “Kept concealing them.” The present infinitive is often used to express the continuance of the accompanying circumstances of an action, and hence answers to the imperfect indicative in the *oratio recta*. Thus, *κρύπτειν* is here equivalent, in effect, to *δτι ἔκρυπτον*. (*Matthiae*, § 499. Compare *Kühner*, § 395, *Obs. 2.*)—*οὐκ ἔφασαν*. Consult note on chapter iii., § 1.—*ἔὰν μή τις αὐτοῖς, κ. τ. λ.* “Unless some one give them a donative,” i. e., a largess, or present, in addition to their usual pay.—*ῶςπερ καὶ τοῖς προτέροις, κ. τ. λ.* “Even as (they said had been given) to the former (troops) that had gone up,” &c. Supply *ἔφασαν δοθῆναι* after *ῶςπερ*. The reference is to the three hundred hired troops that had gone up under the command of Xenias, as an escort to Cyrus. Compare chapter i., § 2.—*καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων*. “And that, too, when they were not going to battle.” Limitation is often expressed in Greek by the addition of *καὶ ταῦτα* to the participle. In this construction, the writers on ellipsis usually make *ταῦτα* depend on some part of *ποιέω* understood. It is much neater, however, to regard it as an absolute case.

§ 13.

πέντε ἀργυρίου μνᾶς. “Five minas of silver.” The *mina* was not a coin, but merely a certain sum of money, and equivalent to 100 drachmæ, which would make in our currency about \$17 50. The donative, therefore, which Cyrus promised to each soldier would be about \$88.—*καὶ τὸν μισθὸν ἐντελῆ*. “And their full pay.” This, of course, would be independent of the donative.—*μέχρι ἀν καταστήσῃ, κ. τ. λ.* “Until he shall have set the Greeks down again in Ionia,” i. e., shall have placed them in, or restored them to the quarter where the expedition commenced. Observe the employment of *εἰς* with the accusative to denote motion into a certain quarter, and compare note on *παρῆσαν εἰς Σάρδεις*, chapter ii., § 2.—*τὸ μὲν πολὺ*. “The greater part.” The article often changes the signification of *ἄλλος*, *πολὺς*, &c. Thus, *πολύ*, “much,” but *τὸ πολύ*, “the greater part,” &c. The writers on ellipsis supply *μέρος*.—*τοῦ Ἑλληνικοῦ*. “Of the Grecian army.” Supply *στρατεύματος*.—*Μένων δέ*. Menon is elsewhere represented by Xenophon as an unprincipled man, and entirely influenced by motives of self-interest. (ii., 6, § 21, *seqq.*) His movements and speech on the present occasion are fully in unison with this character.—*ποιήσοντιν*. Observe the change to the *recta oratio*.—*χωρὶς τῶν ἄλλων*. “Apart from the rest.”

§ 14.

πλέον προτιμήσεσθε. “*You will be much more highly honored.*” Observe here the employment of the middle in a passive sense. Commentators generally regard the preposition *πρό* as redundant here in composition, on account of the presence of *πλέον*. The truth, however, is, that the employment here of *πλέον* with *προτιμήσεσθε* is intended to subserve the purposes of emphasis. There is, properly speaking, no such thing as pleonasm, either in a logical or grammatical point of view.—*κελεύω ποιῆσαι.* “*Do I recommend you to do?*”—*δεῖται.* “*Wants.*”

§ 15.

ἢν μὲν γὰρ ψηφίσωνται. “*For if they shall decide.*” The active *ψηφίζω* is not much in use. The verb occurs more frequently as a deponent. It means, strictly, “to give one’s vote with a pebble,” which was thrown into the voting urn, as in the Athenian law courts. And hence it gets the general signification “to vote,” “to decide.”—*αἴτιοι.* “*The authors of the step.*”—*χάριν εἰσέται.* Observe that *χάριν εἰδέναι* is “to entertain a grateful feeling;” but *χάριν ἀποδίδοναι*, “to return a favor;” and that *χάριν ἔχειν, γιγνώσκειν*, or *ἐπίστασθαι*, is the same as *χάριν εἰδέναι*.—*καὶ ἀποδώσει.* “*And will return (the favor).*” Supply *χάριν*, and consult previous note.—*ἐπίσταται δ’ εἴ τις καὶ ἄλλος.* “*For he knows (how to do this), if even any one else (knows),*” i. e., he knows how to return a kindness, &c. With *ἐπίσταται* supply *οὕτως ποιεῖν*, or else the simple *ἀποδίδοναι*, and with *τις ἄλλος* supply *ἐπίσταται*.—*ἢν δ’ ἀποψηφίσωνται οἱ ἄλλοι, κ. τ. λ.* “*But if the rest shall decide otherwise, we will all go back together.*” Observe here the peculiar force of *ἀπό* in composition, literally, “*shall decide away from (this),*” i. e., shall decide not to follow Cyrus any further.—*ἀπιμεν.* The present in a future sense.—*καὶ εἰς φρούρια καὶ εἰς λοχαγίας.* “*Both for garrisons and for captaincies.*”—*καὶ ἄλλον οὐτινος ἀν δέησθε, κ. τ. λ.* “*And whatever else you may want, I know that you will obtain (it) as friends from Cyrus.*” The regular form of expression would be *ἄλλο, οὐτινος ἀν δέησθε, κ. τ. λ.*, making *ἄλλο* depend on *τεύξεσθε*. Here, however, we have *ἄλλον* in the same case with the following relative, while *τεύξεσθε* will govern *τοῦτο* understood.—*φίλοι.* Some MSS. and editions give *φίλου*, agreeing with *Κύρον*.

§ 16.

ἥσθετο διαβεβηκότας. “*Perceived that they had crossed over.*” When a verb of incomplete meaning (that is, a verb which has in

itself no complete idea, but which expresses an action that only becomes complete by the addition of its reference) is accompanied by another which marks merely the object of the former, the latter is put in the participle. (*Matthiae*, § 530, 2.)—Γλοῦν. Glus was the son of Tamos, the commander of Cyrus's combined fleet. (i., 4, 2.) After the death of Cyrus, Tamos fled into Egypt, where he was put to death by Psammitichus (*Diod. Sic.*, xiv., 35); while Glus, on an amnesty being proclaimed by Artaxerxes, abandoned the Greeks, and went over to the king, with whom he soon stood high in favor. He is mentioned in the present work as one of those who, after the battle of Cunaxa, announced to the Greeks the death of Cyrus (ii., 1, 3), and he is also spoken of by Xenophon as watching the movements of the Grecian army, when, in the course of their retreat, they were crossing the bridge over the Tigris. (ii., 4, 24.)

ὅπως δὲ καὶ ὑμεῖς ἔμε ἐπαινέσητε. The subjunctive, the reading of the common text, is here to be preferred. Dindorf, Lion, and others give *ἐπαινέσετε*, the future, on the authority of some MSS., but *ἐπαινέσομαι* is more usual in good Attic than *ἐπαινέσω*, and if the future is here to be preferred, we ought to read *ἐπαινέσεσθε*. (Compare *Buttmann*, § 113, note 7.)—*ἢ μηκέτι με Κύρον νομίζετε.* “Or no longer think me Cyrus,” i. e., or else regard me as having altogether forfeited my previous character.

§ 17.

εὐχοντο αὐτὸν εὐτυχῆσαι. “Prayed for him to succeed.”—*μεγαλοπρεπῶς.* “On a splendid scale.” One of the MSS. gives *μεγαλοπρεπῆ*, an inferior reading, which is inconsiderately followed by Schneider.—*διέβανε.* “He began to cross.” The reference, of course, is to Cyrus.—*ἀνωτέρω τῶν μαστῶν.* “Higher than the breasts.” The distinction laid down by the grammarians, namely, that *μαζός* is the man's breast, and *μαστός* the woman's, will apply only to late authors. We have given, it will be observed, in the text the form *μαστῶν*, instead of the more usual *μασθῶν*, which last is properly a Doric form.

§ 18.

διαβατὸς γένοιτο πεζῆ. “Had been passable on foot,” i. e., capable of being forded on foot. Ainsworth says that the steamers Nimrod and Nitocris struck on this ford, when the depth of water was only twenty inches, from the months of October, 1841, till February of the ensuing year. In May, 1836, however, the steamers Euphrates and Tigris passed over it without difficulty.—*εἰ μὴ τότε.* “Except

then.”—ἀλλὰ πλοίοις. “But only in boats.”—προϊών. “Marching on before.”—έδόκει δὴ θεῖον εἶναι. “It appeared, accordingly, to be a divine intervention.” Literally, “a divine thing.”—σαφῶς ὑποχωρῆσατ. “Had clearly given way.”—ώς βασιλεύσοντι. “As to its future king.” Literally, “as to one about to reign over it.”

§ 19.

διὰ τῆς Συρίας. Xenophon here uses the term Syria as applicable to a portion of Mesopotamia, either through inadvertence, or as being the seat of villages and cultivated land, and thus distinguished from that part of Mesopotamia which is beyond the Araxes, and which, being almost solely tenanted by nomadic tribes, is by the same writer called Arabia. The latter, probably, is the true reason, and hence we find Strabo also, with Pliny, regarding the country lying between Thapsacus and the Scenite Arabians as Syria. (Ainsworth, p. 74.)—*Ἀράξην ποταμόν.* The river here called the Araxes by Xenophon is the Chaboras, a Mesopotamian stream, now the *Chabur*, and which fell into the Euphrates near the town of Circesium. The name Araxes appears to have been an appellative term, since we find it applied to many other rivers of antiquity, especially the great Armenian one, with which the Araxes of Xenophon must not be confounded.—*καὶ ἐπεσιτίσαντο.* “And procured for themselves provisions.” This was preparatory to the march through the desert country.

CHAPTER V.

§ 1.

Ἀραβίας. What Xenophon here calls Arabia, Strabo designates as the country of the Scenite Arabs (*Σκηνῖται*), or such as live in tents (*σκηναῖς*). They are represented at the present day by the Shammár tribe, roving in almost uncontrolled possession of the wide plains of Mesopotamia. (Ainsworth, p. 76.)—*πεδίον.* “One continued plain.”—*ἄπαν ὄμαλὸν ὡςπερ θάλαττα.* The description given by Xenophon of this country is so geographically correct, according to Ainsworth, and so illustrative of the appearance of the uncultivated tracts, generally, of the southern and middle portions of Western Asia, that no traveler has published an account of his journeyings in these countries without quoting it, but always as applicable to some other tract of country, and none to the district in

question. “Having personally examined,” he adds, “the country to the south of the *Chabur*, I can vouch to the customary accuracy of the historian, only to a person of a hypercritical turn of mind, the expression ‘*all as level as a sea*’ would appear a license; for the country, although very level and monotonous, still undulates considerably, and differs in this respect very much from the truly level, alluvial plains of *Babylonia*.” (P. 76, *seqq.*)—ἀψινθίον δὲ πλῆρες. “*But full of wormwood*,” *i. e.*, covered with it. The ἀψίνθιον (*absinthium*) is a plant of which Dioscorides describes three species. The first of these, the *Artemisia absinthium*, or common wormwood, is the one here meant. (Compare *Sibthorp, Flora Græca*, vol. ii., p. 167, *seq.*)—εἰ δέ τι καὶ ἄλλο, κ. τ. λ. “*And if there was any thing else in it of underwood or of reed, they were all odiferous*,” &c.

§ 2.

Θηρία δὲ παντοῖα. “*There were in it, however, wild animals of all kinds.*” Supply ἐνῆν, from the previous section.—ὄνοι ἄγριοι. Xenophon here describes the wild asses as the most numerous. At present, however, they are extremely rare in this quarter. It was with the greatest difficulty, and after long and frequent demands, that Colonel Chesney was able to obtain a skin of one of these animals, and which was believed to be that of the *Equus Khur*, or the *E. hemionus* of naturalists. (Ainsworth, p. 77.)—πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι. “*And many ostriches.*” Literally, “*and many στρουθοί, the large kind.*” The term στρουθός is applied generally to any small bird, but especially one of the *sparrow* kind. On the other hand, by ὁ μέγας στρουθός is meant the *ostrich*, for which Ælian gives the feminine στρουθὸς ἡ μεγάλη. (H. A., ii., 27.) Various other appellations are given to the ostrich by the Greek writers, but in all of them the term στρουθός serves as a basis. Thus they are called στρουθοὶ κατάγαιοι, *i. e.*, birds that *run along the ground*, but do not fly; and later, also, στρουθοὶ χερσαῖαι. Sometimes this bird is simply called ἡ στρουθός, and again a common name for it is στρουθοκάμηλος, from its *camel-like* neck. What principle of analogy the Greeks found in the term στρουθός, so as to apply it as well to the sparrow as the ostrich (birds of entirely distinct genera), is hard for us to say. It may have reference to voracity, or salacious habits, or possibly, as Benfey thinks, to the cry, since he finds an analogy between the root of στρουθός and the Latin *strid-*, &c. (Wurzel-Lex., vol. i., p. 677.—Compare Bochart, *Hieroz.*, ii., 14, p. 221, *seqg.*)

ὤτίδες. “*Bustards.*” The name ὡτίς comes from οὖς, “the ear,” and denotes a kind of bustard with long *ear-feathers*, probably our *great bustard*, or the French *outarde*.—δορκάδες. “*Antelopes.*” Otherwise called *gazelles*. The antelope is an animal of the deer kind, and its Greek name has reference to its large bright eyes, the root being δέρκομαι, with which compare the Sanscrit *dric*.—ἐπεὶ τις διώκοι. “*Whenever any one pursued,*” &c. Observe that ἐπεὶ here, with the optative, denotes the repetition of an action.—προδραμόντες ἔστασαν. “*Having run ahead, stood still.*” The common text introduces the particle ἀν, which we have omitted with Dindorf, on the authority of the best MSS. The absence of the particle makes the clause far more graphic, and implies that the animal *always* did this, as a matter of fixed habit when pursued; whereas ἀν ἔστασαν would denote that they *usually* did so, but not always. (Compare *Poppo, ad loc.*)—ἔστασαν, 3 plur. syncopated form of the pluperfect active of ἵστημι, and not to be confounded with ἔστασαν, 3 plur. 1 aor. indic. act. of the same verb, and shortened for ἔστησαν, “*they set, or placed.*”—ταῦτὸν. “*The same thing.*” They repeated the operation of running ahead, and then stopping.—οὐκ ἦν λαβεῖν. “*It was not possible to catch them.*” Supply αὐτούς.—εἰ μὴ διαστάντες οἱ ἵππεῖς, κ. τ. λ. “*Unless the horsemen, having stationed themselves at intervals, pursued the chase, succeeding one another with their horses,*” i. e., pursued the chase in succession with fresh horses. The horsemen divided themselves into relays, and succeeded one another in the chase.—τοῖς ἐλαφεῖοις. “*To that of stags.*” Supply κρέασι.

§ 3.

πολὺ γὰρ ἀπεσπάτο φεύγοντα. “*For it withdrew itself to a great distance in making its escape.*” The common text has ἀπέπτα, a barbarous form, for which ἀπέπτη or ἀπέπτατο ought, at least, to have been employed, although even then the meaning would have been an erroneous one, since it is idle to talk of the *flight* of a bird that was never intended by nature to fly. We have given, therefore, in the text the conjecture of Buttmann as adopted by Dindorf.—τοῖς μὲν ποσὶ δρόμῳ, κ. τ. λ. “*Using its feet in running, and its wings, raising (them) on high, as a sail.*” We have given αἴροντα with the best editions, as suiting the context better than the common reading ἄρασα, and have placed a comma after πτέρυξιν, so that αἴροντα will govern αὐτάς understood. The common text has no stop after πτέρυξιν, and αἴροντα is thus made to govern ἔστην understood. This, however, is clearly erroneous, since the ostrich

never raises itself by its wings, the latter being altogether unfit for that purpose. Indeed, the contexture of the feathers, which renders them improper for flight, would seem equally to prevent their being of much service in accelerating the course of the bird. But though their assistance in this way, by striking the air, may be futile, yet it is not improbable that they serve as a balance to keep the body in equilibrium, and perhaps may alter its specific gravity. (*Griffith's Cuvier*, vol. viii., p. 435.)

ἄν τις ταχὺ ἀνιστῇ. “*If one rouse them on a sudden.*” The reference is to the springing of game.—βραχύ. “*A short distance.*”—ἡδιστα. “*Very delicious.*”

§ 4.

Μάσκαν ποταμόν. According to Ainsworth (p. 78), the Mascas of Xenophon is a mere channel of the Euphrates, which is at the present day full of water, and, being drawn from the river at a northerly point, empties itself by three different embouchures to the south. In this way the site of Corsote was cut off from the main-land, and the city, as stated by Xenophon immediately after, was surrounded by water. Mannert’s opinion coincides with this.—*Κορσωτή.* The site of this ancient city appears to correspond, at the present day, to a spot where are the ruins of a large place named *Irzah*. Ainsworth thinks, on no very good grounds, however, that Corsote was a colony of captive Israelites.

§ 5.

ἐπὶ Πύλας. “*To a pass.*” The Pylæ Babyloniæ are meant, leading from Mesopotamia into Babylonia. This pass is spoken of by Stephanus Byzantinus, s. v. *Χαρμάνδη*, who quotes the Anabasis of Sophænetus : ἐπὶ δὲ ταῖς Βαβυλωνίαις πύλαις, πέραν τοῦ Εὐφράτου, πόλις ὡκιστο, ὄνομα Χαρμάνδη. Ainsworth makes it to have been fourteen miles to the north of the modern *Felujah*, corresponding precisely with the district in which the hilly country ceases, and the low alluvial plains of Babylonia commence.—οὐ γὰρ ἦν χόρτος, κ. τ. λ. “*For there was no grass, nor was there, besides, a single tree.*” Observe here the peculiar construction of ἀλλος. It is often used thus in enumerations, and at first view appears to be redundant, but may be rendered by “*besides,*” “*also,*” or something equivalent. In such cases the substantive appears to have a kind of epexegetical force. (Compare *Herm.*, ad *Soph.*, *Phil.*, 38.—*Heind.*, ad *Plat.*, *Gorg.*, 473, D.)—ψιλῆ. “*Bare of vegetation.*”—ὄνους ἀλέτας. “*Mill-stones.*” Observe that ἀλέτας is the accusative of ἀλέτης, ον, δ,

“*a grinder*,” which, on being joined to $\delta\nu\sigma$, performs the functions of an adjective.—ποιοῦντες. “*Forming*.” With respect to Xenophon’s observations regarding the employment of the natives, in these rude and rocky districts, in cutting mill-stones, Ainsworth remarks, that it is not till we have got south of *Anah*, and in the country bordering on Haddisa, that we find a gritty silicious rock, alternating with iron stone, and intercalated among the marls, gypsum, and limestones of the country, capable of being used as a mill-stone. The existence of this rock in this tract of country is a further illustration of the minute accuracy of the historian. (P. 82.) —ἀνταγοράζοντες. “*Buying in return*.”

§ 6.

$\tauὸ\ δὲ\ στράτευμα\ δὲ\ σῖτος\ ἐπέλιπε$. “*Corn thereupon failed the army*.” Observe that $\epsilon\pi\iota\lambda\epsilon\pi\omega$ is here analogous to the Latin *deficio*.—οὐκ $\eta\upsilon$. “*It was not possible*.”—ἐν $\tauῇ$ Λυδίᾳ ἀγορᾷ. “*In the Lydian market*,” i. e., among the Lydian sutlers. The Lydians, remarks Hickie, after their reduction by Cyrus the Elder, were compelled by that monarch, as one means of breaking down their warlike spirit, to practice the arts of traffic, &c. (Herod., i., 155, seqq. —Larcher, *ad loc.*) Hence the expression Λυδὸς καπηλεύει, “*the Lydian keeps shop*,” became proverbial. (Compare Erasmus, *Adag.*, Chil. ii., cent. 6, 96.)—βαρβαρικῶ. Supply $\sigma\tau\rho\alpha\tau\epsilon\mu\alpha\tau\iota$.—τὴν καπίθην ἀλεύρων ἡ ἀλφίτων, κ. τ. λ. “*The capithe of wheat flour or barley flour for four sigli*.” Muretus, imagining that there must be some error here, since it is not credible, as he thinks, that these two very different kinds of flour should both have been sold at the same price, proposes to strike out the words ἀλεύρων η from the text, regarding them as the interpolations of some one who considered ἀλεύρα and ἀλφίτα to be synonymous terms. (Var., *Lect.* xv., 16.) The emendation, however, is quite unnecessary. We have merely to suppose that the supply of ἀλεύρα considerably exceeded that of ἀλφίτα, a circumstance that would easily bring up the latter or inferior article to a level, in point of value, with the former. (Krug., *ad loc.*)—τεττάρων σίγλων. The genitive of price.

ὁ δὲ σίγλος δύναται, κ. τ. λ. “*And the siglus is worth seven Attic oboli and a half*.” The obolus was equal to two cents and 9·3 mills, and the drachma (which was equivalent to six oboli) to seventeen cents and 5·9 mills. The σίγλος, or σίκλος, was an ancient Asiatic coin, which some make the same with the Hebrew *shekel*. It certainly resembled the latter in name, but in value and weight it was as certainly less. The silver coins struck in the time of the Mac-

cabees (1 *Macc.*, xv., 6), of the weight of a shekel, contained, according to Josephus (*Ant.*, iii., 8, § 2), four Attic drachmas; while, on the other hand, the LXX. often render *shekel* by δίδραχμον, or two drachmas.—δύο χοῖνικας Ἀττικὰς ἔχωρει. “Contained two Attic chœnices.” The chœnix contained about a quart, English dry measure, according to some; while others make it about one and a half pints English. The former of these computations is adopted by Böckh (*Metrol. Untersuch.*, 11, 9); the latter by Hussey (*Weights and Measures*, &c., 13, 4).—κρέα οὖν ἐσθίοντες, κ. τ. λ. This was in consequence of the high price of flour.

§ 7.

ἢν δὲ τούτων τῶν σταθμῶν, κ. τ. λ. “Now there were some of these days' marches which he pushed very far.” Literally, “very long,” i. e., so as to be very long; and hence πάννυ μακροὺς may be regarded as equivalent, in fact, to ὥστε πάννυ μακροὺς εἰναι. With regard to ἢν τούτων τῶν σταθμῶν, it may be observed, that though the construction ἔστιν οἱ, ἔστιν ὁν, &c., is common enough, yet the employment of the imperfect ἢν is much less frequent. The full form of expression will be ἢν τινες τούτων τῶν σταθμῶν οὖς, κ. τ. λ., and the verb in the singular (ἢν) will agree with its nominative in the plural (τινες), by what grammarians term σχῆμα Βοιωτικόν, or Πινδαρικόν, a construction, it may be remarked, which is limited in Attic writers to ἔστι and ἢν placed at the beginning of a sentence. (Kühner, § 386, 1.—*Id.*, § 517, *Obs.* 2.)—όπότε ἢ πρὸς ὕδωρ, κ. τ. λ. “Whenever he wished to go on, either to water or to forage.” More literally, “to complete his route, either up to water or,” &c. With διατελέσαι supply τὴν ὁδόν.—στενοχωρίας. “A narrow road.” Literally, “a narrowness of space.”—έπέστη. “Stopped.”—σὺν τοῖς περὶ αὐτόν, κ. τ. λ. “With those about him of the highest worth and most prosperous fortune.” The reference is to his immediate followers, or those accustomed to be around his person.—τοῦ βαρβαρικοῦ στρατοῦ. “A part of the barbarian army.” The genitive is used with verbs of all kinds, even with those which govern the accusative, when the action refers merely to a part.—συνεκβιβάζειν τὰς ἀμάξας. “To assist in drawing out the wagons.” Literally, “along with (those already employed) to cause the wagons to go out (of the mire).” Observe the force of οὖν and ἐκ in composition.

§ 8.

ῶςπερ ὄργῃ. Dindorf and Lion refer these words to the previous clause, as if the interpreters or the troops had shown anger on this

occasion at being thus employed, and therefore executed the work slowly. This is very improbable, and yet Poppe is of the same way of thinking, and, accordingly, with Dindorf and Lion, removes the comma after *ποιεῖν* and places it after *όργη*. The ordinary punctuation, however, and the meaning which it yields, are far preferable. Cyrus affected to be angry at the delay, in order, probably, to try the spirit and attachment of his followers.—*τοὺς κρατίστους*. “The noblest.”—*συνεπισπεῦσαι*. “To aid in urging forward.”—*ἐνθα δὴ μέρος, κ. τ. λ.* “There, then, might one have seen some portion of their ready obedience.” More literally, “it was possible to have beheld some portion of their well-ordered disposition.”—*τοὺς πορφυροῦς κάνδυς*. “Their purple robes.” The *κάνδυς* was a gown worn by the Medes and Persians over their trowsers and other garments. It had wide sleeves, and was made of woollen cloth, which was either purple, or of some other splendid color. In the Persepolitan sculptures nearly all the principal personages are clothed in it. The three here shown are taken from Sir R. K. Porter’s Travels.



ἴεντο. “They made a rush.” Literally, “they sent or threw themselves.” We have not hesitated to adopt *ἴεντο* (the imperfect middle of *ἴημι*), as both more graphic, and more correct also in a grammatical point of view, than *ἴεντο*, which is the reading of almost all the editions. The idea expressed by *ἴεντο* is more in keeping with the whole picture, whereas *ἴεντο* wants spirit; and, besides, the middle forms assigned to *εἰμι*, “to go,” though usually given in the grammars, are rejected by some critics, as, for example, Elmsley (*ad Soph., O. T.*, 1242) and L. Dindorf (*ad Eur., Suppl.*, 699), who write *ἴεμαι*, *ἴενται*, &c.—*περὶ νίκης*. “For victory,” i. e., at the public games.—*καὶ μάλα κατὰ πρανοῦς γηλόφον*. “And that too, indeed, down a steep hill.” The form *καὶ μάλα* is often used in Attic Greek, in strong assertions; and in such cases *καὶ* may be rendered by the Latin *idque*.—*τούτον τε τοὺς πολυτελεῖς χιτῶνας, κ.*

τ. λ. “Both those same costly tunics and those variegated trowsers of theirs,” i. e., which the Persian nobility are accustomed to wear. Observe that the demonstrative *οὗτος* is frequently employed to denote, not a really present or just mentioned person or thing, but what is known and obvious to all, or circumstances common to all. (*Mathiae*, § 470, 4.)—*ποικίλας ἀναξυρίδας*. The epithet *ποικίλας* seems here to denote either striped, or else ornamented with a woof of various colors; probably the former. The articles of dress called here *ἀναξυρίδες* were common to all the nations which encircled the Greek and Roman population, extending from the Indian to the Atlantic Ocean. The Latin term is *braccæ*, coming from the Gallic “brakes,” and which last remains in the Scottish “breeks” and English “breeches.” The proper *braccæ* of the Eastern and Northern nations were loose, like those worn by the Orientals at the present day. The following cut, taken from Trajan’s Column, represents a group of Sarmatians habited in *braccæ*.



στρεπτούς. Consult note on *στρεπτὸν χρυσοῦν*, i., 2, 27.—*θᾶττον ἢ ὡς τις*, κ. τ. λ. “More quickly than one could have thought (it possible).” Observe that *ἢ ὡς* (literally, “than as”) after comparatives is usually followed by the infinitive; here, however, we have the optative with *ἄν*.—*μετεώρους*. “Lifted up.” They actually, in their zeal to execute the orders of Cyrus, lifted the wagons quite out of the mire.

§ 9.

τὸ δὲ σύμπαν. “Upon the whole, then,” i. e., as regarded the general character of the enterprise. The article is often put in the neuter with adjectives, and converts the phrase into an adverbial

one. (*Matthiae*, § 283.)—δῆλος ἡν Κῦρος σπεύδων, κ. τ. λ. Consult note on δῆλος ἡν ἀνιώμενος, i., 2, 10.—οὐ διατρίβων. “*Not delaying.*” Literally, “not wearing away (i. e., wasting) time.” Supply χρόνον. —ὅπου μὴ ἐκαθέζετο. “*Where he did not halt,*” i. e., except where he halted.—νομίζων. Dawes (*Misc. Crit.*, p. 79) conjectured νομίζων ἄν, of which Porson approved. We have preferred, however, retaining the common lection. In the next clause, where the common text has ὅσῳ μὲν ἀν θῦττον ἔλθοι, we have rejected the ἄν as not required in the *oratio obliqua*. —τοσούτῳ ἀπαρασκευαστοτέρῳ, κ. τ. λ. “*He will fight with the king by so much the more unprepared,*” i. e., the more unprepared will he have the king to fight with. The reason here assigned by Xenophon could hardly have been the true one. Cyrus knew very well that the Grecian force which he had with him was more than a match for any number of barbarians that might be brought against it. He hoped, probably, that his brother might not so clearly perceive this, and might be induced, for the sake of increasing his army, to fall back before him upon the upper provinces; a step which would, perhaps, have given the empire to Cyrus without a battle, and which, according to Plutarch, had been already agitated in the royal council. By a rapid march he would either drive the king to this retreat, or find him, in his own opinion, unprepared. (*Thirlwall*, vol. iv., p. 297.)

καὶ συνιδεῖν δ' ἡν τῷ προσέχοντι, κ. τ. λ. “*And for one directing his attention to it, there was to see the empire of the king, as being powerful,*” &c., i. e., any one who turned his attention to it might see that the empire of the king was powerful, &c. Observe that συνιδεῖν properly means here “to take a comprehensive glance.”—πλήθει μὲν χώρας καὶ ἀνθρώπων. “*In extent of territory and number of men.*” Observe the zeugma in πλήθει.—τῷ διεσπάσθαι τὰς δυνάμεις. “*In the separation of its forces.*”—διὰ ταχέων. “*Quickly,*” i. e., by rapid movements. The remark which Xenophon makes, observes Thirlwall, that the Persian Empire was weak on account of the time required to collect its forces, sounds oddly, when we reflect that Artaxerxes, though taken by surprise, had, according to the historian’s own statement, already raised 1,200,000 men.

§ 10.

κατὰ τὸν ἑρήμονα σταθμούν. “*Over against their marches through the desert country.*”—Χαρμάνδη. This is one of the few instances where Xenophon has omitted giving distances, so that the site of Charmande can not be positively determined. Rennell inclines to identify it with the modern *Hit*, and Ainsworth agrees with him.

The only objection to this is that *Hiat* is celebrated for its bitumen fountains, and in Xenophon no mention is made of the existence of this remarkable mineral product.—*σχεδίαις*. “On floats.” The term *σχεδία* is properly the feminine of *σχέδιος* (*ναῦς* being understood), and denotes any thing knocked up off-hand, and only for immediate use.—*στεγάσματα*. “As coverings for their tents.” Schneider adopts *σκέπασμα*, an erroneous reading. The true distinction appears to be this: *σκέπασμα* denotes a covering in which one clothes or wraps himself as a protection against the cold; but *στεγάσμα* one that serves as a shelter against the sun, rain, &c. By *στεγάσματα*, therefore, are here meant the skins which the soldiers used to stretch over their tent poles, in forming their tents. (Kriug., *ad loc.*)

χόρτον κούφον. “With hay.” Literally, “light grass,” i. e., dried up by the heat of the sun, and thus rendered light and buoyant.—*συνήγον καὶ συνέσπων*. “They united (the edges) and stitched them together,” i. e., joined and stitched them close together.—*τῆς κάρφης*. “The hay.”—*ἐπὶ τούτων διέβαινον*. This mode of crossing rivers was anciently much in use. As the soldiers’ tents were generally made of skins instead of canvass, they had always great numbers of them at hand. The tents of the Romans were also made of skins. Alexander, in his victorious march through Asia, crossed several rivers in this manner, particularly the Oxus, the passage of which is described by Arrian (iii., 29, 8) in such a manner, that it is very apparent he had this description of Xenophon before him. (Spelman, *ad loc.*)—*οἶνόν τε ἐκ τῆς βαλάνου, κ. τ. λ.* “Both wine made from the fruit of the palm-tree,” i. e., the date. At the present day, the fermented sap of the palm forms one of the intoxicating liquors of warm countries.—*σῖτον μελίνης*. “Grain of panic.” Consult note on *μελίνην*, i., 2, 22.—*τοῦτο*. Referring to *μελίνης*, the form *τὸ σῖτον* not occurring in Greek. Observe the employment of the neuter gender. Demonstrative pronouns are often not in the gender of the substantive to which they refer, but in the neuter, provided the idea of the substantive in the abstract be considered generally as a thing or matter. (Mathiæ, § 439.)

§ 11.

ἀμφιλεξάντων τι. “Having disputed about something.”—*κρίνας ἀδικεῖν, κ. τ. λ.* “Having decided that Menon’s soldier was in the wrong.” Referring to one of the two between whom the quarrel originally commenced. We must be careful, therefore, not to translate *τόν* here by the English “one,” as if equivalent to *τινά*, which is never

the case.—πληγὰς ἐνέβαλεν. “*Inflicted blows (upon him).*” It is probable that Clearchus, according to the Spartan custom, of which we find so many instances, administered this discipline on the spot with his own truncheon. (*Thirlwall*, iv., p. 298, note.)—ἔλεγεν. “*Mentioned it,*” i. e., what had befallen him. Krüger supplies τὸ αὐτοῦ πάθος.

§ 12.

ἐπὶ τὴν διάβασιν. “*To the crossing.*”—κατασκεψάμενος τὴν ἀγοράν. “*Having taken a view of the market,*” i. e., the traffic carried on with the people of Charmande.—ἀφιππεύει. “*Rides away.*”—σὺν ὄλιγοις τοῖς περὶ αὐτόν. “*With a few of those (accustomed to be) around him,*” i. e., a few of his staff, or military family. Observe here the force of the article, and compare note on σὺν τοῖς περὶ αὐτὸν ἀρίστοις, κ. τ. λ., § 7.—ῆκεν. Observe that ἦκω in the present has the force of a perfect, and in the imperfect, as here, the force of a pluperfect.—ἔτι προσγήλανε. “*Was still coming up.*” Literally, “*was still advancing (i. e., was still on the march) thither.*”—διελαύνοντα. “*Riding through,*” i. e., ἐλαύνοντα τὸν ἵππον διὰ τοῦ στρατεύματος.—ἴησι τῇ ἀξίνῃ. “*Throws (at him) with his axe.*”—αὐτοῦ ἡμαρτεν. Verbs expressing the notion of missing, which imply an antecedent notion of an object aimed at, take the genitive of the person or thing missed. (*Kühner*, § 511.)—ἄλλος δὲ λίθῳ, κ. τ. λ. “*But another (throws at him) with a stone, and another.*” With each ἄλλος supply ίησι, and with πολλοῖ the 3. plur. ιεῖσιν.

§ 13.

καταφεύγει. “*Flees for protection.*” Observe here the force of κατά in composition—παραγγέλλει εἰς τὰ ὅπλα. “*Summons to arms.*”—τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας. “*Having placed their shields against their knees.*” The reference is to the posture of troops who await an attack, having the shield firmly planted against the left knee, which is bent for that purpose, and the spear leveled. Compare the language of Nepos, in his life of Chabrias (i., 2), where the same position is described: “*Obnixo genu scuto, projectaque hastā, impetum excipere hostium.*” Clearchus intended to make an onset upon the soldiers of Menon with the Thracians and the troop of horse, and, in case he were repulsed, to fall back upon his heavy-armed men, who would be ready to receive his pursuers.—τούτων. Referring to the horsemen.—έκπεπλῆχθαι. “*Were struck with astonishment.*”—οἱ δὲ καὶ ἔστασαν, κ. τ. λ. “*Some of them, however, even stood still, being quite at a loss (what to do), by reason of the affair.*”

§ 14.

ἔτυχε γὰρ ὕστερος προσιών. “For he happened to be coming up later (than the rest),” i. e., of the Greeks. His division formed the rear of the Grecian column of march, and he came up late, therefore, to the spot where the others were already encamped.—*εὐθὺς οὖν.* Observe here the employment of *οὖν* after a parenthesis, for the purpose of resuming an interrupted discourse. (*Matthiae*, § 625).—*ἔθετο τὰ ὅπλα.* “Halted under arms,” i. e., in armed array. Compare the explanation of Poppo, “*acie instructā constituit.*”—*ὅτι, αὐτοῦ* *όλιγον δεήσαντος, κ. τ. λ.* “That, when he had wanted little of being stoned to death, (the other) should speak in light terms of what he had endured,” i. e., that when he, Clearchus, had narrowly escaped being stoned to death, Proxenus should allude in light terms to what had thus befallen him.—*ἐκ τοῦ μέσου ἔξιστασθαι.* “To retire from between them,” i. e., from between the troops of Clearchus and those of Menon. Observe the force of the middle in *ἔξιστασθαι*, literally, “to place himself out of.”

§ 15.

ἐν τούτῳ. “During this time.” Supply *χρόνῳ*.—*ἔπήει καὶ Κῦρος.* “Cyrus also came to the spot.” We have given *ἔπήει*, with Lion, Dindorf, Poppo, and others, as decidedly preferable to the reading of the common text, *ἔπεὶ ἥκε.*—*ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας.* “Took his javelins into his hands.” Each Persian horseman carried two javelins. Compare *Cyrop.*, iv., 3, 9.—*σὺν τοῖς παροῦσι τῶν πιστῶν.* “With those of his faithful followers that were present.” The reference is to his immediate and most intimate friends.—*ἔλαύνων.* “Riding,” i. e., at full gallop.

§ 16.

Κλέαρχε καὶ Πρόξενε. Cyrus here addresses these two commanders, because he sees them with their respective forces in battle array, and concludes at the instant that they are both equally in fault.—*οὐκ ἴστε ὅ τι ποιεῖτε.* “You know not what you are doing.”—*νομίζετε.* “Rest assured.”—*κατακεκόψεσθαι.* “Will be instantly cut to pieces.” Sometimes, as in the present instance, the third future is employed to express the immediate occurrence of some future action; and it is from passages such as these that its less correct name of *Paulo-post Future* seems to have been derived. (*Kühner*, § 407, 2, ed. *Jelf.*)—*κακῶς γὰρ τῶν ἡμετέρων ἔχόντων.* “For our affairs proving adverse.” More literally, “having themselves badly.” Supply *πραγμάτων* after *ἡμετέρων*, and *ἴαντά* after *ἔχόντων*.

§ 17.

ἀκούσας ταῦτα, κ. τ. λ. “*The moment Clearchus heard these words, he became himself again,*” i. e., he came to himself. Literally, “he became in himself.” Observe the force of the aorists here in denoting instantaneous action.—κατὰ χώραν ἔθεντο τὰ ὅπλα. “*Laid up their arms in their accustomed places.*” Compare the explanation of Schneider: “*Rergusus uterque ad castra, eum in locum ubi antea posita fuerant armis depositis conquievit.*” Weiske’s version is not correct: “*involutos clypeos rejecerunt in dorsum, gladios condiderunt in vagina.*” Xenophon means that the troops returned to their respective stations, and put away their arms.

CHAPTER VI.

§ 1.

ἐντεῦθεν προϊόντων. “*As they advanced from this quarter.*” Supply αὐτῶν.—έφαίνετο. Agreeing with ἵχνια, the nearer and more important noun.—εἰκάζετο δ’ εἶναι, κ. τ. λ. “*And the track was conjectured to be (one) of about two thousand horse.*”—οὗτοι. Referring to ἵππεῖς, which is to be implied from ἵππων that precedes.—προξήκων. “*Related.*”—καὶ τὰ πολέμια λεγόμενος, κ. τ. λ. “*And in war-like affairs reputed among the bravest of the Persians.*” Observe that τὰ πολέμια (literally, “as regarded the things appertaining to war”) is the accusative of nearer definition.—καὶ πρόσθεν πολεμῆσας, κ. τ. λ. “*Having even before this been at war with, but having become reconciled unto him.*” The common text places a full stop after πολεμῆσας, and makes καταλλαγεὶς δέ begin the next section. Our arrangement, which is far neater, is that of Dindorf, Poppo, Krüger, and others.

§ 2.

ὅτι τοὺς προκατακάιοντας ἵππεας, κ. τ. λ. “*That he would either, having lain in ambush, cut to pieces the horsemen that were burning all before him.*” Observe the force of the prepositions in composition, and especially the strengthening power of κατά.—κατακάνοι ἄν. The common text has κατακάνοι the present, but the aorist is preferable as indicating rapidity of execution. Observe, moreover, that though we have here the *oratio obliqua*, still we have the particle ἄν expressed with the optative. This is owing to the circumstance of a condition being expressed in the protasis. (Matthiæ, § 529.)—καὶ κωλύσει τοῦ καίειν ἐπιόντας. “*And would hinder them from going against and burning up (every thing).*” The full form of

expression would be, *καὶ κωλύσειε αὐτὸς ἀπὸ τοῦ καίειν ἐπιβούτας*.—*καὶ ποιήσειεν, ὥστε.* “And would bring matters to such a pass, that.” More freely, “would bring it to pass that.”—διαγγεῖλαι. “To give any account of it,” i. e., to announce its coming and its strength.—*ώφελιμα.* “Advantageous.”

§ 3.

ὅτι ἤξοι. “(Acquainting him) that he intended to come.”—ἀλλὰ φράσαι τοῖς ἑαυτοῦ, κ. τ. λ. “He requested him, therefore, to give directions to his own cavalry,” &c. Observe that ἀλλά has here the force of *proinde* or *igitur*, and consult Hartung, vol. ii., p. 35.—*τῆς πρόσθεν φιλίας,* κ. τ. λ. “Memorials of his former friendship and fidelity,” i. e., to Artaxerxes. The letter contained allusions to past occurrences that would serve to remind the king how friendly and faithful he had formerly been to him.—δίδωσι. The common text has δείκνυσι, for which we have given δίδωσι, with Dindorf, Poppo, and others, on the authority of the best MSS.

§ 4.

ἀναγνοὺς αὐτῆν. “Having read it.”—Περσῶν τοὺς ἀρίστους, κ. τ. λ. “The seven noblest of the Persians that were (accustomed to be) around him,” i. e., the seven noblest Persians among his intimate followers. The number seven was held sacred by the ancient Persians, as well as other nations. Thus, Ormuzd was believed to rule the heavens by means of seven chief ministers or amschaspands, and, in imitation of this, the empire of Persia was divided into seven great satrapies, and by means of his seven great officers, unto whom these governments were entrusted, the king ruled on earth like Ormuzd in the skies. In imitation, therefore, of this, Cyrus, who assumed to be monarch, called around him a council of seven. (Compare Von Hammer, *Fundgr. des Orients*, i., p. 3.—Bähr, *Symbolik des Mosäischen Cultus*, i., p. 193.)—θέσθαι τὰ δπλα. Compare note on *ἔθετο τὰ δπλα*, chapter v., § 14.

§ 5.

Κλέαρχον δὲ καὶ εἰσω παρεκάλεσε. “Clearchus, however, he also called within.”—*ὅς γε καὶ αὐτῷ, κ. τ. λ.* “Who, indeed, appeared, both to himself and to the rest, to be the most highly honored (by Cyrus) of the Greeks,” i. e., who was, as Clearchus himself believed, and as every one else could easily perceive, held in much higher estimation by Cyrus than any other of his countrymen. We have given *αὐτῷ* in the text in place of *αὐτῷ*, and have thus been enabled to assign to *προτιμηθῆναι* its natural signification. Almost every editor,

however, reads *aὐτῷ*, which must then be referred to Cyrus, and *τοῖς ἄλλοις* will then mean the rest of his Persian followers; while *προτιμηθῆναι* must be taken in the sense of “*dignitate antecellere*,” as Sturz, Poppe, and others render it. But how the verb can have this meaning is difficult to perceive.—*τὴν κρίσιν τοῦ Ὀρόντου, ὡς ἐγένετο.* “*The trial of Orontes, how it was,*” i. e., how the trial of Orontes was. The natural construction would be, *ὡς ἡ κρίσις τοῦ Ὀρόντου ἐγένετο.* The Greeks, however, were fond of the arrangement given in the text, by which the subject of the following verb is made to precede as an object in the accusative.

§ 6.

παρεκάλεσα ὑμᾶς. “*I called you unto me.*” Observe here the force of *παρά* in composition.—*καὶ πρὸς θεῶν, κ. τ. λ.* “*In the eyes of both gods and men.*”—*περὶ Ὀρόντου τουτοῦ.* “*In the case of this Orontes here.*” Demonstrative words assume among the Attics the demonstrative *ι*, upon all their forms, in order to strengthen their demonstrative power. This, however, is only done in the language and tone of social intercourse. (Buttmann, § 80, 2.)—*ὑπήκοον εἶναι μοι.* “*To be subject unto me.*” He was placed under the orders of Cyrus, in his government of the western provinces already mentioned, and was made amenable to him as his political superior.—*ταχθείς.* “*Having been ordered.*” Larcher suggests *κελευσθείς* here in the place of *ταχθείς*, but it is deservedly rejected by Zeune as a mere gloss.—*ἐποίησα ὥστε.* “*Brought matters to such a pass, that.*” Krüger thinks that the construction here partakes of the character of an anacoluthon, and is purposely intended to show the excited feelings of Cyrus. Not so by any means. We have a construction very similar to it in § 2, namely, *ποιήσειν, ὥστε μήποτε δύνασθαι, κ. τ. λ.*, where no excitement whatever is to be in any way supposed. Indeed, throughout the whole trial, as here detailed by Clearchus, the language of Cyrus would appear to indicate great calmness and self-possession.—*δεξιάν.* To give the right hand was esteemed, by the Persians in particular, one of the most inviolable of pledges. Hence Diodorus Siculus remarks (xvi., 43), *τὴν δὲ δεξιὰν ἔδωκε Θετταλίωνι · ἔστι δὲ ἡ πίστις αὗτη βεβαιοτάτη παρὰ τοῖς Πέρσαις.*

§ 7.

ἔστιν ὁ τι σε ἤδικησα; “*Did I ever wrong you in any thing?*” Literally, “*is there any thing in which I ever wronged you?*” In strictness, however, the expression *ἔστιν ὁ τι* is to be regarded as forming but one word, and its idiomatic nature is shown very clear-

ly by such forms as ἔστιν οἵτινες, ἔστιν οὗτινας, &c. As regards the government here of the double accusative, observe, that, according to the analogy of ποιεῖν τινα κακά, the verbs ὥφελεῖν, βλάπτειν, ἀδικεῖν, and others in which the idea of doing is implied, take, besides the accusative of the person, another accusative neuter of an adjective or adjective pronoun. (*Matthiae*, § 415, *Obs.* 3.)—ἀπεκρίνατο ὅτι οὐ. “*He answered, ‘No.’*” The particle ὅτι is frequently employed even when the words of another are introduced, in which cases it answers merely to our marks of quotation, and is not to be translated. (*Kühner*, § 802, *Obs.* 5.) Observe that οὐ has here the accent, not merely because it is the last word in the clause, but also on account of its being emphatic in meaning.

οὐκοῦν ὑστερον. Belonging, in construction, to κακῶς ἐποίεις. “*Did you not then afterward, though in no respect wronged by me, as you yourself confess, having revolted to the Mysians, keep injuring my territory,*” &c. Observe that the clause ὡς αὐτὸς σὺ δμολογεῖς refers to the confession which Orontes has just made, and belongs, therefore, to οὐδὲν ὑπ’ ἐμοῦ ἀδικούμενος.—ἔφη. “*Confessed it.*” Equivalent to ὠμολόγηι.—όπότ’ αὐτὸν ἔγνως τὴν σεαυτοῦ δύναμιν. “*When again you became aware of your (real) ability,*” i. e., to cope with me.—ἐπὶ τὸν τῆς Ἀρτέμιδος βωμόν. The reference appears to be to the altar in the Temple of Diana at Ephesus, which is said to have been an asylum for fugitives. (*Strab.*, xiv., p. 176.—*Cic.*, in *Verr.*, i., 2, 33.)—πιστά. “*Pledges of friendship.*”

§ 8.

τί οὖν. “*In what, then?*”—νῦν τὸ τρίτον ἐπιβούλευων, κ. τ. λ. “*Have you now, for the third time, been openly plotting against me?*” Observe that φανερός here, in this participial construction, has the force of an adverb, φανερῶς, and consult note on δῆλος ἦν ἀνιώμενος, i., 2, 11.—εἰπόντος δὲ τοῦ Ὁρόντου, ὅτι οὐδὲν ἀδικηθείς. “*And Orontes having answered that (he had done so), though in no respect wronged (by him).*” After ὅτι οὐδὲν ἀδικηθείς supply ἐπιβούλευων φανερῶς γέγονε.—περὶ ἐμέ. “*Toward me.*” Literally, “*round about me,*” i. e., with reference to me. (*Kühner*, § 632, 3.)—ἢ γὰρ ἀνάγκη. “*(I confess it), for there is, indeed, a necessity (that I should).*” Supply δμολογῶ, to which γάρ refers.—ἔτι οὖν ἀν γένοτο. “*Would you, then, yet be,*” i. e., would you yet, after all that has happened.—ὅτι οὐδὲ εἰ γενοίμην, κ. τ. λ. “*Not even if I should become so, O Cyrus, would I ever hereafter appear such unto you at least.*” Orontes here confesses that his conduct had been too faithless for Cyrus ever to place reliance upon him again. Observe that ὅτι is here, again, equivalent

merely to our inverted commas.—*πρὸς ταῦτα*. “Upon this.” Properly, “looking to this,” i. e., in these circumstances; hereupon. (Kühner, § 638, 3.)

§ 9.

ὑμῶν δὲ σὺ πρῶτος, κ. τ. λ. “Of you, then, (here present), do thou first, O Clearchus, declare thy opinion, whatever seems good unto thee,” i. e., state frankly thy opinion, whatever it may be. Literally, “show forth for thyself an opinion, whatever,” &c., in which observe the force of the middle, *ἀπόφηναι* being the 1 aor. mid. of the imperative, and not, as some maintain, the 1 aor. inf. act.—*τὸν ἄνδρα τοῦτον ἐκποδῶν ποιεῖσθαι*. “That this man be put out of the way.”—*δέη*. The common text has *δέοι*, and, a little after, *εἴη*. But the subjunctive is required in both cases, on account of the present *συμβούλεύω* which precedes.—*τοῦτον φυλάττεσθαι*. “To be guarding against this one,” i. e., to be all the while guarding against his acts of treachery.—*τὸ κατὰ τοῦτον εἶναι*. “As far as regards this man.” The article frequently stands in the neuter accusative with prepositions accompanied by their cases in an adverbial sense, and sometimes, as in the present instance, with an infinitive following. (Matthiae, § 283.)—*τοὺς ἔθελοντας φίλους τούτους, κ. τ. λ.* “To do good unto these our willing friends.” The common text has *ἔθελοντας*, which is the reading of most MSS. But the participle will not answer here, and we have, therefore, adopted, with Dindorf, Poppe, and others, the conjecture of Muretus, namely, *ἔθελοντάς*, in which observe the difference of accentuation. The form *ἔθελοντάς* is from *ἔθελοντής*, *οὐ*, used adjectively.

§ 10.

ἔφη. Referring to Clearchus, as communicating this information to the Greeks.—*προσθέσθαι*. “Assented to.” Literally, “added themselves unto.”—*ἔλαboν τῆς ζώνης τὸν Ὀρόντην*. “Took Orontes by the girdle.” Observe that the accusative *Ὀρόντην* implies that he was wholly in their power, whereas the genitive *ζώνης* has reference merely to the part of his person which they actually took hold of. Consult note on *λαβόντας τοῦ βαρβαρικοῦ στρατοῦ*, i., 5, 7.—*ἐπὶ θανάτῳ*. “For death,” i. e., to show that he was condemned to death.—*καὶ οἱ συγγενεῖς*. “Even his relations.”—*οἱ προσετάχθη*. “They to whom the order had been given,” i. e., they to whom the execution had been intrusted.—*προσεκύνοντες*. “Were accustomed to render him obeisance.” The allusion here is to the Oriental custom of prostrating one’s self before kings and superiors generally.—*καὶ*

τότε. “*Even then.*”—*ὅτι ἐπὶ θάνατον ἄγοιτο.* “*That he was getting led unto death.*” Some read here *ἐπὶ θανάτῳ*, but this suits better above.

§ 11.

τῶν Κύρου σκηπτούχων. “*Of the wand-bearers of Cyrus.*” The office of *σκηπτούχος* was a high one at the Persian court, somewhat like that of the English *gold or silver stick, black rod, &c.*, and was always held by an eunuch. Cyrus had *σκηπτούχοι* about his person, as a claimant of the throne.—*οὐδεὶς εἰδὼς ἔλεγεν.* “*Did any one, who knew, tell.*” Herodotus states (vii., 114) that it was a Persian custom to bury culprits alive, and hence it has been conjectured that Orontes was buried alive in the tent of Artapatas.—*εἴκαζον δὲ ἄλλοι ἄλλως.* “*But some conjectured in one way, others in another.*”

CHAPTER VII.

§ 1.

Βαβυλωνίας. Babylonia was a large province of Asia Minor, of which Babylon was the capital. It was bounded on the north by Mesopotamia and Assyria; on the west by Arabia Deserta; on the south by the Sinus Persicus, and on the east by the Tigris. It forms a dry steppe or table-land, but enjoys a delightful climate.—*ἐν δὲ τῷ τρίτῳ σταθμῷ.* “*And at the third station,*” i. e., at the end of the third day’s march.—*περὶ μέσας νύκτας.* “*About midnight.*” The temporal meaning of *περί* is post-Homeric. It denotes an indefinite period, like *ἀμφί*.—*εἰς τὴν ἐπιοῦσαν ἡω.* “*On the following morning.*” Literally, “*toward the following morning.*” (Kühner, § 625.)—*μαχούμενον.* “*To give battle.*” Observe, again, the employment of the future participle to denote a purpose or intent.—*τοῦ δεξιοῦ κέρως.* “*The right wing (of the Greeks).*”—*τοῦ εὐωνύμου.* The Greeks are again meant.—*τοὺς ἑαντοῦ.* “*His own men,*” i. e., the barbarian forces.

§ 2.

ἄμα τῇ ἐπιούσῃ ἡμέρᾳ. “*Just at the dawn of the following day.*” According to Thomas Magister, it is more Attic to employ *ἐπιούση* alone, and understand *ἡμέρᾳ*. Xenophon, however, often disregards such niceties.—*ἀπήγγελλον Κύρῳ, κ. τ. λ.* “*Brought intelligence to Cyrus respecting the army of the king.*” Observe the force of the imperfect here; the deserters brought intelligence one after the other, as they successively came in.—*συνεθονλεύετό τε, πᾶς, κ. τ. λ.*

“Both consulted with them in what way he should make the battle,” i. e., how he should arrange the fight.—παρήνει θαρρύνων τοιάδε. “Addressed them, animating them by words such as these.”

§ 3.

ἀπορῶν. “Because in want of.”—ἀλλὰ νομίζων, κ. τ. λ. “But thinking you to be better and braver than many barbarians.” There is no need of our making any very subtle distinction in meaning here between ἀμείνονας and κρείττονς. These two comparatives, so nearly resembling one another in signification, are merely intended, after all, by the writer, to subserve the purposes of emphasis, and may be taken together and freely rendered by our phrase “far better.” Compare λῷον καὶ ἀμεινον, vi., 2, 15, &c.—προξέλαβον. “Have I taken you in addition (to my other forces).” Observe the force of πρός in composition.—ὅπως οὖν ἔσεσθε. “(See), then, that ye be.” Observe that ὅπως frequently stands with the future indicative, as in the present instance, or with the subjunctive, to express a warning (as here) or desire, ὅπα or ὥρατε (the latter in the present case) being readily supplied by the mind. The literal meaning here will be, “(See), then, in what way ye shall be.” (Kühner, § 812, 2.)

ἥς κέκτησθε. “Which you possess.” Observe that ἥς is by attraction for ᾧν. The verb κτάομαι means in the present, “I acquire for myself;” but in the perfect, κέκτημαι, “I have acquired, and continue to hold the acquisition,” i. e., “I possess.”—ἴμᾶς ἐγὼ εὐδαιμονίζω. “I esteem you fortunate,” i. e., I congratulate you.—εἰν γὰρ ἤστε, ὅτι, κ. τ. λ. “For know well, that I would, without a moment’s hesitation, choose for myself that freedom in exchange for all the things that I possess, and many times as many more,” i. e., that I would prefer your freedom to all the things, &c. Observe not only the force of the middle in ἔλοιμην, “to choose for one’s self,” but also that of the aorist in denoting an instantaneous action.—τὴν ἐλευθερίαν. Among the Persians, in the true spirit of despotism, all, not even excepting the princes of the blood-royal and the satraps, were regarded as the slaves of the reigning monarch. Hence Cyrus himself, though the brother of the king, is elsewhere (i., 9, 29) called δοῦλος.—ἀντὶ ὡν ἔχω πάντων. Attraction, for ἀντὶ πάντων τῶν ἄξιων.

§ 4.

ὅπως δὲ καὶ εἰδῆτε. “In order, however, that you may even know.”—εἰδώς. “Who am acquainted with it.” Literally, “knowing.”—τὸ μὲν γὰρ πλῆθος πολύ. “The number, namely, is large.” Supply ἔστι. Observe here the employment of γάρ as an explanatory particle,

serving to introduce the more full detail of what has just been alluded to in general terms. It is equivalent in such cases to the Latin *scilicet* or *nempe*. (*Hartung*, i., p. 469.)—ἐπίασιν. “*They come on.*”—ταῦτα. Referring to the sight of their overwhelming numbers, and their loud cry as they advance to the fight.—τὰ ἄλλα καὶ αἰσχύνεσθαι, κ. τ. λ. “*In other respects methinks I am even ashamed (when I think) what kind of persons for our purposes you will discover the men that are in this land to be.*” Observe that οὐμὲν here (literally, “for us”) is an instance of the less direct dative of advantage, and to be construed with οἴοντος. Some connect it in construction with χώρα, but its position in the sentence forbids this. Compare *Buttmann*, § 133, note 2.—As regards οἴοντος here, it may be remarked, that grammarians generally explain its meaning by making it equivalent to ὅτι τοιούτους. It is far more natural, however, to supply in mind λογιζόμενος, or something equivalent, before the clause containing οἴοντος, the idea of reflecting or calling to mind being immediately suggested by the context. Compare *Krüg.*, *ad loc.*

ἀνδρῶν. “*True men,*” *i. e.*, men of true and manly spirit. Observe that ἀνδρῶν here stands opposed, in fact, to ἀνθρώπων, which precedes. The Persians are termed ἀνθρωποι, a mere number, conspicuous for nothing that makes the true man; whereas the Greeks are designated by the complimentary epithet of ἀνδρεῖς.—καὶ εὐτόλμων γενομένων. “*And having conducted yourselves with spirit.*” Literally, “*having been spirited,*” *i. e.*, in the approaching conflict. The meaning of the whole clause is this: “*If you, however, who are men of true courage, shall have displayed that same courage in the approaching fight.*” Weiske is wrong, therefore, in objecting to ὄντων, as not harmonizing with γενομένων, and his proposed emendation of ὄντως is not needed in the least.—τοῖς οἴκοι ζηλωτόν. “*Envied by those at home,*” *i. e.*, made enviable unto them on account of what he shall have received from the generosity of the prince.—έλέσθαι. “*To prefer without any hesitation.*”

§ 5.

φυγὴς Σάμιος. “*A Samian exile.*” Samos was an island of the Aegean, lying off the lower part of the coast of Ionia. Schneider thinks that the individual here mentioned was the same with the Γανλείτης of whom Thucydides speaks (viii., 85) as having been at one time in the service of Tissaphernes. But the person to whom Thucydides refers was a Carian (Κάρα διγλωσσον), as that writer himself informs us.—καὶ μήν, ὡς Κῦρος, κ. τ. λ. “*And yet, to be candid, O Cyrus, some say,*” &c. Observe the employment of καὶ μήν, in

frankly expressing an objection to something that has gone before. Literally, “and in very truth.”—διὰ τὸ ἐν τοιούτῳ εἶναι, κ. τ. λ. “On account of your being in such a situation of approaching danger.” Literally, “in such a part of the danger that approaches.” When a substantive is joined with an adjective or pronoun, where both should be in the same case, the Greeks often consider the substantive as the whole, and the adjective as a part of it, and put the former in the genitive. (*Matthiae*, § 320, 3.)—οὐ μεμνῆσθαι σε. “That you do not remember it.” In place of the future infinitive we have here the perfect with a present meaning, which serves to render the narrative more animated, and to bring the future at once before the view.—οὐδὲ εἰ μέμνοιό τε. “Not even if you should both remember.” Observe that the perfect (μέμνημαι) of the deponent μιμνήσκομαι has always in Attic a present signification, like the Latin *memini*, and that μέμνοιο is the 2 sing. perf. opt. Another form, as given in some editions, is μεμνῶο, which is also Attic; but all the MSS. here give μέμνοιο.

§ 6.

ἀλλ’ ἔστι μὲν ἡμῖν, κ. τ. λ. “But, my friends, there is for us the empire that was my father’s,” i. e., I have awaiting me the vast empire of my father, with which, if victorious, to falsify these predictions.—μέχρι οὗ. “Unto where.” For μέχρι ἐκείνου τοῦ τόπου οὗ. (*Matthiae*, § 480.) We have written μέχρι here with the best editors. The rule that μέχρι must become μέχρις before a vowel, only applies to poets. In Attic prose, μέχρι before a vowel is so frequent, that the Atticists thought μέχρις not Attic. (*Thom. Mag.*, 135. Compare *Lobeck, ad Phryn.*, 14, seq.)—διὰ καῦμα. The ancients believed the torrid zone to be uninhabitable on account of the heat.—τὰ δ’ ἐν μέσῳ τούτων, κ. τ. λ. “Now all the parts between these (extremes) the friends of my brother are governors over.” More literally, “govern as satraps.”

§ 7.

ἢν δ’ ἡμεῖς νικήσωμεν. Cyrus here speaks merely of himself, and so in ἡμᾶς immediately after, the plural being employed for the singular as indicative of the rank of the speaker.—ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους, κ. τ. λ. “It behoves us to make our own friends masters of these.” The old editions prior to that of Zeune have ἡμᾶς instead of ἡμᾶς, making the meaning of the clause to be, “It behoves (us) to make you, our friends, masters,” &c. This, however, is inferior in neatness and precision.—ἰκανούς. “Enough (friends).” Supply

φίλονς.—ὑμῶν δὲ τῶν Ἑλλήνων, κ. τ. λ. “Moreover, unto each of you Greeks I will also give a golden crown.” The presence of *καὶ* marks this, of course, as an additional reward. The generals and other officers were to have their crowns in addition to the more solid recompense of governments, commands, &c. ; and the Grecian private soldiers were to receive theirs in addition to the donative already promised them on their arrival at Babylon. Gold crowns were often given among the Greeks, also, as rewards of civil and military merit.

§ 8.

·εἰσήσαν δὲ παρ' αὐτὸν, κ. τ. λ. The ordinary text has after *αὐτὸν* the words *οἵ τε στρατηγοί*, which throw the whole sentence into confusion, since the generals were mentioned in § 2 as already present, having been summoned, along with the captains, to attend the council of war. There can be no doubt that the words in question are the clumsy interpolation of some copyist, and we have therefore removed them from the text.—*τῶν ἄλλων Ἑλλήνων τινές*. These were officers under the rank of *λοχαγοί*, and private soldiers.—*ἀξιοῦντες εἰδέναι*. “Requesting to know.”—*ἐμπιπλάς ἀπάντων τὴν γνώμην*. “Satisfying the minds of all.”—*ἀπέπεμπε*. Observe the force of the imperfect. He kept sending them away one after another, after he had satisfied the expectations of each.

§ 9.

παρεκελεύοντο αὐτῷ. “Exhorted him.” Observe, again, the continued action indicated by the imperfect. They kept exhorting him one after the other as often as they conversed with him. The same remark will apply to *διελέγοντο*.—*μὴ μάχεσθαι*. “Not to fight himself,” i. e., not to take any personal part in the fight. Had this advice been followed, Cyrus would have been king.—*ἄλλ' ὅπισθεν ἔαντῶν τάττεσθαι*. “But to station himself behind them,” i. e., behind their line. Plutarch attributes this advice to Clearchus, and makes Cyrus to have replied, “What advice is this, Clearchus? Would you have me, at the very time when I am aiming at a crown, show myself unworthy of one?” (*Vit. Artax.*, 8.)—*ῶδε πως ἥρετο Κύρου*. “Interrogated Cyrus somehow thus,” i. e., put somewhat such a question as this unto Cyrus, or, a question in nearly the following terms.—*οἴει γάρ*; “Do you think, then?” (Compare *Hoogeveen*, ed. Seager, p. 29, seq.)—*νῆ Δί*. “Yes, indeed.” Literally, “Yes, by Jupiter!” Observe that *νῆ* is a particle of strong affirmation, followed by an accusative of the deity invoked.—*εἰπερ γε Δαρείου*, κ. τ. λ. Cyrus means, if his brother is of the true blood-royal, and of the same stock with himself.

§ 10.

ἐν τῇ ἐξοπλισίᾳ. “As they stood under arms.” Literally, “in the being under arms.” Compare the explanation of Poppo: “*quum exercitus armatus castris eductus esset.*” Observe, moreover, that *ἐξοπλισίς* is “a getting under arms,” but *ἐξοπλισία*, “a being under arms.”—ἀσπίς μυρία καὶ τετρακοσία. “Ten thousand four hundred heavy-armed men.” We have here what grammarians term the abstract for the concrete, namely, *ἀσπίς* for *ἀσπιδηφόροι*, i. e., *ὅπλῖται*. The student will also note the employment of the singular, where the plural would naturally have been expected. The singular in Greek is often joined in this way with a cardinal number, if the latter exceed a hundred. (Compare *Buttmann*, § 70, 4.) So, in English, we say, “a thousand *horse*,” “a thousand *foot*,” &c. (Compare *Blomfield*, *ad Aesch.*, *Pers.*, 320, in *Gloss.*) A difficulty, however, exists with regard to the number itself. In a previous part of his narrative (i., 2, 9), the heavy-armed men were given by Xenophon as amounting to eleven thousand. Subsequently to this (i., 4, 3), Cheirisophus brought seven hundred heavy-armed men, while four hundred of the same species of troops came over from Abrocomas. This makes in all a deficiency of seventeen hundred men. Zeune thinks that possibly the words *καὶ χιλία* may have dropped from the text after *μυρία*. This, however, would still leave seven hundred men to be accounted for. The other suggestion of Zeune is more probable, namely, that Xenophon does not enumerate here the heavy-armed men who guarded the baggage, for the words *ἐν τῇ ἐξοπλισίᾳ* would seem to refer merely to those who stood in arms ready for engaging. Add to this, that one hundred men were cut off by the Cilicians (i., 2, 25), that some must also have lost their lives in the plundering of Lycaonia and Tarsus, that some must have departed with Xenias and Pasion (i., 4, 7), and, finally, some may have left the heavy-armed corps and been enrolled among the light-armed troops, for the number of these last we find to be increased by five hundred men. These circumstances combined may, perhaps, have occasioned the discrepancy between the former number and the present one. (Compare *Halbkart*, p. 39, note, where the whole subject is fully discussed.)—πελταστὰ δὲ διεχίλιοι καὶ πεντακόσιοι. The increase of number in the case of the targeteers has been attempted to be accounted for at the close of the previous note.—καὶ ὕρματα δρεπανηφόρα, κ. τ. λ. “And scythe-bearing chariots about twenty in all.” Observe here the force of the article appended to the cardinal number, and giving, as it were, the notion of the whole. (*Kühner*, § 455, 1.)

§ 11.

έκατὸν καὶ εἴκοσι μυριάδες. Ctesias, as quoted by Plutarch (*Vit. Artax.*, 13), makes the king to have led into the field only *τεσσαράκοντα μυριάδας*, or four hundred thousand men; and Ephorus, whom Diodorus Siculus cites (xiv., 22), says that the force was *not less* than this. Dinon, however, as Plutarch remarks, makes the number to have been much larger, and probably his account agreed with that of Xenophon.—*ἄλλοι δὲ ἦσαν.* “*There were besides.*” Compare note on *οὐδὲ ἄλλο οὐδὲν δένδρον* (i., 5, 5).—*πρὸ αὐτοῦ βασιλέως.* “*Before the king himself.*” Weiske thinks that we ought to read here *πρὸ αὐτοῦ τοῦ βασιλέως*, but this is unnecessary; for, though, when a noun follows *αὐτός*, the article ought, as a general rule, to be added, yet its presence may be dispensed with before proper names, and those words which, like *βασιλεύς*, are often used on other occasions without an article. (*Poppo, Ind. ad Xen., Anab.*, s. v. *αὐτός*.)

§ 12.

ἦσαν ἄρχοντες καὶ στρατηγοί, κ. τ. λ. “*There were four commanders, and generals, and leaders.*” Weiske thinks that the words *καὶ στρατηγοί καὶ ἡγεμόνες* are a mere interpolation on the part of some copyist, and several editors agree with him. It is more than probable, however, that the text is correct, and that Xenophon merely intends, by this accumulation of terms, to designate more fully the ample nature of the command held by each of the four officers whom he mentions. If we suppose *ἄρχοντες* to be in some respect equivalent to *σατράπαι*, this will serve to explain the presence of *στρατηγοί*, since the office of satrap was, strictly speaking, a civil one, and, when military powers were added, the title was *σατράπης καὶ στρατηγός*, while, as regards *ἡγεμόνες*, it may be remarked, that we find *ἡγεμών* and *στρατηγός* united also in another part of Xenophon's writings. *Cyrop.*, vi., 2, 9.—*ὑστέρησε τῆς μάχης, κ. τ. λ.* “*Came five days after the battle.*” Besides the army of three hundred thousand commanded by Abrocomas, which was absent from the fight, there was also a large force from Susa and Ecbatana, under an illegitimate brother of Artaxerxes, with which the Greeks subsequently met. (ii., 4, 25.) With regard to Abrocomas, it will be remembered that he had been sent down to the coast to check the progress of Cyrus, and so allow the king more time for receiving the re-enforcements which he still expected from the remoter provinces of the empire. But though he had retreated before the invader, and had recrossed the Euphrates at Thapsacus, it seems that he had not yet rejoined the king. As to this fact, Xenophon can

scarcely have been mistaken, though he has left it wholly unexplained. Lion undertakes to clear up the difficulty by supposing that Abrocomas took a circuitous route, while Cyrus marched directly through the desert country. Krüger, however, does not hesitate to charge Abrocomas with treachery. (*De Authent.*, p. iv., n. 13.)

§ 13.

ἢγγελλον πρὸς Κῦρον. Hutchinson denies that ἀγγέλλω can be construed here with πρὸς Κῦρον, since it prefers the dative of the person, and he therefore joins the words in question with *οἱ αὐτομόλησαντες*. Poppe and Schneider, however, in their respective Indexes to the *Anabasis*, recognize the construction ἀγγέλλειν πρός τινα, without expressing any doubts as to its correctness, and, besides this, we have ἀγγέλλω joined to εἰς with the accusative in Plutarch, ἀγγέλλειν εἰς τὴν πόλιν τὴν νίκην (vol. vii., p. 219, *Reiske*), so that there seems no good reason why πρός with the accusative may not be similarly employed.—*οἱ αὐτομόλησαντες ἐκ τῶν πολεμίων.* “*Those who deserted from the enemy.*” The more usual construction is αὐτομόλειν παρά τινος; here, however, the employment of ἐκ gives more precision to the clause, and is meant to indicate those who had come out from the midst of the enemy’s encampment. So Krüger explains ἐκ τῶν πολεμίων by “*aus dem feindlichen Lager.*”—*οἱ ὑστερον ἐλήφθησαν τῶν πολεμίων.* Here τῶν πολεμίων is to be construed with *οἱ*.—*ταῦτὰ ἢγγελλον.* “*Gave the same account.*”

§ 14.

ἐντεῦθεν. From the field of review, which, according to Xenophon’s account, was about thirty-six geographical miles beyond the Pylæ Babyloniæ, and, from the other data, thirty-two miles south of the wall of Media, thirty-six miles north of Cunaxa, and seventy-two miles north of Babylon. (*Ainsworth*, p. 87.)—συντεταγμένῳ τῷ στρατεύματι παντί. “*With his whole army in battle array.*” The words στράτευμα, στρατός, στρατιῶται, and the different classes of soldiers, as πεζοί, ἵππεις, ὄπλῖται, ψιλοί, πελτασταί, also νῆσες, &c., are generally accompanied by the dative only, without σύν, when they constitute an accompaniment. (*Matthiae*, § 404, note 2.)—κατὰ γὰρ μέσον τὸν σταθμὸν, κ. τ. λ. “*For in the middle of this day’s march there was a dug trench.*” The expression τάφρον ὄρυκτήν occurs, also, in Homer. (*Il.*, viii., 179.)—ὄργυια πέντε. “*Five fathoms.*” The ὄργυιά was equal to four πήχεις, or six feet one inch, a little over our fathom, though, for convenience’ sake, it is translated by the latter term. It strictly means “the length of the out-stretched

arms." Plutarch and Diodorus Siculus both differ from Xenophon and from one another as regards the dimensions of this trench.

§ 15.

παρετέτατο. "Was extended." The pluperfect in an imperfect sense.—*ἐπὶ δώδεκα παρασάγγας.* "As far as twelve parasangs." Observe the force of *ἐπὶ* with numerals.—*μέχρι τοῦ Μηδίας τείχους.* The wall of Media is now called the *Khalu* or *Sidd Nimrud*, i. e., "the Wall" or "Embankment of Nimrod." It appears to have stretched across the narrow isthmus between the Tigris and Euphrates; terminating, on the former, a little above the site of the ancient Opis, and, on the latter, at the Sippaha of Ptolemy, the ruins of which are still called *Sifeirah*, near the modern *Felujah*. It was erected to protect the lower and most fruitful part of Mesopotamia from the attacks of the Medes, or, according to the Arab tradition, was built by Nimrod, to keep off the Assyrians of Nineveh. For more particulars respecting it, consult note on *πρὸς τὸ Μηδίας καλούμενον τείχος*, ii., 4, 12.—*ἐνθα δῆ εἰσιν αἱ διώρυχες.* The point at which Cyrus arrived at the trench corresponds, according to Ainsworth, with the *Nahr Melik*, or royal canal, and it is at this point that Xenophon describes the four canals mentioned in the text. There is, however, a serious difficulty here. All ancient authorities anterior to, or who came after, Xenophon, differ from him as to the fact of these canals being derived from the Tigris. Herodotus, Diodorus, Arrian, Pliny, Strabo, and Ammianus are unanimous in evidencing the reverse, and make them to have been derived from the Euphrates, and to have flowed into the Tigris. Ainsworth's solution of the difficulty appears the most satisfactory. According to this writer (p. 89), the difference in the levels of the two rivers is so slight, that to the south of Babylon, at the present day, there exist canals, which are derived from the Tigris and flow into the Euphrates; and it is probable that, by merely altering the diagonal direction of a canal, the waters could be made to flow either way; certainly so at certain seasons.—*βαθεῖαι δὲ ἵσχυρῶς.* "And very deep."

διαλείποντι δ' ἑκάστῃ παρασάγγῃν. "And they are distant from each other a parasang." Literally, "and they leave each a parasang between (it and the next)." Rennell (p. 80) has very properly remarked upon the improbability of the distances here given by Xenophon, and that four canals, of each one hundred feet in width, could, without totally draining it, be derived from the River Euphrates (which is here not more than 450 feet wide), within a dis-

tance of twelve geographical miles. It is remarkable, however, that the Athenian historian coincides with all other authorities in fixing the number at four; and the distances of these from one another in the time of Abulfeda are recorded as equal to two *fersaks*, or six geographical miles. It is barely possible, according to Ainsworth (p. 91), that in the days of Artaxerxes four canals existed in the relations pointed out by Xenophon; and that, in the time of Abulfeda, there were also four canals, but at the distance of from six to seven miles from each other.

παρὰ τὸν Εὐφράτην. “*By the side of the Euphrates.*” As the narrow passage ran alongside of the river, we see the propriety of employing here the preposition *παρά* with the accusative, a combination in which motion is always implied. Compare note on *παρὰ τὴν ὁδόν*, i., 2, 13.—*πάροδος στενή*. Rennell thinks that the trench could not be finished in time, and accounts in this way for the narrow passage having been left. Krüger, with more probability, conjectures that the passage was purposely left, in order to prevent the water of the river from running into the trench, which would have occasioned too great a waste.

§ 16.

ἀντὶ ἐρύματος. “*Instead of a fortification,*” i. e., to serve as a barrier or defense. Artaxerxes had formed this trench either as a barrier to be disputed, or, according to an Oriental custom, to protect his camp from surprise. The latter would seem to have been his object, from a comparison of *Cyrop.*, iii., 3, 26. But Xenophon appears here to indicate the former. His description of the trench, moreover, can not be reconciled with the account of Diodorus (xiv., 22), who speaks of a rampart of wagons placed round the ditch, within which Artaxerxes left his baggage when he advanced to meet Cyrus. (*Thirlwall*, iv., p. 302.)—*ταύτην δὴ τὴν πάροδον, κ. τ. λ.* “*Through this passage, then, both Cyrus and his army marched, and came on the inside of the trench;*” i. e., came to the south side.

§ 17.

οὐκ ἐμαχέσατο βασιλεὺς. It has been thought by some that Cyrus was allowed to pass the trench in order to throw him off his guard. This, however, is far from probable. Plutarch’s account is more likely to be true, namely, that the king continued to waver almost to the last between the alternatives of fighting or retreating, and was only diverted from adopting the latter by the energetic remonstrances of Tiribazus. (*Thirlwall*, iv., p. 304.)—*φανερὰ ἥσαν, κ. τ. λ.*

Observe here the neuter plural with a plural verb. In the present case, the tracks must be supposed to have been scattered about over a wide surface. (Compare note on ἐνταῦθα ἤσαν τὰ Σνεννέσιος βασίλεια, i., 2, 23.)

§ 18.

τὸν Ἀμβρακιώτην. “The Ambracian,” i. e., a native of Ambracia, a city of Epirus, and the capital of the country. It was situate on the banks of the Arachthus, or Arethon, a short distance from the waters of the Ambracian Gulf. We have changed the pointing in this clause, by removing the comma which the ordinary text has after *καλέσας*, and placing one after *Ἀμβρακιώτην*, which gives a much neater meaning. With regard to the form *Ἀμβρακιώτην* itself, it may be remarked, that several good MSS. give *Ἀμπρακιώτην*, which Wasse and Poppe defend, and consider to be the more ancient and true one. All the medals of the place, however, seem to have AMB., AMBP., AMBAKI., AMBAKΙΩΤΑΝ, &c. (Consult *Rasche, Lex. Rei Numariae*, vol. i., col. 512.)—*ὅτι τῇ ἐνδεκάτῃ, κ. τ. λ.* “Because previously, on the eleventh day from that day, when inspecting the entrails, he told him, ‘the king will not fight for ten days.’” Literally, “on the eleventh day from that day previously.” Observe that *αὐτῷ* refers to Cyrus.—*Θνόμενος.* This is the conjectural emendation of Leunclavius. The reading of the MSS. is *πνθόμενος*.—*ὅτι.* Equivalent merely, as before remarked, to our inverted commas.—*δέκα ἡμερῶν.* A space of time is sometimes considered as the necessary condition of the notion of the verb, and is therefore put in the genitive. (*Kühner, § 523.*)—*οὐκ ἄρα ἔτι μαχεῖται.* “He will not, then, fight thereafter.”—*δέκα τάλαντα.* The Attic talent was worth about \$1056 60, and the Daric, as before remarked, about \$3 50; so that ten talents and three thousand Darics would be nearly the same amount.

§ 19.

ἐπεὶ δὲ ἐπὶ τῇ τάφρῳ, κ. τ. λ. “But since at the trench the king did not try to prevent the army of Cyrus from marching through (the passage).”—*ἀπεγκωκέναι τοῦ μάχεσθαι.* “To have given up all thoughts of fighting.” The verb *ἀπογιγνώσκω* signifies properly, “to depart from a judgment,” and hence, “to give up a design or intention of doing a thing.” Schneider, following some of the MSS., gives *μάχεσθαι*, which we have adopted after Dindorf. The common text has *μαχεῖσθαι*, which is sought to be defended by Schaefer. (*ad Soph., i., p. 251.*)—*ἡμελημένως μᾶλλον.* “More carelessly.” We have given *ἡμελημένως*, with Poppe and Dindorf. The common text has *ἡμελη-*

μένος, in the sense of “negligent,” *i. e.*, negligently; but *ἡμελημένος* can not well signify any thing except “neglected,” or “overlooked” (*neglectus*), as Poppo correctly remarks.

§ 20.

τοῦ ἄρματος. His traveling chariot is of course meant.—*τὴν πορείαν ἐποιεῖτο*. “*He was prosecuting his march.*”—*ἐν τάξει*. “*In military array,*” *i. e.*, in their ranks.—*τὸ δὲ πολὺν αὐτῷ, κ. τ. λ.* “*But the greater part were proceeding for him in great disorder.*” Observe that *αὐτῷ* here falls properly under the head of the dative of disadvantage.—*καὶ τῶν ὅπλων τοῖς στρατιώταις, κ. τ. λ.* “*And many of their arms were getting carried for the soldiers,*” &c.

CHAPTER VIII.

§ 1.

ἀμφὶ ἀγορὰν πλήθουσαν. “*About the time of full market,*” *i. e.*, about the time of day when the market-place is usually crowded. The expression *ἀγορὰ πλήθουσα* was used to signify the time from about nine to twelve o’clock. The earlier part of the morning, previous to the *ἀγορὰ πλήθουσα*, was termed *πρωΐ*, or *πρῷ τῆς ἡμέρας*. After the *ἀγορὰ πλήθουσα* came the *μεσημβρία, μέσον ἡμέρας, or μέση ἡμέρα*, called by Homer *μέσον ἡμαρ*. The two parts of the afternoon were called *δεῖλη πρωΐη, or πρωΐα*, and *δεῖλη ὥψιη, or ὥψια*.—*καταλύειν*. “*To halt.*” Literally, “*to unloose,” “to unyoke,*” *scil. τὸν ἵππον*; hence, to halt as here for the time.—*τῶν ἀμφὶ Κύρου πιστῶν*. “*One of the faithful adherents of Cyrus.*”—*προφαίνεται*. “*Comes in sight.*” Literally, “*appears in front.*”—*ἀνὰ κράτος*. “*At full speed.*” More literally, “*with all his might.*” Observe here the force of *ἀνά*, and compare the English expression; “*at the top of one’s speed.*”—*ἰδροῦντι τῷ ἵππῳ*. Matthiae (§ 396) calls this the dative of the means or instrument. It would be more correct to term it the dative of the manner.—*καὶ βαρβαρικῶς καὶ Ἑλληνικῶς*. “*In both the barbarian tongue and in the Greek,*” *i. e.*, in both Persian and Greek.—*ώς εἰς μάχην παρεσκευασμένος*. “*Prepared as if for battle,*” *i. e.*, to all appearance prepared for battle.

2.

πολὺς τάραχος ἐγένετο. “*Much tumult ensued.*”—*καὶ πάντες δέ “And, in fact, all.”*—*ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι*. “*That he will fall upon them in their disordered state.*” The reference is to the king.

§ 3.

καταπηδήσας. Observe the beautiful effect produced by the aorist in *καταπηδήσας*, ἐνέδυ, ἀναβάς, and ἔλαβε, all denoting rapid action; and then, again, the continuance of action expressed by the imperfect παρήγγελλεν, where Cyrus is described as giving orders to one after another of his followers.—ἀναβὰς ἐπὶ τὸν ἵππον. According to Plutarch (*Vit. Artax.*, 9), the name of Cyrus's steed was Pasacas. He describes him as a horse of great spirit, but headstrong and unruly.—τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε. Consult note on i., 5, 15.—ἔξοπλίζεσθαι. “*To array themselves in full armor.*” Observe the force of ἔξ in composition. It will be remembered that the troops, anticipating no attack, were moving onward only partially armed. Compare chapter vii., § 20.—καὶ καθίστασθαι, κ. τ. λ. “*And to station themselves each in his proper place.*” Observe here the reference to motion indicated by the preposition *εἰς*, so that the clause strictly means “to go into their proper places, and station themselves there.”

τὰ δεξιὰ τοῦ κέρατος ἔχων. “*Occupying the right of the wing (on which he stood).*” The Grecian army formed the right wing of Cyrus's combined force, and the forces of Clearchus were posted on the right of this same wing. With δεξιά supply μέρη.—πρὸς τῷ Εὐφράτῃ ποταμῷ. “*Near the River Euphrates.*” The right leaned upon the river, and was supported, as is afterward stated, by the Paphlagonian cavalry and the Grecian light-troops.—ἔχόμενος. “*Next.*” Observe that ἔχόμενος is the present participle middle of ἔχω, and that the idea implied in it is, strictly, “holding to or by one,” “being closely connected with one,” and hence, “coming next or nearest.”—Μένων δέ. After these words the common text has καὶ τὸ στράτευμα, which clause, as being deficient in spirit, has been very justly suspected by Wyttenbach as an interpolation, and bracketed by Poppo. We have not hesitated, therefore, to remove it from the sentence.—τὸ εὐώνυμον κέρας ἔσχε, κ. τ. λ. The Grecian army, as we have just remarked, formed the right wing of Cyrus's force, and the right of this wing was occupied by Clearchus. In like manner, the left of the Grecian army was held by Menon. This last-mentioned commander, therefore, was on the right wing as regarded the whole army of Cyrus, but at the same time occupied the extreme left of his own countrymen.

§ 5.

τοῦ δὲ βαρβαρικοῦ. “*But of the barbarian army (of Cyrus).*” Having spoken of the position of Cyrus's Grecian followers, the historian now turns to the barbarian portion of his forces. These

formed his centre and left wing.—*ἰππεῖς μὲν Παφλαγόνες.* Paphlagonia lay on the coast of the Euxine, to the north of Galatia, and east of Bithynia. A description of this country is given by Xenophon in the fifth book of the present narrative (chap. vi., § 6), where the Paphlagonian horse are spoken of as superior to any in the service of the Great King.—*πελταστικόν.* “*Targeteer force.*” Supply *στράτευμα*.—*ό Κύρου ὑπαρχος.* “*The lieutenant-general of Cyrus.*”

§ 6.

καὶ ἵππεῖς μετ' αὐτοῦ. We have retained the reading of the common text. Dindorf inserts *oi* before *ἵππεῖς* on the authority of a single MS., and for *μετ' αὐτοῦ* gives, with several editors, *τούτον*, which appears far inferior.—*κατὰ τὸ μέσον.* “(Stood) in the centre.” Supply *ἔστησαν*. We have supplied *κατὰ τὸ μέσον*, with Hutchinson and others, as evidently required by the sense. Leunclavius first proposed them as a conjecture, having been guided by the old French version of De Candole, which is said to be one of remarkable fidelity. An additional argument in favor of their reception may be drawn from the language of Diodorus Siculus (xiv., 22), who, in describing the arrangements of this same battle, remarks, *Αὐτὸς δὲ Κῦρος ἐτέτακτο κατὰ μέσην τὴν φάλαγγα, τοὺς, κ. τ. λ.* And a little after, in speaking of Artaxerxes, he says, *κατὰ δὲ τὸ μέσον αὐτὸς ἐτάχθη*; and a little further on, referring to both the competitors for the empire, he observes, *κατὰ δὲ μέσην τὴν τάξιν ἔτυχε μὲν ἀμφοτέρους τοὺς περὶ βασιλείας ἀγωνιζομένους ταχθῆναι.* Some editors, however, in opposition to this view of the subject, make Cyrus to have stationed himself in the left wing, an assertion without a shadow of proof, and arising from an erroneous idea of the movements of the battle.—*θώραξι μεγάλοις.* We have given *μεγάλοις*, with Krüger and others, on good MS. authority, as far superior to the common reading *μὲν αὐτοῖς*.—*παραμηριδίοις.* “*Cuisses,*” i. e., armor for the thighs. Observe that *παραμηριδίοις* is an adjective, and has *σπλοις* understood.

Κῦρος δὲ ψιλὴν ἔχων, κ. τ. λ. “*Cyrus, however, stationed himself for the fight, having his head unprotected (by a helmet).*” Literally, “*having his head bare.*” He wore a tiara instead of a helmet, and Ctesias, as quoted by Plutarch (*Vit. Artax.*, c. 11), says that, in the conflict, the *tiara* of Cyrus fell from his head: *ἀποπίπτει δὲ τῆς κεφαλῆς ἡ τιάρα τοῦ Κύρου.*—*λέγεται δὲ καὶ τοὺς ἄλλους, κ. τ. λ.* “*It is said, moreover, that the other Persians encounter danger in war with their heads unprotected (by helmets).*” Xenophon speaks throughout the *Anabasis* as if he himself were not the author of the work, but as if it were written by some other person, who had obtained his

information only through hearsay or the oral accounts of the actors themselves. Hence the use of *λέγεται* in the text. (*Krüg.*, *de Authent.*, p. 6.) Herodotus, in his account of the forces of Xerxes, and their different equipments, speaks of the Persian infantry as wearing on their heads light and flexible caps of felt (*πίλονς ἀπαγέας*), called *tiaras* (vii., 61); and afterward (vii., 84), in describing the cavalry of the same nation, he makes them to have had the same equipments with the foot, except that *some* of them (*μετεξέπεροι αὐτῶν*) had brazen and iron helmets. This appears to be a sufficient confirmation of the language of our text; for if it be objected that the six hundred horse with Cyrus were *all* armed with helmets, still there is nothing to show that they were *Persian* cavalry; nay, the probability is the other way. Wyttenbach, however, regards the whole passage from *λέγεται* to *διακινδυνεύειν* as a mere interpolation, or else thinks that some error lurks in *ἄλλονς*; while Jacobs, improving upon the hint, conjectures *παλαιούς* for *ἄλλονς*, and Lion actually receives this emendation into the text. But, then, a serious difficulty occurs in *διακινδυνεύειν*, whether we regard it as a present or imperfect. For although instances may be found where the present of the infinitive is used in the *oratio obliqua* for the aorist, yet this is quite foreign to the style of Xenophon; and the imperfect would be equally improper, since there is no contemporaneous action indicated by the context.

§ 7.

προμετωπίδια. “*Frontlets,*” *i. e.*, armor or coverings for the forehead.—*προστερνίδια.* “*Breast-plates.*” The armor of the horses here described consisted of plates of metal; on other occasions scale armor was also employed. Heavy-armed cavalry, that is, where both rider and horse were defended by armor, was common among the Persians from the earliest times, and was adopted from them by their Macedonian conquerors. The Greeks called such troops *κατάφρακτοι*.—*μαχαίρας Ἑλληνικάς.* “*Grecian sabres.*” The sabre would, of course, be more effectual in the hand of a horseman, for hewing down an opponent, than the *ξίφος*, or straight sword, could prove.

§ 8.

ἡνίκα δὲ δεῖλη ἐγίγνετο. “*But, when afternoon began.*” Observe here the force of the imperfect in denoting the commencement of a period. The tense, therefore, shows that the time meant is the beginning of the *δεῖλη πρωτη*, or *πρωτία*, or what we would call the early part of the afternoon; the latter portion of the same being

δεῖλη ὄψιν, or ὄψια.—χρόνῳ δὲ οὐ συχνῷ ὑστερον, κ. τ. λ. “And, in no long time after, a sort of blackness as it were,” i. e., a dark kind of mass. Observe the spirited nature of the description. As the army of the enemy comes in sight over the wide-extended plain, it resembles a dark, undefined mass moving along the edge of the horizon. We have inserted the negative before *συχνῷ*, the conjecture of Leunclavius, and required by the context, since *χρόνῳ συχνῷ* can only mean “in a long time.”—έγιγνοντο. “They began to come.”—τάχα δὴ καὶ χαλκός, κ. τ. λ. “Quickly thereupon both something resembling brass began to emit gleams of light.” Literally, “a certain brass,” or “a kind of brass.” We have rendered *χαλκός* here by the term “brass,” merely in accordance with general usage. Strictly speaking, however, *χαλκός* means “bronze,” or a mixture of copper and tin, in which state it is harder and more fusible, and was the chief metal used by the ancients in the arts; whereas our brass, a mixture of copper and zinc, is said to have been quite unknown to them. (*Dict. Antiq.*, s. v. *Æs.*)—καταφανεῖς. “Plainly visible.”

§ 9.

λενκοθώρακες. “In white corselets.” The reference here is to what were termed *linen corselets*, and which are mentioned in the fourth book of this narrative (chap. vii., § 15), where it is said of the Chalybes that they had *θώρακας λινοῦς*. The mode of making these corselets is said to have been as follows: the flax was steeped in vinegar or harsh wine, to which salt had been added, and was then worked by a process resembling felting, until the mass attained the thickness of linen eight, ten, or even many more times doubled. From this the corselets in question were made, and afforded a lighter, though much less effectual defense than a cuirass of metal. The epithet *λινοθώρηξ*, applied to two light-armed warriors in the Iliad, and opposed to *χαλκοχίτων*, the common epithet of the Grecian soldiers, indicates the early use of the linen cuirass. It continued to be worn to much later times among the Asiatics, especially the Persians, the Phœnicians, and the Chalybes; and also by the Egyptians. Iphicrates endeavored to restore the use of it among the Greeks, and it was occasionally adopted by the Romans.

ἐχόμενοι δὲ τούτων γέρροφόροι. “And, next to these, wicker-shield bearers.” The *γέρρον* was an oblong shield of wicker-work, covered with ox-hide, and was used by the Persian soldiers. It was, in fact, a large, but light, buckler.—σὺν ποδήρεσι ξυλίναις ἀσπίσιν. “With wooden shields reaching to their feet.” Compare *Cyrop.*, vii., 1, 33, where the long Egyptian shields are said to be a far better

protection for the person than either corselets or γέρρα, and very serviceable in pushing against a foe, with the shoulder pressed against them. According to Wilkinson (vol. i., p. 298), the ordinary shield of the Egyptian soldier was equal to about half his height, and generally double its own breadth. Some, however, he remarks, were of extraordinary dimensions, and varied in form from those commonly used, being pointed at the summit not unlike some Gothic arches. The latter, probably, are here meant by Xenophon. Both kinds were usually covered with bull's hide, having the hair outward.—Αιγύπτιοι. It has been supposed by some that these were the descendants of those Egyptians whom Cyrus the Elder is said to have received under his protection, and to whom he assigned towns in which to dwell; for the Egyptians at home had at this time revolted from the Persians. (Compare *Cyrop.*, vii., 1, 45.)—ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται. “And then others, horsemen, others, bowmen,” *i. e.*, and then came the rest of the army, consisting partly of cavalry, partly of archers.

κατὰ ἔθνη. “(Marched) by nations.” Supply ἐπορεύοντο.—ἐν πλαισίῳ πλήρει ἀνθρώπων. “In solid column.” Literally, “in an oblong full of men.” Compare the explanation of Luzerne, “en colonne pleine.” Xenophon frequently employs the term πλαισίον in speaking of the arrangement of troops, but always in the sense of an oblong body of men, except when the epithet ἰσόπλευρον is added, and then only does it mean a square. On the other hand, the term πλινθίον, which he also uses, denotes, not an oblong body, but a regular square; so that πλινθίον is the same as πλαισίον ἰσόπλευρον, but very different from πλαισίον alone. (Compare *Arrian, Tact.*, p. 69.)

φ 10.

πρὸ δὲ αὐτῶν ἄρματα. “And in front of them moved chariots.” Supply ἐπορεύετο, from the preceding section.—διαλείποντα συχνὸν ἀπ' ἀλλήλων. “At considerable distances from one another.” Literally, “leaving between a considerable distance from one another.” The writers on ellipsis supply διάστημα after συχνόν, unnecessarily, however.—ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, κ. τ. λ. “Extended from the axle-trees in a slanting direction, and (others) pointing toward the ground from under the bodies of the chariots.” Literally, “looking toward the ground.” Two sets of scythes are referred to as appended to each chariot. First we have them attached to the extremity of the axle-tree on either side, and slanting outward at a considerable angle; and then we have another pair under the body of the chariot itself, and turned downward toward the ground. The

object of the first pair was to cut through the opposite ranks, or any standing foes; while the second pair were intended for wounding and lacerating those who might have been overthrown or trampled down by the steeds which drew the car.—ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις, κ. τ. λ. “*And the design (of these chariots) was to drive into, and cut to pieces, the ranks of the Greeks.*” After *γνώμη* supply *αὐτῶν*, equivalent to *τούτων τῶν ἀρμάτων*. As regards the future participles *ἐλώντων* (Attic for *ἐλασόντων*) and *διακοψόντων*, with the participle *ώς*, it will be remembered that by such constructions intention is marked. There is no need, however, of making these participles in the present instance genitives absolute, but to refer them at once to *αὐτῶν* understood after *γνώμη*. Dindorf, on the authority of some of the MSS., reads *ἐλώντα* and *διακόψοντα*, but the lection we have adopted appears the more natural one.

§ 11.

δο μέντοι Κύρος εἶπεν. “*As regarded, however, what Cyrus said.*” Compare chap. vii., 4.—ἐψεύσθη τοῦτο. “*In this he was deceived.*” Literally, “with respect to this.” We commonly say *ψεύδεσθαι τίνος* (*Matthiae*, § 338), but it must be observed that those verbs that are regularly connected with another case, take, nevertheless, the accusative, when a pronoun or some other general expression supplies the place of a specific definition. (*Rost*, § 104, 8.)—ώς ἀννοτόν. “*As far as possible.*” Literally, “as far as (was) to be accomplished.” Supply *ἥν*.—ἐν ἵσῳ καὶ βραδέως. “*With an even step, and slowly,*” i. e., in even line, and with slow step. The writers on ellipsis supply *βῆματι* here with *ἵσῳ*. (*Bos*, s. v. *βῆμα*.)

§ 12.

ἐν τούτῳ. Supply *τῷ καιρῷ*.—ἔβοά. “*Kept calling aloud.*”—κατὰ μέσον. “*Against the centre.*”—ὅτι ἐκεῖ βασιλεὺς εἴη. “*Because the king was there,*” i. e., was there as he said. The optative, therefore, here is analogous to the Latin subjunctive. “*Because the king would be there*” would be expressed by *ἀν εἴη*.—πάνθ' ἡμῖν πεποίηται. “*Every thing has been done by us,*” i. e., our work is done.

§ 13.

τὸ μέσον στῖφος. “*The centre body,*” i. e., the crowd of troops in the centre.—καὶ ἀκούων Κύρου, κ. τ. λ. “*And hearing from Cyrus of the king's being beyond the Grecian left,*” i. e., that the centre, where the king was posted, with his body-guard of 6000 horse, was beyond the Grecian left.—τοσοῦτον περιῆν. “*Was so far superior.*”

—*ἔχων*. “*Though occupying.*”—τοῦ Κύρου εὐωνύμου. The king's centre was not only beyond the left of the Grecian army, but even beyond the left of Cyrus's own force.—ἀλλ' ὅμως ὁ Κλέαρχος, κ. τ. λ. “*But Clearchus, nevertheless, was not willing to draw off,*” &c. In strictness, the words ὅμως οὐκ ἤθελεν ἀποσπάσαι would be sufficient here. The particle *ἄλλα*, however, is added, because the continuity of the sentence has been broken by the parenthesis, and for the same reason ὁ Κλέαρχος is also introduced a second time.—μὴ κυκλωθείη ἐκατέρωθεν. If he drew off his right from the river, and advanced against the king's centre, he would have to advance in an oblique direction, and, consequently, expose both his flanks.

ὅτι αὐτῷ μέλοι, κ. τ. λ. “*That he would take care that all shall go well.*” Literally, “that it would be a care unto him, that it shall have itself well.” Clearchus, it will be perceived from this, treated the orders of Cyrus, on the present occasion, as a suggestion, which he might adopt or reject at his discretion. Xenophon, while he does full justice to the motives of the Grecian commander, seems to intimate, though with great reserve, that, in his own opinion, he would have acted more wisely if he had obeyed Cyrus. (*Thirlwall*, iv., p. 305.) Modern military critics, however, are more direct in their censure. According to Rennell, Cyrus fell a martyr to Clearchus's punctilioes of European discipline, and want of knowledge of Oriental warfare. Had he combated with a superior force of his own countrymen, he would have acted wisely in keeping his flank covered; but the sequel proves that the Great King would not venture to engage with the Greeks alone, even after the native army of Cyrus had left the field. We may infer, therefore, that, had Clearchus followed the advice of Cyrus at the beginning of the action, and brought his forces against the king's centre, the event would have been totally different. No one can doubt but that victory would have attended the steps of the Greeks; and a victory in the centre would either have placed the king in the power of Cyrus, or have driven him from the field. (*Rennell, Illustrations*, &c., p. 115.)

§ 14.

ὅμαλῶς προήγει. “*Kept coming on in even order.*” The royal army advanced in good order, and not, as the Greeks had been led to expect, with loud outcries and in disorderly array. As regards the place where the battle was fought, consult note on μέχρι κώμης τινός, i., 10, 10.—ἐν τῷ αὐτῷ. Supply τόπῳ. The reference here is to the spot on which the head of the Grecian column of march halted when the enemy came in sight, and where they began to

form the line of battle.—*συνετάπτετο ἐκ τῶν ἔτι προσιόντων.* “Was forming into line from those that were still coming up.” The column kept deploying into line as fast as the troops came up from the march.—*οὐ πάνν πρός.* “Not very near,” i. e., at some distance from. Compare the explanation of Weiske, “*Satis longinquā a suis intervallo.*”—*κατεθεᾶτο ἑκατέρωσε ἀποβλέπων.* “Kept surveying (the scene), looking toward each side.” The common text has *κατεθεᾶτο ἑκατέρους ἄπωθεν, τούς τε πολεμίους ἀποβλέπων, τούς τε φίλους.*

§ 15.

Ξενοφῶν Ἀθηναῖος. As Xenophon was not at this time a regular member of the Grecian army, but merely a kind of volunteer, we may, in this way, account for his coming forth from the Grecian line to address the prince.—*ὑπελάσας ώς συναντῆσαι.* “Having rode up to meet him.” Supply *τὸν ἵππον* after *ὑπελάσας.* Hutchinson makes *ὑπελαύνω* here signify “*equum nonnihil incitare.*” This, however, is not correct. The true idea is given by Schneider (*ad Xen., Hell.*, vii., 1, 29), where he refers it to a moving up to meet one, and which is well expressed by our phrase “to ride up to one.”—*εἰ τι παραγγέλλοι.* “If he had any command to give.” Observe that the optative is here employed because the preceding verb, *ἥρετο*, is in a past tense, since what is in Latin the sequence of tenses is in Greek the sequence of moods; and where in Latin, after conjunctions, the imperfect should be put, in Greek the optative is employed.—*ό δὲ ἐπιστήσας εἶπε.* “He thereupon, having checked his steed, made answer.” After *ἐπιστήσας* supply *τὸν ἵππον.*—*ὅτι καὶ τὰ ιερά, κ. τ. λ.* “That both the sacrifices and the victims were propitious.” By *ιερά* are here meant the sacred rites that had just been performed, and during which no circumstance of an unlucky nature had occurred to mar their effect; by *σφάγια*, on the other hand, is meant the inspection of the entrails of the victims, which had proved equally propitious, and gave a fair presage of victory. Some editions supply *καλά* after *ιερά*, while others conclude the sentence with *εἴη*. Both, however, are mere interpolations, and *εἴη* can be easily supplied by the mind.

§ 16.

Θορύβον ἤκουσε, κ. τ. λ. “He heard a noise going through the ranks.” This was the “word,” or *tessera militaris*, called by the Greeks *σύνθημα*, which was given out before joining battle, and passed from rank to rank. It was adopted as a method by which the soldiers might be able to distinguish friends from foes, and was

usually something of an animating character. It was passed along from man to man in an under tone of voice, which will serve to show the true force of *θορύβον* on the present occasion, namely, a low, murmuring sound, proceeding from a large multitude. Compare *Lipsius, de Mil. Rom.*, iv., *Dial.* 12.—*δὲ Ξενοφῶν εἶπεν*. We have retained here the common reading as decidedly the more natural one. Some MSS. give *Κλέαρχος* for *Ξενοφῶν*, which has been preferred by Dindorf and others, on the ground that this commander, seeing Cyrus in his immediate vicinity, must of course have rode forth, also, to meet him. But Xenophon is silent respecting any such meeting, and would certainly have mentioned it had it taken place; and besides this, the words *ταῦτα λέγων* would seem to indicate a conversation with one and the same person throughout.—*ὅτι τὸ σύνθημα παρέρχεται*, κ. τ. λ. “*That the word is passing along now for a second time.*” According to military usage, the word first passed down the front ranks, along the whole extent of the line, and then came back again up the rear ranks to the quarter where it first commenced. It is to this, its second progress, that Xenophon here alludes.—*καὶ ὅς*. “*And he.*” Observe here the employment of *ὅς* as a pronoun of the third person; a usage, however, much more limited in the Attic writers than in Homer. (*Matthiae*, § 484.)—*ἔθαύμασε*. Cyrus, from his imperfect acquaintance with the military usages of the Greeks, was not aware that the word had been given. Hence the surprise which he manifested.—*τίς παραγγέλλει*. “*Who gives it.*” Literally, “*who orders it.*”

§ 17.

ἄλλὰ δέχομαι τε, κ. τ. λ. “*Well, then, I both accept it, and let it be this.*” Observe here the elliptical employment of *ἄλλά* in commencing a clause. Literally, “(I have no objection), *but both accept it,*” &c. Weiske prefers supplying *τὸν οἰωνόν* after *δέχομαι*, “*I both accept the omen, and let the word be this.*” Our explanation, however, seems far more natural.—*εἰς τὴν ἑαυτοῦ χώραν*. “*To his own post.*” This was in front of the centre.—*διειχέτην*. “*Were apart.*”—*ἐπαιάνιον τε*. “*Both struck up the hymn of battle.*” There were two kinds of martial pæans, one sung before battle, and called *παιὰν ἐμβατήριος*, the other after the battle was ended, and called *παιὰν νικητήριος*. The scholiast on Thucydides (i., 50) says, that the pæan sung before battle was sacred to Mars, and the one sung after to Apollo. But there are strong reasons for believing that the pæan, as a battle song, was in later times not particularly connected with the worship of Apollo.

§ 18.

ώς δὲ πορευομένων, κ. τ. λ. “But when, as they moved along, a certain part of the line swelled forth like a wave, the portion thereupon left behind began to run with speed.” With πορευομένων supply αὐτῶν, and after τι and ἐπιλειπόμενον respectively understand μέρος. In the eagerness of advancing, one part of the line outstripped the rest, and the portion thus left behind began to run at full speed in order to overtake it. Observe the graphic force of the verb ἔξεκύμαινε.—φάλαγγος. Observe that φάλαγξ is here equivalent to the Latin *acies*.—οἰονπερ τῷ Ἐνναλίῳ ἐλελίζοντι. “Even as they raise the battle-cry to *Enyalius*.” The verb ἐλελίζω means, properly, “to raise the cry ἐλελεῦ,” for which ἀλαλάζω is also employed, “to raise the cry ἀλαλά.” After the pæan had been sung, the Greek soldiers were accustomed to raise the cry of ἐλελεῦ or ἀλαλά, in a kind of regular cadence, as they advanced against the foe. (*Suid.*, s. v. ἐλελεῦ.) —Ἐνναλίῳ. The term Ἐννάλιος is thought to mean “warlike,” and is, in Homer, an epithet of the god Mars. In later writers, however, as in Aristophanes (*Pac.*, 456; *Schol.*, *ad loc.*), Enyalius and Mars are thought to be different.—ἐδούπησαν. “They made a noise.” A poetic verb.—ποιοῦντες. “In order to cause.” Contracted future participle. Compare note on ποιουμένον, chap. iii., § 16.

§ 19.

πρὶν δὲ τόξευμα ἔξικνεῖσθαι. “But before a bow-shot reached them.” This must not be confounded with the phrase εἰς τόξευμα ἔξικνεῖσθαι, “to come within bow-shot.”—ἐκκλίνοντιν. “Wheel away.”—κατὰ κράτος. “With all their might.”—ἐν τάξει. “In order,” i. e., preserving their ranks.

§ 20.

τὰ δ' ἄρματα ἐφέροντο, κ. τ. λ. “The chariots, too, were borne along, some through the enemy themselves,” &c.—κενὰ ἡνιόχων. “Void of charioteers.”—οἱ δ' ἐπεὶ προΐδοιεν, κ. τ. λ. “But whenever the latter saw them (coming) from afar, they stood apart: one person, however, was even caught as in a hippodrome, having been taken by surprise,” i. e., there was an instance, however, of one who was run down as in a race-course, having been taken off his guard.—ἔστι δ' ὅςτις. Idiomatic, for “there was one who,” ἦν δέ τις ὁς. This form became so firmly established in the language, that neither the number of the relative has any influence on the verb ἔστι, nor is the tense changed, though the time spoken of be past or future.—ἰπποδρόμω. By *ἰππόδρομος* is meant a race-course for horses or chariots.—καὶ οὐδὲν μέντοι, κ. τ. λ. Observe the force of the double negative in strength-

ening a negation.—οὐδ' ἄλλος δὲ . . . οὐδείς. “Nor did any other one, in fact.” Observe the force of δέ.—ἐπὶ τῷ εἰωνύμῳ. Supply κέρατι.

§ 21.

τὸ καθ' αὐτούς. “The part opposed to themselves.” Supply μέρος.—ἡδόμενος. “Though delighted.”—οὐδ' ὡς ἐξῆχθη διώκειν. “Was not even thus led away to join in the pursuit,” i. e., was not even in this posture of his affairs induced to pursue along with the Greeks.—συνεσπειραμένην ἔχων. “Keeping in close array.”—ἐπεμελεῖτο ὅτι ποιήσει βασιλεύς. “He kept carefully observing what the king will do.”—καὶ γὰρ ἤδει αὐτὸν, κ. τ. λ. A common Attic idiom for καὶ γὰρ ἤδει ὅτι αὐτὸς μέσον ἔχοι, κ. τ. λ. Compare note on ἐξῆγγειλε τοῖς φίλοις τὴν κρίσιν, κ. τ. λ., chap. vi., § 5.

§ 22.

καὶ πάντες δέ. “And, in fact, all.”—μέσον ἔχοντες τὸ αὐτῶν ἡγοῦντο. “Occupying the centre of their own forces, were accustomed (in this way) to lead them into action.” Observe the force of the imperfect. Dindorf and Poppo read ἡγοῦνται, as given by one of the MSS. All the others, however, have ἡγοῦντο.—νομίζοντες οὕτω, κ. τ. λ. “Thinking that thus they are both in the safest situation.” Supply τόπῳ.—ἡμίσει ἀν χρόνῳ, κ. τ. λ. “That their army would learn it in half the time,” i. e., in half the time that any other arrangement would require.

§ 23.

καὶ βασιλεὺς δὴ τότε. “And the king, accordingly, at that time.”—ἔχων. “Though occupying.”—αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου. “Fought with him from the opposite side,” i. e., joined battle with him, &c.—This, of course, was natural enough, since the king's centre was beyond the left wing of Cyrus, and there were, in fact, therefore, no troops stationed over against him on the opposite side.—οὐδὲ τοῖς αὐτοῦ, κ. τ. λ. The reference is to the six thousand horse forming his body-guard. Observe that αὐτοῦ is here separated from its governing adverb ἐμπροσθεν; a construction of which we elsewhere find occasional instances. Thus, Isocrates (42, 74), ὥρᾳ τὰς πράξεις τὰς ἔξω λεγομένας τῶν ὑποθέσεων οὐκ ἐπανομένας.—ἐπέκαμπτεν ὡς εἰς κύκλωσιν. “He began, thereupon, to wheel around, as if for the purpose of encompassing (his opponents),” i. e., as if to take the troops of Cyrus in the rear, and in this way surround them. This wheeling was to the left, and was made by the king's right wing, as will appear from the plan of the battle which we have given.

§ 24.

$\mu\bar{\eta}$ ὅπισθεν γενόμενος, κ. τ. λ. “*Lest, having got in the rear, he may cut to pieces the Grecian army,*” i. e., lest, having surrounded the barbarian army of Cyrus, and thus completely severed all communication between them and the Greeks, he may then attack the latter and cut them to pieces, when returning from the pursuit.—κατακόψῃ. Since δείσας precedes, we would here naturally expect the optative κατακόψειε; but the subjunctive is often used, although the preceding verb, as in the present instance, refers to time past, when the depending verb denotes an action which is continued to the present time. (*Matthiae*, § 518, 1.)—καὶ ἐμβαλὼν σὺν τοῖς ἔξακοσίοις. “*And having charged with the six hundred (horse),*” i. e., with his own immediate body-guard. Compare § 6.—τοὺς ἔξακιςχιλίους. Compare chap. vii., § 11.

§ 25.

ἡ τροπή. “*The route.*”—διασπείρονται καὶ, κ. τ. λ. “*The six hundred, also, of Cyrus are scattered, having rushed on to the pursuit.*” The six thousand were scattered in flight, and the six hundred were equally scattered in pursuing them.—πλὴν πάνυ ὀλίγοι. “*Only a very few.*”—σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. “*Mostly those who were called his table-companions.*” The reference is to those who were accustomed to eat at the same table with the prince, or, in other words, certain of the chief courtiers and intimate friends of Cyrus. Compare chap. ix., § 31.

§ 26.

καὶ τὸ ἄμφ' ἐκεῖνον στῆφος. “*And the troop around him.*” These appear to have been the more immediate guards of his person, together with, probably, his own ὁμοτράπεζοι.—οὐκ ἤνεσχετο. “*He did not contain himself,*” i. e., he lost all self-command. Observe the force of the middle.—ἴετο. “*He rushed.*” Literally, “he sent himself.” Compare note on *ἴετο*, chap. v., § 8. The common text has *ἴετο*.—παίει κατὰ τὸ στέρνον. According to the account of Ctesias, as quoted by Plutarch, the king first threw his javelin at Cyrus, but missed him. Cyrus then, in his turn, pierced the king's cuirass with his javelin, and, going two fingers' deep into his breast, brought him from his horse. Of the last-mentioned circumstance Xenophon, however, says nothing.—Κτησίας. Ctesias was a native of Cnidus, in Caria, and lived a number of years in Persia, at the court of Artaxerxes Mnemon, as private physician to the king. Among other works, he wrote one on the history of Persia, entitled *Περσικά*, with the view of giving his countrymen a more accurate

knowledge of that empire than they possessed. He has been charged by some with willfully falsifying history, but there appears to be no positive evidence for so serious an accusation.

§ 27.

παίοντα. “While striking (the king).”—ἀκοντίζει τις παλτῷ. According to Ctesias, Cyrus was carried away by his horse, after he had wounded his brother, to a great distance from the scene of the combat, through the midst of the enemy, who would not have recognized him, as it was by this time dusk (though, according to Xenophon, it could not yet have been so late), if he had not discovered himself by his exulting shouts. It was now that Mithradates, a young Persian, without knowing who he was, seeing his tiara fall off, rode up and wounded him in the temple. Cyrus fell off his horse, almost stunned by the blow, but was taken up by some of his attendants, who were carrying him away, when they were recognized by some Caunians, followers of the royal camp, one of whom wounded him from behind. Yet even this blow might not have proved mortal; but it brought him to the ground, and he struck his wounded temple against a stone. So, observes Plutarch, Ctesias at length makes an end of him, as with a blunt sword. Dinon's narrative nearly agreed, on the other hand, with Xenophon's. (*Thirlwall*, iv., p. 307, note.)

καὶ ἐνταῦθα μαχόμενοι, κ. τ. λ. “And there, while both the king and Cyrus were fighting, and their respective attendants in behalf of each.” Observe here the employment of the nominative absolute in place of the genitive. The regular form of expression would have been, *μαχομένων καὶ βασιλέως καὶ Κύρου, καὶ τῶν, κ. τ. λ.*—παρ' ἔκεινῳ γὰρ ἦν. He was physician to the king, as already stated.—ἔκειντο. “Lay dead.” Compare the Latin *jaceo*. So Sophocles, *Antig.*, 1174: *καὶ τίς φωνεύει; τίς δ' ὁ κείμενος; λέγε.*

§ 28.

ὁ πιστότατος αὐτῷ, κ. τ. λ. “The most faithful attendant unto him among his wand-bearers.” Consult note on *σκηπτούχων*, chap. vi., § 11.—πεπτωκότα. “Fallen.”—περιπεσεῖν αὐτῷ. “To have thrown himself upon, and clasped him in his arms.” Observe the force of *περί* in composition, and compare the remarks of Ellendt, *Lex. Soph.*, s. v. *περιπετής*.

§ 29.

ἐπισφάξαι αὐτὸν Κύρῳ. “To slay him upon Cyrus,” i. e., as he lay upon the corpse of Cyrus.—ξαντὸν ἐπισφάξασθαι. The common text

has ἔαυτὸν ἐπισφάξαι; but Dindorf gives ἔαυτὸν ἐπισφάξασθαι on good MS. authority. The reflexive pronoun is sometimes added to the middle verb to strengthen the meaning. (Kühner, § 363, 2, ed. Jelf.)—τὸν ἀκινάκην. Compare note on chap. ii., § 27.—στρεπτόν. Compare note on chap. ii., § 27.—καὶ τἄλλα, κ. τ. λ. “And the other (ornaments), even as the noblest of the Persians (are accustomed to wear).” After ἄριστοι Περσῶν supply φοροῦσι.—εὐνοιαν. “Affection.”

CHAPTER IX.

§ 1.

Κῦρος μὲν οὖν οὗτως ἐτελεύτησεν. “In this way, then, did Cyrus end (his existence).” Supply τὸν βίον. The full expression is given in Euripides (*Hecub.*, 419), ποῖ τελευτήσω βίον; — τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων. “That have existed since Cyrus the ancient.” Commonly called Cyrus the Elder, for distinction’ sake from Cyrus the Younger, the subject, thus far, of the present narrative.—ώς παρὰ πάντων ὁμολογεῖται, κ. τ. λ. “As is acknowledged by all who appear to have been in habits of intimacy with Cyrus.” Literally, “who appear to have been in trial (or proof) of Cyrus.” With regard to the employment of δοκέω here, consult note on chapter iii., § 12.

§ 2.

πρῶτον μὲν γάρ. The apodosis is in § 6, ἐπεὶ δὲ, κ. τ. λ.—ἔτι παῖς ᾧν. “Being yet a boy,” i. e., while yet a boy.—τῷ ἀδελφῷ. Afterward Artaxerxes Mnemon.—πάντων πάντα κράτιστος ἐνομίζετο. “He was esteemed the best of all in all things.” Observe the alliteration in πάντων πάντα. This is what the Greek rhetoricians call παρονομασία or παρήχησις; the Latin, *adnominatio*. (Quintil., ix., 3, 66.—Krüg., *ad loc.*)

§ 3.

ἐπὶ ταῖς βασιλέως θύραις. “At the king’s gates.” This expression, which is adopted from the Persian, is equivalent to the Latin phrase, “in aula regis,” or, “at the king’s court.”—πολλὴν μὲν σωφροσύνην, κ. τ. λ. “One may learn thoroughly much self-control.” By σωφροσύνη is here meant the due regulation of our passions and desires, and the moderation of deportment that arises from this. Compare the definition of Cicero (*Tusc.*, iii., 8): “Ea virtus, cuius proprium est motus animi appetentis regere et sedare, semperque adversantem libidini, moderatam in omni re servare constantiam,” and that,

also, of Plato (*Phædon*, c. 13): *τὸ περὶ τὰς ἐπιθυμίας μὴ ἐπτοῦσθαι,* ἀλλ’ ὀλιγώρως ἔχειν καὶ κοσμίως.

§ 4.

καὶ ἀκούοντι. “*And hear (of them).*” Supply *αὐτῶν*.—*ῷστε εὐθὺς παιδες ὄντες.* “*So that straightway, while boys.*” More freely, “*so that from their very boyhood.*”—*ἄρχειν τε καὶ ἄρχεσθαι.* “*Both to rule and to be ruled,*” i. e., both to govern and obey. The monarch’s example taught them how to rule, and that of those around him how to obey.

§ 5.

αἰδημονέστατος τῶν ἡλικιωτῶν. “*The most modest of his equals in age.*”—*τοῖς τε πρεσβυτέροις, κ. τ. λ.* “*And to obey his elders more, even than those who were inferior to himself in rank.*”—*ἔπειτα δὲ φιλιππότατος.* Supply *ἔδοκει εἶναι.*—*καὶ τοῖς ἵπποις ἄριστα χρῆσθαι.* “*And to manage his steeds the best,*” i. e., the most skillfully. Observe that *ἄριστα*, the accusative plural neuter, is here taken adverbially.—*ἔκρινον δὲ αὐτὸν, κ. τ. λ.* “*Men judged him also to be,*” &c. With *ἔκρινον* supply *ἀνθρωποι.*—*μελετηρότατον.* “*Most indefatigable in practicing.*” Literally, “*a most diligent practicer.*”

§ 6.

ἔπει τὸ τῆς ἡλικίᾳ ἔπειτε. “*But when it became his age,*” i. e., when it suited his years.—*καὶ ἄρκτον ποτὲ, κ. τ. λ.* “*And on one occasion he shrunk not from a she-bear rushing upon him.*” Literally, “*he trembled not at a she-bear,*” &c.—*καὶ τὰ μὲν ἔπαθεν, κ. τ. λ.* “*And he suffered some hurts, the scars of which he even had visible (on his person).*” Concinnity would require in the subsequent clause, in opposition to *τὰ μὲν ἔπαθεν*, some such expression as *τὰ δὲ ἐποίησεν*, but the construction is changed for the sake of the sense, and *τέλος δὲ κατέκανε* is substituted. Zeune and others err in making *τά* here equivalent to *ταῦτα*, or *τοιαῦτα*.—*κατέκανε.* This is the reading of Suidas, and is adopted by Schneider, Dindorf, and others. The MSS. give the poetic aorist *κατέκτανε*, which is received into the common text, and followed by Bornemann.—*καὶ τὸν πρῶτον μέντοι βοηθήσαντα, κ. τ. λ.* “*And he made the one, indeed, who first lent aid,*” &c.

§ 7.

ἔπει δὲ κατεπέμφθη. “*When, however, he was sent down,*” i. e., from the capital to the sea-coast.—*οἵς καθήκει.* “*On whom it is incumbent.*” More freely, “*whose duty it is.*”—*εἰς Καστωλοῦ πεδίον ἀθροΐ-*

ζεσθαι. Compare note on chap. i., § 2.—*ἐπέδειξεν αὐτὸν δτι.* An Atticism, as already remarked, for *ἐπέδειξεν δτι αὐτός.*—*δτι περὶ πλείστον ποιοῖτο.* “That he deemed it of the utmost importance to himself.” Literally, “that he made it for himself (a thing) above very much.” Observe here the force of the middle; and that *περί*, moreover, indicates superiority, a usage derived from the Homeric language.—*εἰ τῷ σπεισαῖτο, κ. τ. λ.* “If he had made a treaty with any person, and if he had made an agreement with any person, and if he had promised any thing to any one, in no respect to prove false.” Observe that *τῷ* is Attic for *τινί.*—*σύνθοιτο.* Attic formation for *συνθεῖτο.* We have altered the accentuation in accordance with the direction of Poppo. Compare *Buttmann*, § 107, iii., 4.

§ 8.

καὶ γὰρ οὖν. “And therefore, then,” i. e., on which account, therefore.—*αἱ πόλεις ἐπιτρεπόμεναι.* “The cities that intrusted themselves to his care.” Observe the force of the middle, and compare Poppo, *Ind. ad Anab.*, s. v. *ἐπιτρέπω.*—*οἱ ἄνδρες.* Supply *ἐπιτρεπόμενοι*, and observe that private individuals are here meant, as opposed to entire cities, *πόλεις.*—*σπεισαμένου Κύρου.* “On Cyrus’s having made a treaty (with him).”—*παρὰ τὰς σπονδάς.* “Contrary to that treaty.” Observe that *σπονδαί* (literally, “libations”) gets its meaning of a solemn treaty or truce from the drink-offerings made by both the contracting parties in concluding a treaty of peace.

§ 9.

τοιγαροῦν. “On this account, then,” i. e., accordingly, therefore.—*αἱ πόλεις.* The Ionian cities are meant. Compare chap. i., § 6.—*εἵλοντο.* “Chose for themselves,” i. e., to be their protector.—*οὗτοι δέ.* Compare chap. i., § 7.—*προέσθαι.* “To abandon.” Literally, “to send forth (i. e., away) from himself.” Observe the force of the middle, and also of *πρό* in composition.—*ἔφοβοῦντο αὐτόν.* From his remaining true to these exiles, the Milesians had reason to expect no very gentle treatment at his hands in case he restored them to their homes.

§ 10.

καὶ γὰρ ἔργω, κ. τ. λ. “For he both showed it in deed, and actually said,” i. e., he showed both in deed and in word. In place of *καὶ ἔλεγεν*, the more regular form of expression would have been *καὶ λόγῳ ἀπεφαίνετο.*—*πρόσιτο.* Supply *αὐτούς*, and consult, as to form and accentuation, the note on *σύνθοιτο*, § 7. The common but erroneous accentuation is *προσῖτο.*—*ἐπεὶ ἀπαξ ἐγένετο.* “After he had

once become.”—ἔτι μὲν μείονς. “Still less in number,” i. e., reduced still further in number by various casualties, and especially by war.—*ἔτι δὲ κάκιον πράξειαν.* “And should prove still more unfortunate.”

§ 11.

φανερὸς δ' ἦν . . . πειρώμενος. Consult note on *δῆλος ἦν ἀνώμενος*, chap. ii., § 11.—*καὶ εἴ τις τι ἀγαθὸν, κ. τ. λ.* “If one had even done him any good or evil turn.” Observe the difference between *καὶ εἴ* and *εἴ καὶ*; the former leaving it uncertain whether the thing assumed really exists or not, whereas with the latter the thing is supposed as existing.—*έξφερον.* “Reported.”—*έστε νικώη.* “Until he might outdo.”—*ἀλεξόμενος.* “By making them a suitable return.” The verb *ἀλέξω*, in the active, is “to ward or keep off,” and in the middle, “to ward or keep off from one’s self;” hence, “to defend one’s self,” and thus “to retaliate,” “to return like for like,” “to requite,” &c.

§ 12.

πλεῖστοι δῆ. “Most persons by far.” Observe here the employment of *δῆ* to heighten the power of the adjective. In all such cases it is to be translated so as to express this heightened force according to the meaning of the word. (Kühner, § 723, 1, ed. Jelf.)—*αὐτῷ, ἐνὶ γε ἀνδρὶ, κ. τ. λ.* “To give up unto him, the only one man at least of those of our time,” i. e., unto him more than to any other one man in our own days.—*καὶ τὰ ἑαυτῶν σώματα.* “And their own persons.” The reference is not, as some suppose, to the performing of personal services, but to the intrusting of their persons, &c., to his honor and protection.

§ 13.

οὐ μὲν δὴ οὐδὲ τοῦτ', κ. τ. λ. “Nor could any one, indeed, of a truth say this.” Observe the employment of *δῆ* in strengthening the force of *μέν*.—*καταγελᾶν.* “To deride (his authority).” Supply *ἐαντοῦ*. Literally, “to laugh at (him).”—*ἄλλῃ ἀφειδέστατα πάντων ἐτιμωρεῖτο.* “But he punished them the most unsparingly of all.”—*ἵνι ἰδεῖν.* “There was to see,” i. e., it was allowed one to see.—*παρὰ τὰς στειβομένας ὁδούς.* “Along the traveled roads.” Literally, “the trodden roads,” i. e., those trodden by numbers.—*στερομένους ἀνθρώπους.* The cruel mode of punishment here referred to was common among the Persians. Compare Quint. Curt., v., 5, 6; Diod. Sic., xvii., 69; Justin, xi., 14, &c.—*έγένετο καὶ Ἑλληνι, κ. τ. λ.* “It was allowed both Greek and barbarian, being guilty of no wrongdoing, to travel fearlessly whithersoever one pleased; having with him

whatever might suit his convenience." Schneider's explanation of the latter part of this sentence is, "if he had a good reason for proceeding on the journey." This is approved of by Krüger, but very properly condemned by Sintenis. (*Jahrb.*, vol. xlvi., p. 153.)

§ 14.

τούς γε μέντοι, κ. τ. λ. "Those in particular, however, who were good for war."—διαφερόντως. "In a distinguished degree." Literally, "differently," i. e., differently from the way in which he honored others.—Πισίδας. Consult note on chapter i., § 11.—στρατευόμενος οὐν καὶ αὐτός. "Marching, therefore, even in person," i. e., not merely sending an army, but even going with it himself. Krüger objects here to *καὶ*, but without any necessity.—οὐς ἐώρα. "Whomsoever he saw." The relative clause is placed first here for emphasis' sake, and must be so translated.—τούτους καὶ ἐποίει. "These he both made."—ἡς κατεστρέφετο χώρας. Attraction, for *τῆς χώρας* ἡν κατεστρέφετο.

§ 15.

ὅτε φαίνεσθαι, κ. τ. λ. "So that it was evident that the brave were most fortunate, and that he thought the cowardly worthy (only) of being the slaves of these." The common text has *ἀξιοῦσθαι*, which will make the meaning to be, "and that the cowardly were deemed worthy of being the slaves," &c. The best MSS., however, give *ἀξιοῦν*, which is followed by Lion, Dindorf, Poppe, and others. The last-mentioned editor, however, is certainly wrong in translating the clause by "*ut ignavi fortium servi esse vellent, vel, se servos esse putarent.*"—*αὐτῷ*. Weiske omits this pronoun, because he thinks that if it be retained the sentence ought rather to run as follows: . . . *ἀφθονία Κύρῳ τῶν θελόντων . . . οὕτοι αὐτὸν αἰσθήσεσθαι.* But this is quite unnecessary, for, *Κύρον* following, *αὐτῷ* becomes beautifully emphatic.

§ 16.

εἰς γε μὴν δικαιοσύνην. "As regarded, in truth, the strict practice of justice." The peculiar force of the combination *γε μὴν* is well explained by Hartung. It is distinguished from the simple *μὴν* merely by this circumstance, namely, that the word which precedes *γε* is to have, in translating, a particular emphasis, and hence the force which the preposition *εἰς* has, in the present case, in referring to the strict performance of a certain course of duty. (Hartung, ii., p. 383, 387.)—*εἴ τις αὐτῷ φανερὸς, κ. τ. λ.* "If any one became manifest unto him as wishing to show it in his conduct." Literally, "to show it for himself," in which observe the force of the middle.

Krüger is decidedly wrong in making ἐπιδείκνυσθαι here have the force of “*se ostentare*.”—περὶ πάντος ἐποιεῖτο. “*He deemed it all-important.*” Consult note on περὶ πλείστου ποιοῦτο, § 7.—ἐκ τοῦ ἀδίκου. “*By the practice of injustice.*” Literally, “out of what was unjust.”

§ 17.

δικαίως αὐτῷ διεχειρίζετο. “*Were administered for him in accordance with justice.*” Observe that *αὐτῷ* here is not “by him,” but “for him.” Xenophon does not refer to the conduct of Cyrus himself, but to that of those under him in authority, and who, having been selected for their just deportment, would of course display that same justice while acting in the several stations to which the prince had appointed them.—καὶ στρατεύματι ἀληθινῷ ἔχριστο. “*And, in particular, he employed a true army,*” i. e., an army that really deserved the name of one. Observe here what is called the *increasing* use of *καί*, and which is of common occurrence in prose. The reference in ἀληθινῷ appears to be to an army on which he could rely with the utmost certainty, both for action and for obedience, consisting, as it did, not of mere mercenaries, but of men who were faithful and attached to him.—καὶ γὰρ στρατηγοί. The *καί* here is opposed to the *καί* before *λοχαγοί*.—ἀλλ’ ἐπεὶ ἔγνωσαν, κ. τ. λ. “*But because they knew that to obey Cyrus well was more profitable than their (mere) monthly gain,*” i. e., their monthly pay.

§ 18.

ἀλλὰ μήν, κ. τ. λ. “(Nor this alone), but in very truth, if any one yielded fair service unto him, having commanded any thing.” Observe the employment of ἀλλὰ *μήν* to introduce a more general remark than what preceded.—οὐδενὶ πώποτε, κ. τ. λ. “*He never allowed his alacrity to go unrewarded to any one (who acted thus).*”—κράτιστοι δὴ ὑπηρέται παντὸς ἔργου. “*Confessedly the best assistants in every work.*” The particle δῆ is frequently joined with adjectives to strengthen their force.

§ 19.

εἰ δὲ ὥρῳ. “*If, moreover, he saw,*” i. e., whenever he saw.—δεινὸν οἰκονόμον ἐκ τοῦ δικαίου. “*A clever manager consistently with what was just.*” Observe that *οἰκονόμος* properly means “a manager of a household.” Here, however, it is taken in a general sense for any manager of public business.—καὶ κατασκενάζοντα, κ. τ. λ. “*And both furnishing (with all things requisite) the country which he was governing, and producing revenues,*” i. e., improving the

revenues. The reference in *κατασκενάζοντα* is especially to the implements and operations of agriculture. (Compare *Poppo, Ind. ad Anab.*, s. v. *κατασκενάζειν*).—ἥς ἄρχοι χώρας. Attraction, for *τὴν χώραν* ἥς ἄρχοι.—οὐδένα ἀν πώποτε ἀφείλετο. “*He would never take away from any (such) person.*” If any thing is to be here supplied, we may understand *τι* with Krüger, although this, in fact, is quite unnecessary. Observe here the employment of *ἄν* with the aorist, to denote the repetition of an action or habit. And observe, moreover, that the aorist is here used because the repeated action is to be regarded as completed in a single point of time. (*Matthiae*, § 599, a.)—ἡδέως. “*Cheerfully.*”—θαρράλεως ἐκτῶντο. “*Acquired with confidence.*”—ἐπέπατο. “*Had become possessed of.*”—αὖ. “*Moreover.*” Jacobs, without any necessity, conjectures *ἀεί*.—οὐ φθονῶν ἔφαίνετο. “*Was manifest not envying,*” i. e., manifestly did not envy. Observe that, in Herodotus and the Attic writers, *φαίνομαι* with the infinitive denotes *what appears* or *is likely*, but with the participle *what is apparent* or *manifest*. Thus, *φαίνεται ελαῖ*, “*he appears to be;*” but *φαίνεται ὡν*, “*he manifestly is.*” (*Kühner*, § 684, Obs. 2, c.)—τῶν ἀποκρυπτομένων. “*Of those who concealed (them from him).*”

§ 20.

φίλους γε μὴν, κ. τ. λ. “*The friends, in truth, as many as he from time to time made for himself.*” Consult note on *εἴς γε μὴν δικαίοσύνην*, § 16, and observe, moreover, the use of the optative in the protasis (instead of the indicative of past time), to denote what took place from time to time, or customarily.—*ικανοὺς συνεργοὺς ὅτι τυγχάνοι, κ. τ. λ.* “*Fit co-operators in whatsoever he happened to be desirous of executing.*” Literally, “*fit fellow-workers (of that) which he happened,*” &c. Hence, after *συνεργούς* supply *τούτον*.—*κράτιστος δὴ θεραπεύειν.* “*Most skillful, certainly, in cherishing.*” Observe the force of *δή* after an adjective, as already remarked. Observe, also, that *θεραπεύειν* governs, in fact, *τόσους* understood at the commencement of the clause, as if the arrangement had been *ὅμολογεῖται . . . κράτιστος δὴ γενέσθαι θεραπεύειν τόσους δύσους ποιῆσαιτο φίλους.*

§ 21.

καὶ γὰρ αὐτὸ τοῦτο, κ. τ. λ. “*And (no wonder), since for the very same reason, on account of which he himself thought that he stood in need of friends, (namely), that he might have fellow-laborers, he endeavored, also, himself to be the ablest assistant to his friends in that of whatsoever he perceived each one desirous.*” Observe that *αὐτὸ*

τοῦτο is in the accusative, depending on *διά* understood, and compare Elmsley, *ad Soph., OEd. R.*, 1005.

§ 22.

εἰς γε ἀν ἀνήρ. “*Of any one man, at least.*” Literally, “at least, being one man.”—*διὰ πολλά.* “*On many accounts.*” Supply *αἴτια.*—*πάντων δὴ μάλιστα.* “*Of all men certainly the most.*” Observe, again, the force of *δὴ* after an adjective.—*πρὸς τὸν τρόπον,* κ. τ. λ. “*Looking to the disposition of each, and to that of which he saw each one most in need,*” i. e., keeping in view the particular disposition and wants of each. The employment of *τρόπον* here, where we might expect *τρόπον*, appears to be more of a poetic than a prose idiom. In other respects there seems to be no actual distinction between them. Compare Lobeck, *ad Phryn.*, p. 365.

§ 23.

κόσμον. “*As an ornament.*”—*πέμποι.* “*Sent him from time to time.*”—*ἢ ὡς εἰς πόλεμον,* κ. τ. λ. “*Either as if for war, or as if for mere adornment.*” In the former case arms and armor are meant; in the latter, articles of dress, ornaments, &c.—*οὐκ ἀν δύνατο κοσμηῆναι.* “*Could not very well be adorned.*” In the *oratio obliqua* the optative after *ὅτι* is regularly put without *ἀν*, and, therefore, according to some commentators, it appears to be redundant here. (*Poppe, ad loc.*) It is more than probable, however, that it is here purposely employed, for the sake of covert pleasantry, and we have translated it accordingly.—*μέγιστον κόσμον ἀνδρί.* “*A man’s greatest ornament.*”

§ 24.

καὶ τὸ μὲν τὰ μεγάλα, κ. τ. λ. “*And, indeed, his greatly surpassing his friends in conferring favors is nothing surprising.*” Observe that *τὰ μέγαλα* is here, from its position in the sentence, to be taken adverbially, and as equivalent to *μεγάλως*.—*τὸ δὲ τῷ ἐπιμελείᾳ,* κ. τ. λ. “*But his excelling his friends in kind attention, and in being eager to oblige, these things,*” &c. Observe that *ταῦτα* here takes the place of *τὸ περιεῖναι,* κ. τ. λ., so that this last becomes a species of nominative absolute. With regard to *ταῦτα* itself, it may be remarked, that we would naturally expect here the singular *τοῦτο*, but the plural is preferred by the writer, on account of the double idea that precedes.

§ 25.

ἐπεμπε. “*Was accustomed to send.*”—*βίκους.* “*Jars.*” The

βίκος was an earthen jar with handles, in common use among the Greeks. It was employed not only for holding wine, but also salted meat and fish. The name is probably akin to the German *Becher*.—*όπότε λάβοι*. “Whenever he had received.”—*ὅτι οὖπω δὴ*, κ. τ. λ. “That he had not, he could assure him, for a long time as yet met with,” &c. Observe the peculiar force of *δὴ*, in adding increased explicitness to *οὖπω*.—*πολλοῦ χρόνου*. Consult note on *δέκα ἡμέρων*, i., 7, 18.—*τοῦτον*. Alluding to the portion of wine that was sent. There is no need, therefore, of our reading *τούτον* with Wyttenbach.—*σοὶ ἐπεμψε*. Observe the sudden and beautiful introduction of the second person, *σοὶ*, and the air of animation which it imparts.—*τοῦτον ἐκπιεῖν σὺν οἷς*, κ. τ. λ. “To drink this up with those whom you love most.” If the word to which the relative refers be a demonstrative pronoun, this pronoun is generally omitted, and the relative takes its case. The plain form of expression would be *σὺν τούτοις οὓς μάλιστα φιλεῖς*. (*Matthiae*, § 473, 1.)

§ 26.

ἄρτων ἡμίσεα. “Halves of loaves.” Observe here the genitive accompanied by the adjective in the neuter plural. This occurs sometimes in poetry, but very rarely indeed in prose. It is more common in Latin verse, such as *strata viarum*, Virg.; *vilia rerum*, Hor.; and in post-Augustan prose. (*Kühner*, § 442, *Obs.*)—*ἐπιλέγειν*. “To say upon delivering them.” Observe the force of *ἐπί* in composition.—*τούτων γεύσασθαι*. “To taste of these.” Verbs of tasting take, of course, the genitive of part.

§ 27.

ἐδύνατο. The indicative and optative are often intermixed in this way, the former mood bringing the action directly before the reader as actually occurring, and thereby producing an animated change in the narration. (*Matthiae*, § 529, 5.)—*διὰ τὸ πολλοὺς ἔχειν*, κ. τ. λ. “On account of his having many persons under him.”—*διὰ τὴν ἐπιμέλειαν*. “On account of the care (which he exercised).”—*διαπέμπων*. “Sending it about.”—*ώς μὴ πεινῶντες*, κ. τ. λ. “That they may not, while in a starving state, carry friends of his,” i. e., that starving animals may not carry friends of his. Observe the change to the *oratio recta*, the subjunctive, and not the optative, being employed.

§ 28.

εἰ δὲ δὴ ποτε πορεύοιτο, κ. τ. λ. “If, moreover, he were at any time going (any where), and very many were likely to see him.”—*ἐσπονδαῖ-*

ολογεῖτο. “*He engaged in earnest conversation with them.*” The object of this was, of course, to call public attention to those whom he thus singled out and deemed worthy of serious and earnest converse.—ώς δηλοίη σὺν τιμᾶ “*That he might make (those) apparent whom he honors.*” Observe the change from the oblique construction (*δηλοίη*) to the direct (*τιμᾶ*), and the air of animation which it imparts.—έξ ὧν ἀκούω. “*From what I am accustomed to hear.*” Observe here the peculiar force of ἀκούω, as referring to what one is in the habit of hearing relative to some subject of general interest, and which is made a theme of frequent conversation. There is no need, therefore, of making ἀκούω here, with Krüger and others, equivalent to the perfect ἀκήκοα. Observe, moreover, that έξ ὧν is put here, by attraction, for ἐκ τούτων ἄ. Consult note on σὺν οἷς μάλιστα φιλεῖς, § 26.

§ 29.

καὶ τόδε. Supply ἔστι.—δοῦλον ὄντος. “*Though a subject.*” Literally, “*being a slave,*” i. e., to his brother, the reigning monarch. All persons subject to the kings of Persia were called δοῦλοι, and considered as such. Cyrus himself, in his speech to the Greeks (chap. vii., § 3), regards himself in this same light.—πλὴν Ὁρόντας ἐπεχείρησε. “*Only Orontes attempted it.*”—καὶ οὗτος δὴ δὸν, κ. τ. λ. “*And yet this very same one soon found him whom he thought to be faithful to himself, more friendly to Cyrus,*” &c. The pronoun οὗτος (observe the force which δὴ imparts to it) refers to Orontes; and δὸν ϕέτο, κ. τ. λ., to the person unto whom Orontes confided his letter to the king, but which this individual showed to Cyrus. Compare chap. vi., § 3.—καὶ οὗτοι μέντοι. “*And these, indeed.*”—ὑπ' αὐτοῦ. Referring to the king.—παρὰ Κύρῳ ὄντες ἀγαθοί. “*That if they were brave with Cyrus.*”—ἀξιωτέρας. “*More in accordance with their deserts.*” Literally, “*worthier.*”

§ 30.

μέγα δὲ τεκμήριον, κ. τ. λ. “*What happened to him, also, in the end of his life, is a strong proof that,*” &c.—κρίνειν. “*To distinguish.*” βεβαίους. “*Constant in their attachment.*”

§ 31.

πάντες οἱ παρ' αὐτὸν, κ. τ. λ. “*All the friends and table-companions by his side, died fighting for Cyrus,*” &c. Schneider conjectures here οἱ περὶ αὐτόν, which is very likely to be the true meaning, since otherwise Xenophon would have employed παρ' αὐτῷ. Bornemann, indeed, seeks to defend παρ' αὐτόν, by connecting it, in construc-

tion, with ἀπέθανον, “fell by his side;” but the position of παρ’ αὐτόν in the sentence forbids this, and shows that the words in question are to be taken in immediate connection with φίλοι and συντράπεζοι. As regards the term συντράπεζοι itself, consult note on ὁμοτράπεζοι, chap. viii., § 25.

CHAPTER X.

§ 1.

ἐνταῦθα δῆ. “*There, then,*” i. e., there, on the very spot where he had fallen. The narrative is now resumed from chapter viii., having been interrupted by the sketch of the character of Cyrus.—ἀποτέμνεται, κ. τ. λ. According to the Persian custom of treating rebels, the head and right hand of Cyrus were cut off. Ctesias says that this was done in the present instance by Artaxerxes himself; Plutarch, however, states that the head and hand were brought to the king, who thereupon held the former up by the hair, as a proof of his victory, to the surrounding crowd. (Compare *Ctes.*, c. 58.—*Plut.*, *Vit. Artax.*, c. 13.)—διώκων εἰσπίπτει, κ. τ. λ. “*While pursuing, break into the camp of Cyrus.*” The more usual form of expression would have been διώκοντες εἰσπίπτονται, and we must translate as if this were actually employed; the singular number, however, is here used as referring to the king, the principal subject of the proposition.

Κυρεῖον στρατόπεδον. Adjectives formed from proper names are often used instead of the genitive of such proper names. This, however, is of more frequent occurrence in the poets than in the prose writers. (*Matthiae*, § 446, 10.) Observe, moreover, that the camp here spoken of was merely the spot where the baggage had been deposited. Compare § 17.—ἵστανται. “*Make a stand.*”—ἔνθεν ὥρμηντο. “*Whence they had started (in the morning.)*”

§ 2.

τά τε ἄλλα πολλὰ διαρπάζουσι. “*Both plunder the other things (that were) many in number.*” Observe that πολλά is here the predicate, and that the clause is equivalent, in effect, to τὰ ἄλλα ὡς διήρπαζον πολλὰ ἦν.—καὶ τὴν Φωκαΐδα, κ. τ. λ. “*And in particular he takes the Phocæan female, the concubine of Cyrus.*” This female, a native of Phœcia, in Asia Minor, was first called *Milto* (Μιλτώ), a name derived from μίλτος, “vermilion,” and given her on account of her brilliant complexion. Cyrus, however, changed it to As-

pasia, calling her after the celebrated mistress of Pericles, whom she resembled in beauty and in intellect. After the death of Cyrus she became, through necessity, the concubine of Artaxerxes. (*Plut., Vit. Artax.*, c. 26, *seq.*—*Aelian, V. H.*, xii., 1.—*Athenæus*, i., 13, p. 576.)

§ 3.

ἡ δὲ Μιλησία, ἡ νεωτέρα ἦν. “But the Milesian female, who was younger.” The reference is to a second concubine, a native of Miletus, whose real name is not known. Some, without any authority whatever, call this one also by the name of Aspasia. We have adopted in the text the conjectural reading of Bornemann, namely, ἡ νεωτέρα ἦν. The common text has ἡ νεωτέρα merely, which Dindorf retains. Some MSS. give ἦν νεωτέρα, ἡ, κ. τ. λ.—ἐκφεύγει γυμνή. “Escapes out of their hands, in her under-garment merely,” i. e., having on merely the χιτών, or tunic, without the ἱμάτιον, or mantle.—πρὸς τῶν Ἑλλήνων, κ. τ. λ. “Unto those of the Greeks who happened to be under arms among the baggage.” The simplest mode of resolving this much-contested construction is to make the genitive Ἑλλήνων depend apparently on the clause οἱ ἔτυχον, κ. τ. λ., but, in reality, on τούτοις understood.—ἀντιταχθέντες. “Having drawn themselves up against them.” The passive in a middle sense.—οἱ δὲ καὶ αὐτῶν ἀπέθανον. “Some, however, of their own number also fell.”—καὶ ἄλλα, ὅπόσα, κ. τ. λ. “And other things also, as many as were within their lines, both effects and persons, all they saved.”

§ 4.

διέσχον ἀλλήλων. “Were distant from one another.” Literally, “held themselves apart from one another.”—ώς τριάκοντα στάδια. This would be between three and four miles, the stadium being 606½ English feet.—οἱ μὲν διώκοντες, κ. τ. λ. “The latter pursuing those over against them, as if they were conquering all, and the former plundering as if they were now all conquering.” Observe that οἱ μέν refers to the Greeks, and οἱ δέ to the king and his followers, the idea of οἱ σὺν αὐτῷ being naturally involved in that of βασιλεύς.

§ 5.

ἐπεὶ δ' ἤσθοντο οἱ μὲν Ἐλληνες, κ. τ. λ. The reference is still, as in the preceding section, to the main army of the Greeks.—βασιλεὺς δ' αὖ ἥκουσε, κ. τ. λ. “And (when) the king, on the other hand, heard from Tissaphernes that the Greeks were victorious over the part opposed to them, and are going forward in the pursuit.” With τὸ καθ' αὐτούς

supply μέρος.—ἀθροίζει. “Collects together.”—συντάπτεται. “Draws them up.”—εἰ πέμποιέν τινας. “Whether they should send some (of their number),” i. e., a detachment from the main body. Observe that εἰ, “whether,” is put with the optative, in past actions, without ἀν, but with the subjunctive in present or future actions, with ἀν. (*Matthiae*, § 526.)—ἀρήξοντες. “To lend aid.”

§ 6.

ἐν τούτῳ καὶ βασιλεὺς, κ. τ. λ. “During this time the king, also, was evidently again marching upon them, from, as it appeared, behind.” With τούτῳ supply χρόνῳ, and observe that ὡς ἐδόκει refers to ὅπισθεν. Observe, moreover, the force of καὶ, implying that, while the Greeks were about to march against the king, the king, also, was, on his side, advancing against them.—στραφέντες. “Having faced about.” The common text has συστραφέντες, but συστρέψω conveys merely the idea of forming into a solid or compact body (a state in which the Greeks already were), not of wheeling or facing about.—παρεσκενάζοντο, ὡς ταύτη προσιόντος, κ. τ. λ. “Prepared, thinking that he was advancing in this direction, even to receive him.” We have adopted ὡς ταύτη προσιόντος, with Dindorf, instead of the more common reading ὡς ταύτη προσιόντες. Schneider and others retain the latter, giving προσιόντες a future meaning, and connecting it at once with δεξόμενοι, “prepared to advance in this direction and receive him.” This, however, Dindorf justly pronounces absurd.—ὡς προσιόντος. Consult note on ὡς ἐπιβούλευοντος, chap. i., § 6.

ἡ δὲ παρῆλθεν ἔξω, κ. τ. λ. “But by what way he had passed beyond their left wing, by this same way, also, he led (his forces) back.”—ἔξω τοῦ εὐωνύμου κέρατος. Compare chap. viii., § 23.—αὐτομολήσαντας. These had been compelled by the Greeks to throw away their arms, probably on account of their great numbers, and appear, after this, to have been sent to the στρατόπεδον, or camp.

§ 7.

ὁ γὰρ Τισσαφέρνης, κ. τ. λ. Tissaphernes alone, with his cavalry, of all the forces in the left wing of the royal army, had not been put to flight by the Greeks; and he seems to have been stationed in this quarter purposely, as being that one of the king's officers who was best acquainted with the Grecian mode of fighting. He had charged their light-troops, which opened a passage for him, and, as he passed through, galled his flanks so severely, that he felt no disposition to turn upon them, but continued his way by the river side until he reached the camp.—διήλασε παρὰ τὸν ποταμὸν, κ. τ. λ.

“But charged along the river against the Grecian targeteers.” Literally, “drove through,” *i. e.*, through the intervening space.—*κατέκανε*. Compare i., 9, 6.—*διαστάντες*. “Dividing,” *i. e.*, making a passage for him. Literally, “standing apart.”—*ἐπαιον καὶ ἡκόντιζον αὐτούς*. “Struck them with their swords and hurled their javelins at them.” Observe that *αὐτούς* refers to the cavalry of Tissaphernes.—*Ἀμφιπολίτης*. “An Amphipolian,” *i. e.*, a native of Amphipolis, a city of Thrace, afterward of Macedonia, near the mouth of the River Strymon.—*φρόνιμος*. “A prudent commander.” He displayed this quality on the present occasion, by yielding to those whom he could not effectually resist, and yet by yielding in such a way as to lose none of his own men, while many of the enemy were wounded.

§ 8.

ώς μεῖον ἔχων ἀπηλλάγη. “Since he came off with disadvantage,” *i. e.*, had the worst of it. Literally, “having less,” *i. e.*, than the Greeks.—*πάλιν οὐκ ἀναστρέψει*. “Does not turn back again.”—*συντυγχάνει*. “Meets with.”—*συνταξάμενοι*. “Having marshaled their (respective) forces.”—*όμοιον πάλιν*. “Back again together.”

§ 9.

ἐπεὶ δὲ ἤσαν κατά. “But when they were over against.” The narrative now returns to where it was broken off, at the end of § 6.—*τὸ εὐωνύμον τῶν Ἑλλήνων κέρας*. It would have been more correct to have called this the *right wing*, since the Greeks had faced about, and the left wing had consequently become the right. It is here, however, still called the left, with reference to the previous position of the force.—*ἀναπτύσσειν τὸ κέρας, κ. τ. λ.* “To fold back the wing,” *i. e.*, to draw in the left wing and form it behind the centre and the other wing, thus increasing the depth of the line at the expense of its length. The movement referred to is analogous to what the French indicate by the term *réplier*. Some give *ἀναπτύσσειν* here the meaning of “to extend,” or, more literally, “to unfold,” *i. e.*, to deploy. This, however, is altogether wrong. The object of the Greeks was to form themselves in a more compact and manageable body, and then by a wheel to place the river, parallel hitherto to their line of march, directly in their rear. To have extended the wing would have been to lengthen out and, consequently, weaken their line, the very thing against which they wished to guard.—*καὶ ποιήσασθαι ὅπισθεν τὸν ποταμόν*. “And put the river in their rear.” This would be effected by facing about, and then wheeling to the right.

§ 10.

ἐν ψ. “While.” Supply χρόνῳ.—καὶ δὴ βασιλεὺς, κ. τ. λ. “The king, having already passed by, stationed his army opposite, in the same form as he first closed with them in order to fight.” Observe here the peculiar force of καὶ δὴ, answering to the German *schon*, and compare Hartung, i., p. 253; Herm., ad Vig., p. 827.—εἰς τὸ αὐτὸ σχῆμα, κ. τ. λ. Observe that εἰς is here equivalent, in fact, to a verb of motion, so that we might say more freely, “brought his army into the same form, and stationed it,” &c.—παιανίσαντες. Compare chapter viii., § 17.

§ 11.

αὖ. “Again,” i. e., again, as before.—οὐκ ἐδέχοντο. “Did not wait to receive them.”—ἐκ πλείονος. “From a greater distance,” i. e., sooner. They began to flee while the distance between them and the Greeks was still greater than on the previous occasion. After πλείονος supply διαστήματος.—κώμης τινός. Probably Cunaxa. Barbie, as quoted by Lion, makes the battle to have been fought between the canals *Nahr-Isu* and *Sarsar*, not far from the city of *Piri-Saboras* (Aubar), of which mention is made in the expedition of Julian. (Compare Kinneir, p. 476.) Ainsworth, on the other hand, identifies Cunaxa with *Imsey’ab*, thirty-six miles north of Babylon. (p. 244.)

§ 12.

ὑπὲρ τῆς κώμης. “Above the village,” i. e., the village was at its base.—γήλοφος. Ainsworth thinks that the eminence here alluded to was one of the numerous artificial mounds, or *tels*, spread over the Babylonian plain (p. 97), and he consequently rejects the opinion of Fraser, who thinks that the battle must have been fought to the north of the Median wall, somewhere above *Felujah*, because there are no hills whatever in Babylonia below *Felujah*. (p. 186.)—ἀνεστράφησαν. “Stood faced about.” Equivalent, as Weiske correctly remarks, to the Latin *conversi steterunt*, the verb conveying the blended idea of facing about and remaining in a place. (*Poppo, ad loc.*)—πεζοὶ μὲν οὐκέτι. “Infantry no longer,” i. e., no longer, indeed, composed in part of infantry. The cavalry alone remained, the infantry having fled.—ωστε τὸ ποιούμενον μὴ γιγνώσκειν. “So that they did not know what was being done.” The reference is to the Greeks, who did not know what the infantry were doing behind the hill, or why the cavalry alone were upon it.—τὸ βασιλεῖον σημεῖον. “The royal standard.”—ἀετόν τινα χρυσοῦν, κ. τ. λ. “A kind of golden eagle elevated upon a buckler,” i. e., something resembling

a golden eagle with outspread wings on an erect buckler, at the end of a long shaft or pole. Observe the force of *τινά*, as indicating that the view of this object was rendered somewhat indistinct by the intervening distance; and compare note on *χαλκός τις*, chap. viii., § 9.

ἐπὶ πέλτης. In the Cyropædia (vii., 1, 4), the royal standard of Persia is described as ἀετὸς χρυσοῦς, ἐπὶ δόρατος μακροῦ ἀνατεταμένος; and hence some have not hesitated, relying on the authority of Suidas and Hesychius, to give *πέλτη* here the meaning of “a spear” or “spear-shaft.” The uniform practice of Xenophon, however, is directly opposed to this, in whom *πέλτη* always means “a targe” or “buckler.” The common text, on the other hand, has ἐπὶ ξύλου after *πέλτης*, but this, though retained by Dindorf, has been regarded as a mere explanation of ἐπὶ πέλτης by Dorville, Larcher, and Toup, and is accordingly rejected by Schneider, while Hutchinson has, by an ingenious emendation, altered it to ἐπὶ ξυστοῦ. Amid this conflict of opinions, we have deemed it most advisable to give *πέλτη* here its ordinary meaning, and, regarding ἐπὶ ξύλου as a mere interpolation, to consider the idea of a handle or shaft for the standard as sufficiently implied in the participle *ἀνατεταμένον*.

§ 13.

Καὶ ἐνταῦθα. “To this quarter also.”—τὸν λόφον. “The hill.”—ἀθρόοι. “In a body.”—ἐψιλούτο. “Began to be cleared.”—τέλος δὲ καὶ, κ. τ. λ. “And at last even all had departed.”

§ 14.

οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον. “Did not march (his men) up on the hill.”—πὸ αὐτόν. “At its foot.”—στήσας.—“Having halted.” καὶ κελεύει κατιδόντας, κ. τ. λ. “And orders them, having observed the things (doing) beyond the hill, to bring back word what there is (there).” More freely, “to observe, &c., and bring back word.”—κατιδόντας. Observe the peculiar propriety of this term; literally, “having looked down upon,” i. e., from the crest or summit of the hill.

§ 15.

ῆλασε. “Rode forward.”—ἰδάν. “Having taken a view.”—ἀνὰ κράτος. Consult note on chap. viii., § 1.—σχεδὸν δ’ ὅτε ταῦτα ἦν, κ. τ. λ. “And nearly at the time when these things were, the sun began also to set.”

§ 16.

ἔστησαν. “Halted.”—καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο. “And rested on their arms.” Literally, “having put (down) their arms,

rested." Their shields were put down by their sides, so as to enable them to lean upon these ; and, in like manner, their spears were brought down from a charge, and rested on the ground, so as to afford an additional support. This posture, however, must not be confounded with that mentioned in chapter vi., § 15 (*ἔθετο τὰ διπλα*), where the reference is to a *halting under arms*, and where the soldiers stand ready to engage.—*έθανάμαζον*. Compare ii., 1, 2.—*παρείη*. We have given the optative, with Schneider, of the verb *πάρειμι*, "to be present," the same mood being employed in the kindred passage, ii., 1, 2. The common text has *παρήσι*, but the indicative can not stand here.—*αὐτὸν τεθνηκότα*. "That he was dead." Observe that the verb "to know," here as elsewhere, takes the participle instead of the infinitive. (*Matthiae*, § 548, 2.)—*ἄλλοι εἰκαζον*, κ. τ. λ. "But they conjectured that he was either gone in pursuit, or had pushed on before to seize upon some post."

§ 17.

ἔβοντενοντο. "Consulted together."—*αὐτοῦ*. "There," i. e., where they then were.—*ἐνταῦθα*. "To that quarter."—*ἀμφὶ δόρπηστον*. "About supper-time." Observe that *δόρπηστος* is also written *δόρπιστος* and *δορπιστός*. According to some grammarians, *δόρπιστός* or *δόρπηστός* is the *supper-time*; but *δόρπιστος* or *δόρπηστος*, the *supper itself*.

§ 18.

τῶν ἄλλων χρημάτων. "Of their other effects."—*καὶ τὰς ἀμάξας*, κ. τ. λ. "And the wagons that were full, &c. . . . these, also, at that time, the forces with the king plundered." Observe that *ἀμάξας* stands here as a kind of independent accusative, the pronoun *ταῦτας* taking its place, for perspicuity's sake, after the clauses that intervene. Observe, moreover, that *μεστάς*, as it stands here without the article, is equivalent to *μεστὰς οὖσας*.—*σφοδρὰ λάβοι*. "Should severely visit." Literally, "seize upon."

§ 19.

ἄδειπνοι. "Supperless." Among the Attic writers the term *δεῖπνον* indicates the chief meal, answering to the Latin *coena*, begun toward evening, and often prolonged until night. On the other hand, the *ἄριστον*, which originally meant the *morning meal*, became, in later days, the term for the mid-day meal, or lunch.—*ἄναριστοι*. "Dinnerless." The more correct version, probably, would be "without luncheon." Compare previous note.—*καταλῦσαι πρὸς ἄριστον*. "Halted for dinner." More literally, "for lunch." Consult note on *καταλύειν*, chap. viii., § 1.

BOOK III.

CHAPTER I.

§ 1.

‘Ως μὲν οὖν ἡθροίσθη, κ. τ. λ. “In what way, then, his Grecian force was assembled for Cyrus, when he was preparing the expedition against,” &c. Some MSS. omit οὖν, but it seems naturally required in such a recapitulation as that with which the present book opens. Observe that Κύρῳ is “for Cyrus,” not, as Krüger maintains, “by Cyrus.”—ἐν τῇ ἀνόδῳ. “On the route upward.” Observe that ἀνόδῳ is equivalent here to ἀναβάσει.—έλθόντες. “Having returned.” Equivalent here to ἀνελθόντες, just as *venire* is sometimes employed in Latin. Compare v., 1, 4.—ἔκοιμιθησαν. “Rested there for the night.”—τὰ πάντα νικᾶν. “That they were completely victorious.” Literally, “that they were victorious in all things.” Observe here the accusative with νικᾶν. Verbs of conquering, &c., take an accusative of that wherin the conquest, &c., consists. (Kühner, § 564.)—ἐν τῷ πρόσθεν λόγῳ. “In the preceding narrative,” i. e., in the previous book.

§ 2.

ἄμα δὲ τῇ ἡμέρᾳ. “But at break of day.” Literally, “but at the same time with the day.”—οὕτε ᾗλλον πέμποι, κ. τ. λ. “Neither sent another to signify,” &c. We have given πέμποι, with Dindorf and Poppo, as preferable to πέμπει, which appears in some MSS. and editions. Compare note on παρεῖη, i., 10, 16.—συσκενασαμένοις ἢ εἰχον. “Having packed up what things they had,” i. e., what baggage they still had left.—ἕως Κύρῳ συμμίξειαν. “Until they should unite with Cyrus.” Observe that ἕως is employed here without ἦν. The presence of this particle would have added to the uncertainty of the event, by making the conjunction more indefinite, “until, whenever it might be,” and would be at variance with the context, since the generals expected soon to meet Cyrus. (Kühner, § 846, 3.)

§ 3.

ἐν ὁρμῇ. “On the start,” i. e., just preparing to set out.—ἄμα ἥλιῳ ἀνίσχοντι. “With the rising sun.”—Τευθρανία. Teuthrania was the name of a town as well as district in Mysia, distant about seventy stadia from Elaea, Pitane, Atarneus, and Pergamus.—

γεγονὼς ἀπὸ Δημαράτου. “*Sprung from Demaratus.*” Observe that the article appended to *Δάκωνος*, which follows in the text, indicates that he was well known in history. Demaratus, having been deposed from the throne of Sparta by the intrigues of Cleomenes, crossed over into Asia, to Darius Hystaspis, who received him honorably, and presented him with lands and cities. He was also held in high estimation by Xerxes.—Γλοῦς ὁ Ταμώ. Consult note on i., 4, 16.—τέθνηκεν. “*Is dead.*” Observe here the change to the *oratio recta*, and the resumption of the *oratio obliqua* in *εἴη*. The direct mode of speaking is expressly employed in *τέθνηκεν*, in order to express more forcibly the important nature of the communication.—ὅθεν τῇ προτεραιᾳ ὥρμηντο. Schneider conjectures here *ὥρμηντο*, and it is more than probable that his conjecture is correct, since the sense requires the pluperfect rather than the imperfect.—καὶ λέγοι. The reference is to Ariæus.—εἰ μέλλοιεν ἦκειν. “*In case they intended to come.*”—τῇ δὲ ἄλλῃ, κ. τ. λ. “*But he said that on the next day he will depart for Ionia.*” Observe here the employment of *ἀπιέναι*, the present infinitive of *ἀπειμι*, in a future sense. (Kühner, § 397.)

§ 4.

πυνθανόμενοι. We have retained this, with Dindorf and Poppo, although it savors of an interpolation, and although we might have expected *πυθόμενοι* at least in its place. We have placed a comma after *στρατηγοί*, and another after *πυνθανόμενοι*, making this last refer merely to *οἱ ἄλλοι Ἐλληνες*.—βαρέως ἔφερον. “*Bore them heavily.*”—Αλλ’ ὠφελε μὲν Κῦρος ζῆν. “*O would, then, that Cyrus were living.*” Observe here the employment of *ἄλλα* to indicate, not any opposition between this clause and what precedes, but rather an abrupt break in the sentence, and a transition to some sudden thought. (Hartung, ii., p. 35).—ὠφελε. The aorist of *ὄφειλω* is usually employed to express a wish that a thing had happened which has really not happened. The literal meaning of the clause here will be, “Cyrus, then, ought to be living.”—νικῶμέν τε βασιλέα. “*Are both victorious over the king.*”—καὶ εἰ μὴ ὑμεῖς ἤλθετε, κ. τ. λ. “*And that if you had not come, we would have marched against the king.*” When the condition and consequence are both past actions, whose relation to each other shows, that any action would have taken place if another had happened, the indicative of past time is used twice, in the protasis with *εἰ* alone, and in the apodosis with *ἄν*, where, in Latin, the pluperfect subjunctive is employed in both cases. (Matthiae, § 508, b.)—εἰς τὸν θρόνον τὸν βασίλειον, κ. τ. λ. “*That*

we will seat him on the royal throne; for it is the part of those who conquer in battle to govern too." We have given *μάχη*, with Dindorf, on the authority of good MSS., as decidedly superior to *μάχην*, the reading of the common text.

§ 5.

τοὺς ἀγγέλους. Procles and Glus are meant.—*Χειρίσοφον.* Compare i., 4, 3.—*καὶ γὰρ αὐτὸς Μένων ἐβούλετο.* "And (the more readily), since Menon himself wished it," i. e., wished to be sent, as if *ἀποστέλλεσθαι* were understood.—*φίλος καὶ ξένος.* "A friend and guest," i. e., connected by the ties of friendship and hospitality.—*περιέμενε.* "Waited for them."

§ 6.

ἐπορίζετο σῖτον, κ. τ. λ. "Supplied itself with food as it was able."—*κόπτοντες.* "Slaughtering." Observe that *κόπτοντες* is here plural, because *στράτευμα*, to which it refers, is taken collectively.—*ξύλοις.* "For fire-wood."—*ἀπὸ τῆς φύλαγγος.* "From the main body."—*οὐν.* "In the place where." For *ἐνταῦθα οὐν.*—*οὓς ἡνάγκαζον, κ. τ. λ.* "Which the Greeks compelled those who deserted from the king to throw away." The deserters here alluded to, who had come over to Cyrus during the battle, when victory seemed to be declaring for him, had been compelled by the Greeks to throw away their arms, probably on account of their great numbers, and, as we have already remarked (i., 10, 6), appear after this to have been sent to the *στρατόπεδον*, or camp. Spellman translates *ἐκβάλλειν*, "to pull out of the ground," a singularly erroneous version, since the deserters were no longer in the camp of the Greeks, but had been recovered by the king. (Compare i., 10, 6.)

τοῖς γέρροις. Compare note on *γερρόφόροι*, i., 8, 9.—*ταῖς ἀσπίσι ταῖς ξυλίναις.* Compare i., 8, 9.—*πολλὰ δὲ καὶ πέλται, κ. τ. λ.* "There were, also, many targets, and wagons to be carried off emptied of their contents," i. e., as having been plundered of their contents by the king's followers. (Compare i., 10, 8.) The verb *φέρεσθαι* refers to their being carried off for fuel, which, of course, was easy to be done by the soldiers in consequence of their being completely empty. Muretus suggests the propriety of omitting *φέρεσθαι* in the present sentence, and Schneider, being equally disinclined toward its reception, incloses it in brackets. The objection, however, is a groundless one. As regards this employment of the infinitive, compare *Od.*, xxii., 25: *οὐδέ πη ἀσπίς ἔην, οὐδ' ἄλκιμον ἔγχος ἐλέσθαι.*—*κρέα ἔψοντες.* "Cooking flesh." They had no grain to make up into bread.

§ 7.

περὶ πλήθουσαν ἀγοράν. Compare i., 8, 1.—*ἥν δ' αὐτῶν, κ. τ. λ.* “But of them Phalinus was one, a Greek,” i. e., but one of their number was a Greek named Phalinus. The ordinary form of expression would be, *εἰς δ' αὐτῶν ἥν Φαλίνος, Ελλην.* The proper name here given is variously written. Schneider, following some of the MSS., has *Φαλίνος*. In Plutarch, on the other hand (*Artax.*, 13), the individual referred to is called *Φάυλλος*; and in Diodorus Siculus (xiv., 25), *Φάληνος*.—*καὶ ἐντίμως ἔχων.* “And to be held in honor (by him).” Compare note on *εὐνοϊκῶς ἔχοιεν αὐτῷ*, i., 1, 5.—*καὶ γὰρ προεποιεῖτο, κ. τ. λ.* “And (no wonder), for he pretended to be versed in the things relating to both tactics and the fighting with heavy arms,” i. e., in military evolutions, and in the exercises adapted for the training of heavy-armed troops. Observe the force of the middle in *προεποιεῖτο*, “he made for himself;” “he took to or claimed for himself;” and then, with the collateral notion of taking or laying claim to other people’s property, “he pretended;” “he claimed to be,” &c.

§ 8.

οὐτοι δέ. Plutarch refutes the falsehood of Ctesias, who stated in his Persian History that he himself was sent on this occasion as ambassador to the Greeks, in conjunction with Phaÿllus.—*ἴόντας ἐπὶ τὰς βασιλέως θύρας, κ. τ. λ.* “To go to the king’s gates, and strive to obtain for themselves something favorable, if they may be able (to obtain) any thing.” The full form of expression would be, *εὑρίσκεσθαι τι ἀγαθόν, ἥν τι δύνωνται ἀγαθὸν εὑρίσκεσθαι.* Observe the force of the middle in *εὑρίσκεσθαι*; and, with regard to the expression *τὰς βασιλέως θύρας*, compare i., 9, 3.

§ 9.

βαρέως μὲν ἤκουσαν. “Heard (them) with pain.” Literally, “heard (them) heavily,” i. e., with a heavy and painful feeling.—*τοσοῦτον εἶπεν.* Compare i., 3, 14.—*ὅτι οὐ τῶν νικώντων, κ. τ. λ.* “That it was not the part of those who conquer to give up their arms.”—*ἔφη.* “Continued he.”—*τούτοις ἀποκρίνασθε, κ. τ. λ.* “Tell unto these men in reply, whatever you have both most becoming and best (to answer),” i. e., give them the best and most becoming answer which it is in your power to give.—*αὐτίκα.* “Presently.”—*τὰ ιερὰ ἐξηρημένα.* “The entrails that had been taken out,” i. e., from a victim that had just been sacrificed.—*ἔτυχε γὰρ θνόμενος.* “For he happened to have a victim slain in order to take the auspices.” Observe the force of

the middle in θνόμενος. The active θύω is simply “to offer,” “to sacrifice;” but the middle θύομαι, “to cause to be offered,” “to have a victim slain in order to take the auspices;” and so, “to take the auspices,” “to inspect the entrails.” The meaning of the middle turns, it will be perceived, upon the idea of sacrificing “for one’s self,” that is, to ascertain the future as far as one’s own interests are involved, or, in other words, “to sacrifice for one’s own behoof or advantage.”

§ 10.

πρεσβύτατος ὥν. “*Being the eldest (of those then present).*” He was not the eldest of all the generals, since Sophænetus is expressly called so elsewhere (vi., 3, 13). Neither was he next eldest even to Sophænetus, since Philesius, who is mentioned at v., 3, 1, appears to have been so. We must suppose, therefore, that both these commanders were absent on the present occasion. (Compare Krug., *ad loc.*)—ὅτι πρόσθεν ἀν ἀποθάνοιεν, κ. τ. λ. “*That they would sooner die than deliver up their arms.*”—ἀλλ’ ἐγώ, ὡς Φαλίνε, θαυμάζω. “*Why, for my part, O Phalinus, I wonder.*”—ώς κρατῶν. “*As conqueror.*”—ἢ ὡς διὰ φίλων δῶρα. “*Or as presents through friendship,*” i. e., presents from us to him, on account of the friendly relations existing between us. Ironical.—καὶ οὐ λαβεῖν ἐλθόντα. “*And not rather come and take them.*” The argument of Proxenus is this: If the king claim our arms by the title of the strongest, why not come and take them? if as a favor, what have soldiers left when they have parted with their arms? —τί ἔσται τοῖς στρατιώταις. “*What will there be (left) unto the soldiers?*”

§ 11.

νικᾶν ἡγεῖται. “*Considers himself to be conqueror.*”—ἀπέκτονε. The true tense here is the perfect, not ἀπέκτεινε the aorist, as given in some MSS. and editions.—τίς γὰρ αὐτῷ ἔστιν, κ. τ. λ. “*For whom has he, that disputes the empire (with him)?*” We have placed a comma after ἔστιν, and referred αὐτῷ to this verb, as far more natural than making the pronoun depend on ἀντιποιεῖται. This latter construction makes an awkward kind of hyperbaton. In ii., 3, 23, the natural arrangement is given, and we may here, therefore, supply the pronoun with ἀντιποιεῖται in the regular course of the sentence.—ὑμᾶς ἔαντοῦ εἶναι. “*That you belong to him,*” i. e., are now so completely in his power, that he can do with you what he pleases.—ἔχων. “*Since he has (you).*”—καὶ ποταμῶν ἐντὸς ἀδιαβάτων. “*And within impassable rivers,*” i. e., shut out by them from your native land. The reference is in particular to the Tigris and Eu-

phrates.—*ὅσον οὐδὲ εἰ παρέχοι, κ. τ. λ.* “(So great) that not even if he should afford them unto you (for that purpose) would you be able to slaughter them.” More literally, “(so great) as great as,” &c. Supply *τόσον* before *ὅσον*. The meaning is, that the Greeks would be tired out, even if they had nothing else to do but to slaughter the hosts which the king could bring against them.

§ 12.

Θεόπομπος. The old reading here was *Ξενοφῶν*, as given by some MSS. But the meeting consisted of the Grecian generals, as appears from § 5; and Xenophon, therefore, who was as yet a mere volunteer, could not, of course, have been present.—*οὐδὲν ἀγαθὸν ἄλλο, κ. τ. λ.* “No other thing of value except arms and courage.”—*ὅπλα μὲν οὖν ἔχοντες, κ. τ. λ.* “Having arms, then, we think that we could make use of our courage also; but that, having delivered these up, we would be deprived also of our very bodies.” Observe that *ἄν* in the first clause is to be construed with *χρῆσθαι*, and in the second with *στερηθῆναι*; and with regard to the position of the *ἄν* after *παραδόντες*, it may be remarked that, if the participle contain a condition, *ἄν* is placed closely after it. (*Poppo, ad loc.*)—*μὴ οὖν οἶον . . . παραδώσειν.* “Do not imagine, then, that we are going to deliver up.” The reference here, and in *σὺν τούτοις* immediately following, is, of course, to their arms.—*καὶ περὶ τῶν ἴμετέρων ἀγαθῶν μαχούμεθα.* He means that the Greeks, if they retained their arms, would be both able and willing to contend with the barbarians for their own good things.

§ 13.

ἄλλὰ φιλοσόφῳ μὲν ἔοικας, κ. τ. λ. “Why, young man, you appear like a philosopher, and you say things not unpleasant,” i. e., and you speak right pleasantly. This, of course, is uttered with a sneer. By “a philosopher” he means here a mere visionary theorist, and a person utterly inexperienced in the practical affairs of life.—*νεανίσκε.* The term *νεανίσκος* may be applied to a man between twenty-three and forty-one years of age. The argument respecting the age of Xenophon at the time of joining the expedition, which Zeune and others have sought to draw from the employment of the term *νεανίσκε* in the present passage, is now rendered quite nugatory, by the reading *Θεόπομπος* in § 12, instead of *Ξενοφῶν*.—*ἴσθι μέντοι ἀνόητος ἄν.* “Know, however, that you are a simpleton.” Observe here the employment of the participle instead of the infinitive, a construction of common occurrence with verbs of mental perception, the state or condition being regarded as coincident with the perception. (*Küh-*

ner, § 683, 1, *Jelf.*)—περιγενέσθαι ἄν. “Is likely to prove superior to.” Observe the force of ἄν.

§ 14.

ἔφασαν. “They reported.” Xenophon, as already remarked, does not, in the history of this expedition, speak in his own person, as if an actual witness of the events which he describes, but as if he obtained his information from others who were present. Hence, as Krüger correctly observes, *ἔφασαν* is to be explained by “qui (michi scriptori) rem narrabant.”—ύπομαλακιζομένους. “Growing gradually timid.” Literally, “growing gradually soft,” i. e., as to their previous resolution to struggle manfully with difficulties.—καὶ βασιλεῖ ἄν πολλοῦ ἄξιοι γένοιντο. “And might prove of great service to the king.” Compare note on i., 3, 12.—ἄλλο τι χρῆσθαι. “To employ (them) for any other purpose.” Observe that *ἄλλο τι* is here the accusative of nearer definition, and that *αὐτοῖς* is to be supplied after *χρῆσθαι*.—στρατεύειν. “To march.”—συγκαταστρέψαιντ’ ἀν αὐτῷ “They would aid him in reducing it.” Egypt had revolted from the Persian sway, and was now ruled over by Psammetichus. (*Diod. Sic.*, xiv., 35.)

§ 15.

εἰ ηδη ἀποκεκριμένοι εἰεν. “Whether they had by this time given an answer.” Observe here the employment of the passive in a middle sense. The perfect passive is used as a perfect middle in verbs which do not occur merely in the middle form, but have in this form only the sense required for the occasion. (*Matthiae*, § 493, d.)—ύπολαβών. “Having taken up the discourse.” The question was addressed to the other commanders; but, before they can reply, Phalinus, with cool effrontery, takes up the discourse and answers for them.—οὗτοι μέν, ὡς Κλέαρχε, κ. τ. λ. “These, O Clearchus, say, one one thing, another another.” Observe that the verb here follows in the singular, referring to *ἄλλος*, though, strictly speaking, it should be in the plural, and agree with *οὗτοι*. The full and regular construction would be, *οὗτοι λέγονται, ἄλλος ἄλλα λέγει*.—τί λέγεις. “What you have to say,” i. e., what your individual answer is to the king’s proposition.

§ 16.

ἐγώ σε, ὡς Φαλίνε, κ. τ. λ. “Phalinus, I am glad to see you, and all these others, I think, are so likewise.” Literally, “I, well pleased (thereat), have seen you, and all these others, also, (well pleased thereat, have seen you).” With *οἱ ἄλλοι πάντες*, therefore, we

must supply, for a literal translation, ἀσμενοί σε ἑωράκασι. It is by no means correct, however, to regard ἀσμενος here as merely supplying the place of ἀσμένως, since it is employed with much more energy of expression, the attributive of the verb being converted into the attributive of the subject. (Kühner, § 714, c.)—καὶ ἡμεῖς. “*And we, also, (are Greeks).*” Supply Ἐλληνές ἔσμεν.—ἐν τοιούτοις δὲ ὄντες πράγμασι, κ. τ. λ. “*Being then in such circumstances (of danger), we consult with you for our own welfare,*” i. e., we ask your advice. Observe that συμβούλεύομαι, in the middle, is to seek advice for one’s self, to consult with another respecting one’s own interests.—περὶ ὧν. For περὶ τούτων ἄ.

§ 17.

πρὸς θεῶν. “*By the gods,*” i. e., in the name of Heaven.—συμβούλευσον ἡμῖν. “*Give us your advice.*” Consult remarks on συμβούλεύω in the notes on the preceding section.—κάλλιστον καὶ ἄριστον. “*Most honorable and advantageous.*”—καὶ ὁ σοι τιμὴν οἴσει, κ. τ. λ. “*And which will bring honor unto you for the time to come, when recounted, (namely,) how that Phalinus,*” &c. It is surprising that any difficulty should be found by commentators in so plain a sentence as this; and yet, for ἀναλεγόμενον, Schneider reads ἀν λεγόμενον, and Weiske even goes so far as to conjecture ἀνὰ τὴν Ἑλλάδα λεγόμενον, while for χρόνον ἀναλεγόμενον Morus suggests χρόνον ἀπαντα λεγόμενον. No emendation, however, is at all needed.—συμβούλευμένοις συνεβούλευσεν αὐτοῖς τάδε. “*Gave such and such advice unto them when consulting with him.*” Observe here the peculiar force of τάδε.

§ 18.

ταῦτα ὑπήγετο. “*Threw out these things so as to lead the other on.*” More literally, “*kept covertly urging these things.*” Observe the force of the middle, as indicating the real views of Clearachus.—τὸν πρεσβεύοντα. “*Who was an envoy.*”—εὐέλπιδες μᾶλλον. “*More filled with favorable hopes,*” i. e., inspired with the greater confidence.—ὑποστρέψας παρὰ τὴν δόξαν, κ. τ. λ. “*Contrary to his expectation, artfully evaded the appeal, and said.*” According to Julius Pollux (ix., 33), ἀπατᾶν and ὑποστρέφεσθαι are synonymous, the leading idea in both being “*to elude.*” Larcher translates the passage, “*Mais Phalinus detourna adroitement le coup.*” (Hickie, *ad loc.*)

§ 19.

εἰ μὲν τῶν μυρίων ἐλπίδων, κ. τ. λ. “*If of ten thousand hopeful chances you have any single one of saving yourselves by engaging in*

war with the king,” i. e., if there is one hopeful chance to you in a thousand, &c.—συμβούλεύω μὴ παραδιδόναι. Observe here the employment of the present infinitive with the present συμβούλεύω, the beginning of the action only being considered. In the previous section we had the aorist παραδοῦναι, another aorist preceding.—μηδεμίᾳ ἔστιν ἐλπίς. “*You have no hope.*” Supply ίμιν.—σώζεσθαι ὅπῃ δυνατόν. “*To save yourselves in what way you can,*” i. e., in the only way in which it is possible.

§ 20.

ἀλλὰ ταῦτα μὲν δῆ, κ. τ. λ. “*Well, these things, then, you utter* (as your sentiments),” i. e., this, then, is the advice which you, a Greek, give to your own countrymen. Observe the employment of ἀλλὰ here at the beginning of a sentence, to indicate, by its abruptness, the determined manner of the speaker.—εἰ μὲν δέοι βασιλεῖ, κ. τ. λ. “*That, if it should behoove us to be friends unto the king, we would be more valuable friends.*”—πολεμεῖν. “*To wage war* (with him).”

§ 21.

ὅτι μένοντοι μὲν αὐτοῦ, κ. τ. λ. “*That unto you remaining here there would be a truce, but advancing or retreating, war.*” Supply ίμιν. More literally, “*advancing and going away.*” The meaning is, that so long as the Greeks remained in their present position, the king would consider them as enjoying the benefit of an armistice, but would treat any change of place as a declaration of hostilities.—εἴησαν. The optative here has no reference to uncertainty, but is necessarily employed in the oratio obliqua, the leading verb (ἐκέλευσε) being in an historic tense. (Kühner, § 885, 2.)—περὶ τούτου. Referring to this last-mentioned declaration of the king’s.—καὶ σπουδάι εἰσιν. The present is here employed, since the future μενεῖτε (not an historical tense) precedes.—ἢ ὡς πολέμου ὄντος, κ. τ. λ. “*Or (whether) I, having concluded that war is now existing, shall bring back intelligence (to this effect) from you.*” Observe here the construction of ὡς with the genitive absolute, to which we have already before this referred, and which may generally be resolved by νομίζων, διανοούμενος, or the like, and the accusative with the infinitive. (Matthiae, § 568.)

§ 22.

ὅτι καὶ ήμῖν ταῦτα δόκει, κ. τ. λ. “*That we are of the same opinion with the king.*” More literally, “*that the same things appear good unto us which even (appear good) unto the king.*” The meaning

of Clearchus is simply this, that they adopted the king's terms. And hence the subsequent question of Phalinus is the same as asking what terms he meant.—ἀπιοῦσι δὲ καὶ προϊοῦσι. Supply ἡμῖν.

§ 23.

ταῦτα. “*The same things (as before).*”—ἀπιοῦσι δὲ ἢ προϊοῦσι. Observe here the substitution of ἢ for καί, as previously employed. —ὅ τι δὲ ποιῆσοι οὐδὲ διεσήμηνε. “*What he intended to do, however, he did not distinctly signify.*”

CHAPTER II.

§ 1.

οἱ σὺν αὐτῷ. These have been already mentioned in the previous chapter, § 7.—*οἱ δὲ παρὰ Ἀριαίου ἥκον.* “*And those from Ariæus were come.*” Observe the employment of the imperfect ἥκον in the sense of the Latin *aderant*, just as ἥκω answers to *veni* or *adsum*. The individuals referred to were the delegation sent to Ariæus by the Greeks, with an offer of the Persian throne. Consult ii., 1, 4, seq.—*Μένων δὲ αὐτοῦ ἔμενε, κ. τ. λ.* Menon was, as has already been stated (ii., 1, 5), on terms of intimacy with Ariæus.—*ἐαντοῦ βελτίονς.* “*Superior to himself.*” He means both in dignity and merit.—*οὐκ ὁν ἀνασχέσθαι, κ. τ. λ.* “*Who would not endure his being king.*” Observe here the accusative with the infinitive in the construction with the relative in the *oratio obliqua*. So in Latin we would have *quos non laturos esse.* (*Matthiae*, § 538.)—*αὐτοῦ βασιλεύοντος.* Observe here the construction of ἀνέχεσθαι with the genitive. The more common government is that of the accusative, and the genitive is usually employed only when a participle is joined with the noun. The participle may then be regarded as supplying the place of another noun in the accusative, on which the genitive of the person may be considered to depend. Hence *αὐτοῦ βασιλεύοντος* will be equivalent here to *αὐτοῦ βασιλείαν*. (*Rost*, p. 533.)—*ἥκειν ἡδη τῆς νυκτός.* “*To be present this very night.*”—*αὐτὸς ἀπιέναι.* “*That he himself is going to depart.*” Observe the construction of the nominative with the infinitive.

§ 2.

ἄλλ' οὗτω χρὴ ποιεῖν, κ. τ. λ. “*Well, so we must do, if we shall have come (thither), even as you mention,*” i. e., if we come unto Ariæus, we must even do what you mention, namely, depart with

him early in the morning. The answer of Clearchus is, it will be perceived, purposely ambiguous, and amounts to this: “if we come, let it be as you say; if not, do as you think fit.”—*ὅποιον τι.* “Whatsoever.”

§ 3.

ἔμοί, ὡς ἀνδρες, θνομένω iέναι, κ. τ. λ. “Unto me, O men, when inspecting the entrails with the view of marching against the king, the sacrifices did not prove favorable.” Literally, “for a marching against,” &c. The infinitive is here employed like the Latin *ad* with the gerund, to denote an object or purpose; and we have made it depend on *θνομένω*, with Buttmann (§ 140, 2), rather than follow Schaefer (*ad Greg., Cor.*, p. 459), who places a comma after *θνομένω*, and connects *iέναι* with *οὐκ ἐγίγνετο τὰ ιερά*, (“were not favorable for a marching,” &c.) This arrangement, however, is decidedly the less natural one of the two.—*οὐκ ἐγίγνετο τὰ ιερά.* Supply *καλά*, which Xenophon usually omits in this combination.—*καὶ εἰκότως ἄρα, κ. τ. λ.* “And with much reason, then, did they not prove so.”—*ὁ Τίγρης ποταμός, κ. τ. λ.* “Is the navigable river Tigris.”—*οὐκ ἀν δυναίμεθα.* “We should hardly be able,” i. e., the chances would be strongly against us. Observe the employment of the optative with *ἀν*, in conjunction with a negative, to express what is highly improbable. (*Matthiae*, § 514).—*iέναι δὲ παρά, κ. τ. λ.* “For going, however, unto the friends of Cyrus, the sacrifices were altogether favorable unto us.” No argument can be drawn from this clause in favor of Schaefer’s construction mentioned above, since *iέναι δὲ, κ. τ. λ.*, is here meant to be emphatic, and, of course, comes before, not after, *καλὰ τὰ ιερὰ ἦν*.

§ 4.

ἀπιόντας δειπνεῖν, κ. τ. λ. “To go away and sup on whatever each one has.” Literally, “that, going away, you sup,” &c.—*ἐπειδὴν δὲ σημήνη, κ. τ. λ.* “And whenever there shall be a signal with the trumpet as if for retiring to rest, pack up your baggage.” Observe that *σημήνη* is used here impersonally; although in such constructions many prefer supplying *ὁ σάλπιγκτής*.—*κέρατι.* The earliest trumpets were usually made of bulls’ horns, until the Tyrrhenian invention of the metal trumpet came into general use. Even after this, however, the term *κέρας* was often employed to denote a trumpet, though the material was changed; with this difference, however, that the *σάλπιγξ* was straight, but the *κέρας* more or less curved.—*ἐπειδὴν δὲ τὸ δεύτερον.* Supply *σημήνη*.—*ἐπὶ δὲ τῷ τρίτῳ.* “And at the third,” i. e., at the third signal, as given by the trumpet. There

is no need at all, however, of supplying *σημείω*, as Schneider does.—*πρὸς τοῦ ποταμοῦ*. “Near the river.” More literally, “from the side of the river,” the river being the point whence the motion is supposed to begin in continued succession, and that motion, therefore, being kept up along its side. (Kühner, § 638, 1.)—*τὰ δὲ ὅπλα ἔξω*. “But the heavy-armed men on the outside,” i. e., in order to protect the baggage. Observe that *τὰ ὅπλα* is here put for *τοὺς ὅπλιτας*, the abstract for the concrete.

§ 5.

καὶ τὸ λοιπὸν, κ. τ. λ. “And henceforward he commanded and they obeyed.” Literally, “and for the rest (of the time).” The other commanders now, by tacit consent, the result of their conviction of his superior discernment and skill, acknowledged Clearachus as their chief.—*οὐχ ἐλόμενοι*. “Not having actually chosen him (as their leader).” The idea of “leader” is derived naturally from *ἡρχεν* which precedes.—*ὅτι μόνος ἐφόρονει, κ. τ. λ.* “That he alone thought of (such things) as it behooved the commander (of an army to think of), and that the rest were without experience.” After *ἔδει τὸν ἄρχοντα* supply *φρονεῖν*.

§ 6. :

ἀριθμὸς δὲ τῆς ὁδοῦ, κ. τ. λ. “Now the extent of the distance which the Greeks came,” &c. Observe the construction of *ἔρχομαι* with the accusative, as indicating motion along a certain line of direction, or, in other words, motion on or upon a continued space. (Kühner, § 558.)—*μέχρι τῆς μάχης*. For *μέχρι τοῦ τῆς μάχης τόπου*. The place where the battle was fought was, it will be remembered, near Cunaxa.—*σταθμὸὶ τρεῖς καὶ ἐνενήκοντα, κ. τ. λ.* Zeune remarks, that Xenophon, in the previous book, enumerates only 84 stations and 517 parasangs, which last make but 15,510 stadia. He is of opinion, therefore, that 9 stations, 18 parasangs are here added, either as forming the route from Ephesus to Sardis, or else as lurking in some way in the description of the march from Sardis. (Schneider, *ad loc.*—Compare Halbkart, p. 45, and Rennell, p. 93.)—*ἀπὸ δὲ τῆς μάχης*. For *ἀπὸ τοῦ τῆς μάχης τόπου*.—*στάδιοι ἐξήκοντα καὶ τριακόσιοι*. Plutarch makes the distance 500 stadia. (Consult Halbkart’s note, *l. c.*)—*τριακόσιοι*. This is Zeune’s correction, on good MS. authority, for the common reading *τριεχίλιοι*, which is ridiculously large.

§ 7.

ἔχων τούς τε ἵππεας, κ. τ. λ. This was a loss which, at this junc-

ture, was deeply felt, since the forty horsemen formed the whole of the Grecian cavalry, and the want of this species of force subjected them afterward to serious inconvenience in the course of their retreat, until the evil was partially remedied by Xenophon.

§ 8.

τοῖς ἄλλοις ἤγειτο, κ. τ. λ. “*Led the way for the rest, in accordance with the instructions previously given.*” Literally, “with the things which had been directed.” (Consult § 4.) Observe here that *ἤγειναι* takes the dative, though generally construed with the accusative. It takes the dative in the sense of “*to show the way,*” “*to precede,*” since this implies something done for the benefit of others; but the genitive when it signifies “*to rule,*” “*to command,*” &c. (Kühner, § 518, Obs. 3.)—*εἰς τὸν πρῶτον σταθμόν.* This is the station already alluded to in i., 10, 1, as being that from which the army of Cyrus had started on the day when the battle took place. Compare ii., 1, 3.—*καὶ ἐν τάξει θέμενοι τὰ ὅπλα.* “*And having halted under arms in battle-array.*” Compare note on i., 5, 14.—*ξυνῆλθον παρά.* “*Went in a body unto.*”—*μήτε προδώσειν ἄλλάλους, κ. τ. λ.* “*That they will both not betray one another, and will be allies.*” In constructions like the present, when *οὐτε* or *μήτε* in the first clause is followed by *τέ* in the second, the clause with *τέ* is negative, when both clauses have a verb in common; if, however, as in the present instance, the second clause has its own verb, *τέ* has an affirmative signification. (Matthia, § 609, p. 1080, ed. Kenr.)—*προσώμοσαν καὶ ἡγήσεσθαι ὑδόλως.* “*Swore, besides, that they will also lead the way without any treachery,*” i. e., will act as sure and faithful guides to the Greeks on the road homeward.

§ 9.

σφάξαντες ταῦρον, κ. τ. λ. “*Having sacrificed a bull, and a wolf, and a boar, and a ram, (and having received the blood) into a shield.*” The shield was of course inverted for this purpose, and the blood caught in the hollow. Some of the commentators make a difficulty here as to the boar and the wolf, not perceiving clearly, as they remark, whence wild animals of this kind could be procured at so short a notice. But *κύπρος* does not necessarily imply a wild creature, while the wolf, on the other hand, would appear, as far as barbarian customs were concerned, to have been an essential part of the sacrifice, though not required by Grecian usages, for the passage in Demosthenes (p. 642) cited by Zeune makes mention only of a boar, ram, and bull. (Compare *Leips. Zeit.*, 1821, p. 1421, and

Kleuker, ad Zendavest., p. 78, seqq.) As regards the form of expression, σφάξαντες εἰς ἀσπίδα, compare *Æsch., Sept. c. Theb.*, 43, ταυροσφαγοῦντες εἰς μελάνδετον σάκος.—βάπτοντες ξίφος, κ. τ. λ. The meaning of the rite here described appears to have been this, that they would make common cause together, and would display in each other's defense the stubborn and courageous qualities of the animals that had been sacrificed. For remarks on customs more or less similar among other nations of antiquity, consult *Bähr, ad Herod.*, iv., 70; and *Tzschucke, ad Pomp. Mel.*, p. 56, vol. iii., pt. 2.

§ 10.

ἐπεὶ δὲ τὰ πιστὰ ἐγένετο. “*But when these pledges of fidelity had taken place.*” More freely, “when these pledges of fidelity had been made.”—ἄγε δῆ. “*Come, then.*” The particle δῆ is here employed with a peculiar force, having the collateral notion of excluding every thing else, and seeking to confine the attention of the person addressed to the particular matter in hand. (*Kühner, § 721, 2.*)—ὁ αὐτὸς στόλος. “*The same route.*”—εἰπὲ τίνα γνώμην, κ. τ. λ. “*Say what plan you have in view respecting our march.*”—ἄπιμεν. The present, as before remarked, in a future sense.—ἢνπερ ἡλθομεν. “*By the way by which we even came.*” Supply ὁδόν with ἢνπερ. Compare note on ἢν ἡλθον, § 5.—ἢ ἐννενοηκέναι δοκεῖς. “*Or do you think you have devised.*”

§ 11.

ἢν μὲν ἡλθομεν ἀπιόντες. “*Going back the way that we came,*” i. e., if we go back, &c. Compare note on ἢνπερ ἡλθομεν, § 10.—ὑπάρχει ἥμιν. “*We have.*”—ἐπτακαίδεκα γὰρ σταθμῶν, κ. τ. λ. “*For during the last seventeen marches, while coming hither, we were not even able to procure any thing from the country.*” Literally, “during seventeen marches of those that were nearest.” Supply ὄντων after ἐγγυτάτω. Observe that σταθμῶν is here in the genitive because embracing the idea of time; and as regards the genitive of a space of time, consult note on δέκα ἥμέρων, i., 7, 18.—ἐνθα δ' εἴτι ἢν, κ. τ. λ. “*Or if there was any thing in it, we consumed it as we marched through.*” Observe that ἐνθα is here equivalent to ἐν τῇ χώρᾳ.—ἐπινοοῦμεν πορεύεσθαι. “*We think of going,*” i. e., I and those with me.—μακροτέραν. Supply ὁδόν.

§ 12.

πορευτέον δ' ἥμιν, κ. τ. λ. “*We must go, however, along our first days' marches as far as we may be able.*” Compare note on ἢν δὲ τούτων τῶν σταθμῶν, κ. τ. λ., i., 5, 7.—ώς πλεῖστον. “*As much as*

possible.”—ἀπόσχωμεν. “We be distant.”—οὐκέτι μὴ δύνηται, κ. τ. λ. “The king will no longer be able to overtake us.” For explanations of this construction, consult Kühner, § 748, 2. Dawes has restricted this employment of *οὐ μή* with the subjunctive to the second aorist only, but without reason, since there are many instances to the contrary, and the present one among the rest. Equally erroneous is it to suppose, as some do, that δύνηται is here put for δυνήσεται, since οὐ μή with the future is a very different thing, and has the force of an imperative.—πολὺν δὲ ἔχων στόλον. “While, on the other hand, if he has a numerous array.”—σπανιεῖ. “He will experience a scarcity.” Attic contracted future, for σπανίσει.

§ 13.

ἢν δὲ αὕτη ἡ στρατηγία, κ. τ. λ. “Now this mode of conducting an army was equivalent to nothing else but slipping away or fleeing out of reach,” i. e., to nothing else but concealment or open flight. Observe here the distinction between ἀποδρᾶναι and ἀποφεύγειν, the former meaning “to escape by not being found,” the latter “by not being caught.” Observe, moreover, that ἢν δυναμένη is equivalent here to ἐδύνατο, the participle with ἐστί, εἰσι, γίγνεται, and similar verbs being frequently employed for the finite verb. (Matth., § 559.)—ἀποδρᾶναι. 2. aor. inf. act. of ἀποδιδράσκω.—ἡ δὲ τύχη ἐστρατήγησε κάλλιον. “Fortune, however, led the army more honorably,” i. e., chance, however, proved a more glorious conductor.—ἐν δεξιᾷ ἔχοντες τὸν ἥλιον. “Having the sun on their right.” They marched, therefore, toward the north (consult map), and not, as Thirlwall remarks, in a southeasterly direction, for, in this latter case, they would have had the sun on their left.—καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. “And in this they were not deceived.”

§ 14.

Ἐτι δὲ ἀμφὶ δεῖλην, κ. τ. λ. “For, while it was yet about the early part of the afternoon, they thought they espied some horse belonging to the enemy.” The term δεῖλη, as has already been remarked, is used by the Greek writers in a double sense, namely, δεῖλη πρωΐα, “early afternoon,” and δεῖλη ὥψια, “late afternoon.” The former is here meant, as appears from the expression ἢδη δὲ καὶ ὥψε ἢν, in § 16, and, therefore, with δεῖλην we must here supply πρωταν. Compare note on i., 8, 8.—ἐν ταῖς τάξεσιν. “In their ranks.”—ἐθωρακίζετο. “Began to put on his corselet.” Observe the force of the imperfect, and also of the middle voice.—καὶ οἱ σὺν αὐτῷ. “And those with him (began to do the same thing).” Supply ἐθωρακίζοντο.

§ 15.

ἐν φῷ δὲ ὠπλίζοντο. “But while they were arming themselves.” Supply χρόνῳ after ἐν φῷ.—ἀλλ’ ὑποζύγια νέμοιντο. “But that beasts of burden were pasturing.” Supply ὅτι from the previous clause. Observe the change from εἰσιν to νέμοιντο, and compare ii., 1, 3.—ὅτι ἐγγύς πον, κ. τ. λ. “That the king was encamped somewhere in the neighborhood.” The presence of so large a number of beasts of burden indicated the proximity of an armed force, and that armed force must of course belong to the king, while the circumstance of these animals being turned loose to graze showed that the troops in question had halted for the day.—καὶ γὰρ καὶ καπνός, κ. τ. λ. “And (rightly enough), for smoke also appeared in some villages not far off.”

§ 16.

ἡγεν. Supply τὸν στρατόν.—ἔδει γὰρ καὶ ἀπειρηκότας, κ. τ. λ. “For he knew that the soldiers were both tired and hungry.” Literally, “without food,” “fasting.” Observe that the verb “to know,” here as elsewhere, takes the participle for the infinitive. (Matth., § 548, 2.)—ἀπειρηκότας. Perf. part. act. assigned to ἀπεῖπον, no such form as ἀπορρέω, though assumed by the Lexicons, occurring in Greek.—όψῃ ἦν. “It was getting late,” i. e., evening was coming on. Consult note on ἔτι δὲ ἀμφὶ δεῖλην, § 14.—οὐ μέντοι οὐδὲ ἀπέκλινε. “Still, however, he did not turn away.”—φυλαττόμενος. “Taking care.” Observe the force of the middle.—εἰθύωρον. “Right onward,” i. e., in a direct line, without swerving either to the right or left. A word probably of Ionic origin. (Consult Greg. Cor., p. 564.)—εἰς τὰς ἐγγυτάτω κώμας, κ. τ. λ. “Leading the foremost, he went into quarters in the nearest villages,” i. e., he went into the nearest villages, and quartered there. Observe the employment of εἰς with the accusative in connection with a verb of rest, and compare note on κατέστη εἰς τὴν βασιλείαν, i., 1, 3.—καὶ αὐτὰ τὰ, κ. τ. λ. “Even the very wood-work from the houses.” Observe that ξύλα is here employed in the sense of ξύλωσις, and compare Thucyd., ii., 14.

§ 17.

οἱ μὲν οὖν πρῶτοι, κ. τ. λ. “The van-guard thereupon, (although every thing had been plundered), encamped, nevertheless, with some kind of regularity.” Observe here the force of ὄμως, which is the reading adopted now by the best editors, in place of the common lection ὄμοιώ. Zeune, it is true, attempts to explain the reading of

the common text by “*eodem fere modo*, scil. ἐν ταῖς κώμαις,” but then the arrangement of the Greek would have been ὅμοιῷ τινὶ τρόπῳ. (*Krög.*, *ad loc.*)—σκοταιῶν. “In the dark.” Adjectives marking a time, and derived from substantives or adverbs, are used in place of adverbs, and agree with the subject of the proposition. (*Kühner*, § 714, *Obs.* 2, *b.*)—ώς ἐτύγχανον ἔκαστοι ηὐλίζοντο. “Quartered themselves as they severally chanced (to find quarters),” *i. e.*, in no certain order, but in such manner and place as each was able. After ἐτύγχανον supply αὐλιζόμενοι.—ώστε οἱ μὲν ἐγγύτατα, κ. τ. λ. “So that those of the enemy who were nearest even fled from their quarters.” Observe that σκήνωμα is a general term for soldiers’ quarters, and is not to be restricted to the mere idea of tents.—ἔφυγον. The indicative is used with ωστε when the result or effect is to be represented as a *fact*; the infinitive, when it is to be represented, not as an actual fact, but as something *supposed* to follow from the principal clause directly and of necessity. (*Kühner*, § 863.)

§ 18.

δῆλον δὲ τοῦτο, κ. τ. λ. “And this became manifest on the following day.” The reference is to the flight of the enemy. Supply ἡμέρᾳ with ὑστεραίᾳ.—ἔτι. “Any longer.”—οὐδαμοῦ πλησίον. “Any where near.”—ἔξεπλάγη δέ, ώς ξοικε, κ. τ. λ. “And even the king, as it seemed, was startled at the approach of the army.” The judiciousness of the bold measure pursued by Clearchus, in pushing on his march toward the king’s forces, became soon evident. For on the following day, as will presently be seen, persons came in the king’s name, not, as on the preceding day, demanding the surrender of arms, but proposing negotiation on equal terms.—οἰς ἔπραττε. “By what he did.” Attraction, for τούτοις ἄ ἔπραττε.

§ 19.

προϊούσης μέντοι τῆς νυκτὸς ταύτης. “However, as this night advanced,” *i. e.*, in the course of this night.—καὶ τοῖς Ἑλλήσι. “On the Greeks also.” Observe the force of καὶ. The Greeks, in their turn, had an alarm; one of those disturbances which the ancients termed Panic terrors, when a sudden fright pervaded a host without any visible cause. These were ascribed to, and named after, Pan, who, according to Herodotus, assisted the Athenians at Marathon, by striking such a terror into the Persians. On the present occasion, as Mitford remarks, the Greeks, worn with fatigue, want, and disappointment, were prepared for an alarm of some sort or

other.—καὶ θόρυβος καὶ δοῦπος ἦν, κ. τ. λ. “*And there was a tumult and a loud noise, as is likely to arise when terror has suddenly fallen upon (a host).*” Compare Thucydides, vii., 80: φίλεῖ καὶ πᾶσι στρατοπέδοις, μάλιστα δὲ τοῖς μεγίστοις, φόβοι καὶ δείματα ἐγγίγνεσθαι, ἄλλως τε καὶ ἐν νικτί τε καὶ διὰ πολεμίας καὶ ἀπὸ πολεμίων οὐ πολὺ ἀπεχόντων ἰοῦσιν.

§ 20.

Τολμίδην Ἡλεῖον. An independent accusative, the place of which is afterward supplied by *τοῦτον*. Compare note on *καὶ τὰς ἀμάξας*, κ. τ. λ., i., 10, 18.—Ἡλεῖον. “*An Eleean*,” i. e., a native of Elis, in the Peloponnesus. Elis was a district of the Peloponnesus, lying to the west of Arcadia.—κῆρυκα ἄριστον τῶν τότε. “*A crier, the best of those that then existed,*” i. e., the best crier of his time. Supply ὅντων after *τῶν τότε*. The term *ἄριστον* refers, of course, to the singularly loud voice of Tolmides.—τοῦτον ἀνειπεῖν ἔκέλενσε. “*Ordered this one to declare, in a loud tone of voice.*” Observe the force of *ἀνά* in composition.—ὅτι προαγορεύοντιν οἱ ἄρχοντες, κ. τ. λ. “*That the commanders publicly announce, that whoever shall point out the person who has let the ass loose among the arms, shall receive a talent of silver.*” By *τὰ ὅπλα* is here meant, not the quarters of the heavy-armed men, as some translate it, but the part of the camp where the arms were accustomed to be piled. There was always a place in the Grecian camp where the arms were collected. The large shields and long spears of the Greeks would occupy much more room than our firelocks, and an ass let loose among them in the night, whether sentries or a guard were or were not set over them, might be likely enough to give origin to tumult and alarm. Hence the shrewd contrivance of Clearchus to appease the consternation and alarm that prevailed, by feigning that an ass had been allowed to escape from among the baggage animals, and get into this quarter of the camp.—τάλαντον ἀργυρίου. The ordinary silver talent was equivalent in our currency to about \$1056. Compare note on *δέκα τάλαντα*, i., 7, 18.

§ 21.

ὅτι κενὸς ὁ φόβος εἴη. “*That their alarm was without foundation,*” i. e., was not occasioned by the enemy. Literally, “*was an empty one.*” The soldiers, deceived by the stratagem of Clearchus, believed what the herald said to be true. According to Polyænus (iii., 9, 4), a like stratagem was practiced by Iphierates, in a case similar to this.—καὶ οἱ ἄρχοντες σῶοι. This they inferred, of course,

from the very words of the crier's announcement, *προαγορεύοντιν οἱ ἄρχοντες*.—*εἰς τάξιν τὰ δπλα τίθεσθαι*, κ. τ. λ. “To station themselves under arms in the order in which they were when the battle was.” Literally, “in which they had themselves.” Supply *έαντούς* with *εἰχον*.

CHAPTER III.

§ 1.

ὁ δὲ δὴ ἔγραψα. “Now what I wrote a moment ago.” Observe the force of the aorist.—*τῷδε δῆλον ἦν*. Compare note on *ἔξεπλάγη δέ*, ώς *ἔστικε*, κ. τ. λ., i., 2, 18.—*ἐκέλευε*. Observe the difference here between the imperfect *ἐκέλευε* and the aorist *ἔπεμψε* in the succeeding clause. The demand for their arms, as made by Phalinus, was sought to be enforced by various arguments, and might, therefore, be called a prolonged one; but now the offer of a truce was prompt and immediate.—*κήρυκας*. “Heralds.”

§ 2.

πρὸς τοὺς προφύλακας. “Unto the outposts.” Compare Halbkart, “Die Vorposten.”—*ἔζητον τοὺς ἄρχοντας*. “They inquired for the commanders.”—*ἀπήγγειλον*. “Reported this.”—*τυχὸν τότε τὰς τάξεις ἐπισκοπῶν*. “Having chanced at the time to be inspecting the ranks.”—*εἶπε τοῖς προφύλαξι*, κ. τ. λ. Clearchus, well acquainted with the Asiatic character, kept the Persian envoys waiting till he had drawn up his forces so as to present the most imposing aspect, and then came up to give them audience, accompanied by his colleagues, in the midst of a guard composed of the handsomest and best equipped soldiers in the army.—*περιμένειν ἄχρι ἀν σχολάση*. “To remain where they were until he shall have leisure.”

§ 3.

ἐπεὶ δὲ κατέστησε τὸ στράτευμα, κ. τ. λ. “When, however, he had stationed the army so that a close phalanx was beautifully disposed to view on all sides,” i. e., so that it presented on all sides to the view a phalanx beautifully drawn up in close array. Literally, “had itself beautifully to be seen.” With *ἔχειν* supply *έαντρο*. When the phalanx was in open order, each soldier was allowed a space equal to four cubits (five and a half or six feet) each way; but when a charge was to be made, the space was reduced to two cubits each way, and this order was called *πύκνωσις*. The latter of these arrangements is here meant. (Compare *Aelian, Tact.*, c. 11, and the

note of Viscount Dillon, *ad loc.*)—τῶν δὲ ἀόπλων μηδένα, κ. τ. λ. The unarmed were thrown into the centre of the phalanx, and were thus concealed from view; while they served, at the same time, to make the body of the phalanx appear larger.—ἐκάλεσε τοὺς ἄγγελους. “*He summoned (unto him) the messengers,*” i. e., the Persian envoys, or κῆρυκες.—καὶ αὐτός τε προῆλθε. “*And he both came forward himself.*”—καὶ τοῖς ἄλλοις στρατηγοῖς, κ. τ. λ. “*And gave the same directions to the other generals,*” i. e., directed the other generals to do the same thing, namely, to come forward with the best-equipped and best-looking men of their respective commands. We have given ταῦτα, Zeune’s conjecture, in place of the common reading ταῦτα.

§ 4.

πρὸς τοῖς ἄγγελοις. “*Near the messengers.*”—ἀνηρώτα. “*He inquired in a loud tone of voice.*” This, of course, was done for effect.—ὅτι περὶ σπονδῶν, κ. τ. λ. “*That they had come on the subject of a truce, as persons who will be fully qualified to announce unto the Greeks the messages from the king, and to the king those from the Greeks.*” Observe here the peculiar employment of ἀνδρες. A similar usage occurs in Thucydides (iv., 60): ἐπαγόμεθα αὐτούς, ἀνδρας οἱ καὶ αὐτοὶ ἐπιστρατεύονται.

§ 5.

ὅτι μάχης δεῖ πρῶτον. “*That there is need of a battle first.*” The verb δεῖ, denoting want, takes the genitive of the thing wanted. (Kühner, § 529, 1.)—ἄριστον γὰρ οὐκ ἔστιν. “*For we have no breakfast.*” The term ἄριστον here is generally rendered “dinner;” but the time of day when the words in question were uttered forbids this. Hence Sturz prefers translating ἄριστον in the present passage by the general term “cibus;” and Halbkart, also, in his German version, explains it by “nichts zu essen,” or “nothing to eat.” It can not be denied that the ἄριστον would appear to have been, strictly speaking, a meal taken about the middle of the day, and answering to the Roman prandium; but such an explanation is here, as just remarked, entirely out of the question.—οὐδὲ ὁ τολμήσων, κ. τ. λ. “*Nor is there any one who will dare to speak to the Greeks about a truce, without having (first) supplied a morning meal.*” Literally, “not having supplied,” &c. Observe that with ὁ τολμήσων we must repeat ἔστιν from the previous clause. Clearchus’s blunt speech, so characteristic of a Spartan, would answer a double purpose, namely, to encourage his own men and intimidate the foe.

§ 6.

φ καὶ δῆλον ἦν. “*From which it was even apparent.*”—ὦ ἐπετέτακτο

ταῦτα πράττειν. “Unto whom it had been given in charge to transact these matters.”—*ὅτι εἰκότα δοκοῖεν*, κ. τ. λ. “That they appeared to the king to say reasonable things,” i. e., to make a very reasonable demand.—*ἥγεμόνας.* “Guides.”—*ἀντοὺς ἄξονσιν ἐνθεν.* “Will lead them (to that quarter) whence.” Observe that *ἐνθεν* is here for *ἐκεῖσε* *ἐνθεν*. Compare i., 3, 17.

§ 7.

εἰ αὐτοῖς τοῖς ἀνδράσι, κ. τ. λ. “Whether he (Clearachus) was to make a truce with the men themselves (merely), while going to and returning (from the king), or whether there should be a truce for the others also.” A great deal of unnecessary trouble has been taken about this passage by some of the commentators. If we refer *τοῖς ἀνδράσι* to the Persian envoys, and *σπένδοιτο* to Clearachus, the meaning will be plain enough. (Compare Krüg., *ad loc.*)—*ἄπασιν.* Referring to all the Persians.—*τὰ παρ' ὑμῶν.* “Your final proposals.” Literally, “the things from you.”

§ 8.

μεταστησάμενος αὐτούς. “Having caused them to withdraw.” Observe the force of the middle voice.—*καὶ ἐδόκει τὰς σπονδὰς*, κ. τ. λ. “And it appeared good (to the council) to make the truce speedily.”—*καθ' ἡσυχίαν.* “Quietly.”

§ 9.

κάμοι. “Unto me, also.”—*ἄλλὰ διατρίψω*, κ. τ. λ. “But I will keep delaying until the messengers shall dread lest it may have appeared to us unadvisable to conclude the truce.”—*οἴμαι γε μέντοι, ἔφη*, κ. τ. λ. “I think, indeed, added he, that the same fear will be present even to our own soldiers.” Krüger thinks that something has here fallen from the text, and that Clearachus, in the omitted part, requested the other commanders to explain to their troops the true cause of his delay, lest they might become discouraged at this, and might betray their despondency to the Persian envoys. (*de Authent.*, p. 34.) The suggestion is ingenious, but unnecessary. Clearachus merely means, that he will carry on the deception so far, and so adroitly, as even to impose upon the Grecian troops themselves.

§ 10.

τὸ δὲ στράτευμα ἔχων ἐν τάξει. “But nevertheless keeping his army in battle array.” Observe the force here of *δέ* in the apodosis. The object of Clearachus, of course, was to guard against surprise.—*ἀνάστιν.* “Canals.”—*ἄλλ' ἐποιοῦντο διαβύσεις.* “They made cross-

ings, however, for themselves." Observe the force of the middle. By διαβάσεις are here meant temporary bridges. Phavorinus gives both meanings of the term: διάβασις πορεία, γέφυρα. Compare, also, Thucydides (iv., 103): ἀπέχει δὲ τὸ πόλισμα πλέον τῆς διαβάσεως, where the scholiast explains τῆς διαβάσεως by τῆς γεφύρας. (*Hutch., ad loc.*)—τὸν δέ. For ἄλλον δέ. Observe the omission of μέν in the protasis. Indeed, with regard to μέν and δέ, it may be remarked that one of these particles is often omitted. Compare *Cyrop.*, iv., 5, 46: ὁρᾶτε ἵπποι ὅσοι ἡμῖν πάρειστιν, οἱ δὲ προσάγονται.

§ 11.

καὶ ἐνταῦθα ἦν Κλέαρχον, κ. τ. λ. "And here was an opportunity to observe Clearchus how he exercised command." The ordinary Greek idiom for ἦν καταμαθεῖν ὡς Κλέαρχος ἐπεστάτει.—βακτηρίαν. "A truncheon," i. e., a general's baton. (*Dict. Antiq.*, s. v. Baculus.) This was in accordance with the Spartan custom. From the well-known anecdote of Eurybiades and Themistocles, and from what Hudson has collected in his annotations on Thucydides (viii., 84), it appears that the Lacedæmonian commanders bore truncheons or batons, with which they sometimes corrected their soldiery, though in general they were merely badges of authority.—τῶν πρὸς τοῦτο τεταγμένων. "Of those appointed to this service," i. e., to construct crossings or bridges.—βλακεύειν. "To loiter," i. e., to be remiss, or to give himself up to indolence.—ἐκλεγόμενος τὸν ἐπιτήδειον, κ. τ. λ. "Selecting (from the loiterers) him that was a fit object (for punishment), he would strike him (with his staff)," i. e., selecting the one whose indolence was most conspicuous. Observe the construction of ἀν with the aorist to denote the repetition of an action, so that ἔπαισεν ἀν is equivalent, as Porson remarks, to "verberare solebat." Compare note on οὐδένα ἀν πώποτε ἀφείλετο, i., 9, 19.—αὐτὸς προσελάμβανεν. "Took part (in the work)."—ῶστε πᾶσιν αἰσχύνην εἶναι, κ. τ. λ. "So that all were ashamed not to aid in expediting (matters)." Observe that the combination μὴ οὐ, besides its other constructions, is joined with the infinitive after all words or phrases implying a negative, as, for example, those expressing shame, fear, &c., in the sense of the Latin *quominus*, *quin*, &c. The full force of the two negatives here will be rendered clearer by a paraphrase: "so that each one had not the assurance *not* to aid in expediting." (Compare Kühner, § 750, 2.)

§ 12.

καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ, κ. τ. λ. "Now those who were thirty

years of age had been assigned by him (unto the work): when, however, they (who were older) saw Clearchus, also, urging it on, they also took part in it." With ἐώρων supply *oi πρεσβύτεροι*, and render the *oi πρεσβύτεροι* expressed as if a mere personal pronoun. There is great doubt about the true reading in the first part of this sentence. The common text has *πρὸς αὐτόν*, the meaning of which Buttmann confesses his inability to understand, and therefore conjectures *πρότερον* in place of it. Those, however, who retain the common reading explain it by *apud ipsum*, a signification quite at variance with the context, as Schneider correctly remarks. We have, therefore, adopted *πρὸς αὐτοῦ*, the conjectural emendation of the latter scholar.

§ 13.

πολὺ δὲ μᾶλλον ὁ Κλέαρχος, κ. τ. λ. "Now Clearchus kept urging the matter, much more (on this account) because he suspected," &c. There is every reason to believe, as Ainsworth remarks, that the Greeks were led, on this occasion, into the interior of Babylonia. The plain of Babylonia, he adds, appears to have been in the time of Artaxerxes very much what it is at the present day, intersected by numerous canals of derivation and irrigation, and every village having its grove of date-trees.—*οὐ γὰρ ἦν ὥρα, κ. τ. λ.* "For it was not a proper season to water the plain." Literally, "it was not (such) a season as for watering," &c. Supply *τοίᾳ* before *ὥρα*, as the correlative of *οἴᾳ*. The suspicions of Clearchus were apparently well grounded. The battle of Cunaxa was fought, according to Rennell and others, on the 7th of September, whereas the season of irrigation was during the intense heats of the summer months. In Lower Mesopotamia and Babylonia, productiveness has ever depended on the industry and judgment with which the inhabitants dispense the ample supplies afforded by the Tigris and Euphrates. (*Fraser's Mesopotamia and Assyria*, p. 26.)

ἡδη. "Even now," i. e., even in the outset of their return home.—*πολλὰ δεινά.* "Many difficulties."—*τὸ ὕδωρ ἀφεικέναι.* "Had let in the water." More literally, "had let loose." According to modern travelers, the ancient canals of Babylonia, instead of having been sunk in the earth, like those of the present day, were entirely constructed on the surface. By what means the water was raised to fill these conduits does not in every case appear. It may either have been done by dikes thrown across the river, or by depressing its bed at the point of derivation. (*Fraser*, p. 31.)

§ 14.

ἀπέδειξαν λαμβάνειν. “*Directed them to take.*” Literally, “pointed out to them to take.”—*οἶνος φοινίκων.* “*Wine of dates,*” i. e., date-wine, wine made of the fruit of the date-palm. According to Ainsworth, wine is not made of the fruit of this tree, at the present day, in the same country, but a spirit is distilled from it. Palm wine is now made from the trunk of the tree. For this purpose, the leaves are cut off, and a circular incision is made a little below the summit of the tree; then a deep vertical fissure is cut, and a vase is placed below to receive the juice, which is protected from evaporation.—*καὶ ὅξος ἐψητὸν ἀπὸ τῶν αὐτῶν.* “*And an acidulous drink obtained from the same by boiling.*” More literally, “boiled from the same.”

§ 15.

αὐταὶ δὲ βάλανοι, κ. τ. λ. “*Those same dates of the palms, however, such as one may see among the Greeks, were put aside for the domestics; but those that were laid by for the masters were picked ones.*” We have retained *αὐταὶ*, the reading of the common text, as preferable to *αὐταὶ*, the conjectural emendation of Larcher, and which has been adopted by Dindorf and Poppe. According to Salmasius, the dates accustomed to be imported into Greece at this time were the smaller or common ones, called *δάκτυλοι*; the *ἀπόλεκτοι*, on the other hand, appear to have been the same with those termed subsequently *καρυώτιδες*, and which were large of size and shaped like a walnut. (*Salmas., Exercit. Plin.*, p. 1321.)—*ἡ δὲ ὄψις ἡλέκτρου οὐδὲν διέφερε.* “*And their appearance differed in nothing from electrum.*” By *ἡλέκτρου* is here meant, not *amber*, as many suppose, but a metallic substance, well known in those days, compounded of four parts of gold and one of silver, and having a bright yellow color like that of amber. But whether the latter substance took its Greek name from the metal, or the metal from it, is quite uncertain. Most probably the former was the case. At all events, the metal electrum was much more generally known in Xenophon’s time than amber, and hence it is most likely to be here meant. Galen, besides, when making mention of this same kind of date, calls it expressly *χρυσοβάλανος*, or “*the gold-date.*”

τὰς δέ τινας. “*Some of these, however.*”—*τραγήματα ἀπετίθεσαν.* “*They put by for sweetmeats.*” By *τράγημα* is meant, strictly, “*that which is eaten for eating’s sake;*” and hence, in the plural, “*sweetmeats, confectionery, dessert,*” and the like. Compare the Latin *bellaria*, and the French *dragées*.—*καὶ ἡν καὶ παρὰ πότον, κ. τ. λ.* “*And it was a pleasant article, also, during drinking,*” i. e., this con-

fection was very palatable, when eaten as a dessert over their wine. Observe the change of number in ἡν ἥδυ from the plural to the singular, *i. e.*, τοῦτο (scil. ταῦτα τὰ τραγήματα) ἡν ἥδυ. The adjective, as a predicate (not as an epithet) of things and persons, often stands in the neuter singular, although the subject is in the plural. (*Matthiae*, § 437.)

§ 16.

τὸν ἐγκέφαλον. “*The pith.*” Literally, “the brain.” This is a large terminal bud on the top of the palm-tree, and by which it exclusively grows. In the species of palm termed the Areca, it is called its cabbage. It is composed, says Sir Joseph Banks, of the rudiments of the future leaves of the palm-tree, enveloped in the bases, or foot-stalks, of the actual leaves; which inclose them as a tight box or trunk would do. It is eaten as a delicacy when boiled. Ainsworth, however, remarks, that he never saw the Arabs eat the pith.—τὴν ἴδιότητα τῆς ἥδονῆς. “*The peculiarity of its sweetness,*” *i. e.*, its peculiarly sweet taste.—ὅλος ἀναίνετο. “*Withered entirely.*” This is confirmed by modern accounts, and would, of course, be expected from the nature of the ἐγκέφαλος, as above described.

§ 17.

ὁ τῆς βασιλέως γυναικὸς ἀδελφός. The queen of Artaxerxes was Statira, the daughter of the satrap Hydarnes, called by Ctesias Idernes. But who her “brother” was, as Xenophon styles him, is hard to say, since, according to Ctesias, the whole family had been put to death, with the single exception of Statira, by Parysatis during the reign of Darius Ochus. (*Ctes.*, 53, *seqq.*)—δι' ἐρμηνέως. “*Through an interpreter.*” Observe the employment of διά to denote the agent through whom one acts, and compare iv., 2, 18, and v., 34.

§ 18.

καὶ ἐπεί. “*And when.*”—εἰς πολλὰ κακὰ καὶ ἀμῆχανα. “*Into many evils, and inextricable ones too.*” Observe here the strengthening force of καὶ. It is often employed in this way when something stronger is subjoined to what has just preceded, and answers to the English *and too.* (*Matthiae*, § 620, d.)—εὑρημα ἐποιησάμην. “*I considered it a piece of good luck.*” Observe the force of the middle. The term εὑρημα is employed to signify “any thing found accidentally,” “a prize,” &c.—εἴ πως δύναμην. “*If in any way I might be able.*”—δοῦναι ἔμοὶ ἀποσῶσαι, κ. τ. λ. “*To grant unto me to save you from (your present dangers) and restore you to Greece.*” Observe here the same construction to which we have more than

once alluded, the preposition *εἰς* supplying the place of a verb of motion, and to be rendered as if one were expressed with it.—*οὐκ ἀν ἀχαρίστως μοι ἔξειν, κ. τ. λ.* “That there will, in all likelikood, be no want of gratitude toward me, either from you, or,” &c. More literally, “that it will have itself not ungratefully for me.” Observe here the employment of *ἀν* with the future infinitive, having the same signification which the optative with *ἀν* would have in the resolution by means of the finite verb. (*Matthiae*, § 597, 1, a.) We have given *οὐκ ἀν*, with Poppo, instead of *ἀν οὐκ*, as Dindorf and others have it. The collocation *ἀν οὐκ* appears just as objectionable as if one were to say *τοῦτο γὰρ ἀν οὐ ποιοίης*, instead of *τοῦτο γὰρ οὐκ ἀν ποιοίης*. (*Poppo, ad loc.*)

§ 19.

ὅτι δικαίως ἄν μοι χαρίζοιτο. “That he would gratify me (in this) on just grounds,” i. e., that he would bestow this favor upon me, if he should feel inclined so to do, as a just return for what I had done in his cause.—*ὅτι αὐτῷ Κύρον τε, κ. τ. λ.* Consult i., 2, 4.—*καὶ μόνος τῶν κατὰ τοὺς "Ελληνας, κ. τ. λ.* Consult i., 10, 4, *seqq.*—*συνέμιξα.* “Joined.”—*ἐπεὶ Κύρου ἀπέκτεινε.* “After he had slain Cyrus.” According to Plutarch (*Vit. Artax.*, 14), Artaxerxes claimed to have slain Cyrus with his own hand.—*αὐτῷ.* Referring to the king.

§ 20.

καὶ περὶ μὲν τούτων, κ. τ. λ. “And he promised me to deliberate about these things.” Observe that the aorist infinitive is here employed, because there is no reference either to the continuance or the time of the action, but simply to its completion. (*Kühner*, § 405, *Obs. 2.*)—*ἔρεσθαι ἴμᾶς, . . . τίνος ἔνεκεν.* “To ask you, why.”—*μετρίως.* “In a moderate spirit.”—*ἴνα μοι εὐπράκτότερον ἥ,* κ. τ. λ. “In order that it may be more easy to be effected by me, in case I shall be able to work out any good for you from him,” i. e., in order that if I shall obtain from him any favorable terms for you, I may obtain them with the less difficulty.

§ 21.

μεταστάντες. “Having gone apart.”—*Κλέαρχος δ' ἔλεγεν.* “But Clearchus spoke (for them).”—*συνήλθομεν.* “Came together,” i. e., from the different quarters where we previously were. He alludes to the assembling of the Grecian army.—*ώς πολεμήσοντες.* “In order to make war upon.” Compare note on *ώς ἀποκτενῶν*, i., 1, 3.—*οὐτ' ἐπορεύμεθα ἐπὶ βασιλέα.* “Nor did we begin our march against the king,” i. e., nor did we march, in the first instance, against him.

Observe the force of the imperfect. What Clearchus says here appears to have been true enough as regarded the main body of the Greeks. But he himself, and very probably others of the commanders, would seem to have been well aware of the ultimate designs of Cyrus, from the very first.—*εύρισκεν*. “Kept inventing.”

§ 22.

ἐπεὶ μέντοι ἥδη. “But when now.”—*ἐν δεινῷ ὅντα.* “Involved in danger,” i. e., having cast the die, and involved himself in danger, by openly declaring himself a competitor for the throne. The more usual expression is *ἐν τοῖς δεινοῖς*, i. e., *ἐν τοῖς κινδύνοις*.—*ἡσχίνθημεν καὶ θεοὺς καὶ ἀνθρώπους*, κ. τ. λ. “We had respect for both gods and men, so as not to abandon him,” i. e., we were ashamed, before both gods and men, to abandon him. Observe that the verbs *αἰσχίνεσθαι* and *αἰδεῖσθαι* take the infinitive, when the feelings prevent the person from acting; but the participle, when the person has done something which causes them. (Kühner, § 685, Obs.)—*παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν.* “Affording ourselves (unto him) to bestow favors (upon us),” i. e., allowing him to bestow favors upon us. It would be base, therefore, in them, after sharing his prosperity, to have abandoned him in the hour of danger.

§ 23.

ἰπεὶ δὲ Κῦρος τέθνηκεν, κ. τ. λ. “Since, however, Cyrus is dead, we neither contend with the king for his kingdom, nor is there any thing on account of which we should feel inclined,” &c.—*σὺν τοῖς θεοῖς ἀμύνασθαι.* “With the help of the gods, to punish.”—*ἐὰν μέντοι τις ἡμᾶς*, κ. τ. λ. “But if any one shall even begin to do good, unto this one, also, to the utmost of our power at least, we will not prove inferior in doing good.”

§ 24.

μέχρι δ' ἀν ἐγὼ ἦκω, κ. τ. λ. “But until I shall have come (again), let the truce continue.” Observe that *μενόντων* is the 3 plur. pres. imperative act. for *μενέτωσαν*. In its origin this form belongs to the old Homeric language, but as it is especially, and almost exclusively, adopted by the older Attic writers, it is called the Attic imperative; though it is frequently found in the other dialects. (Kühner, § 196, 3.)—*ἀγορὰν δὲ ἡμεῖς παρέξομεν.* “We will also furnish a market,” i. e., will bring you provisions which you can purchase

§ 25.

εἰς μὲν τὴν ὑστεραίαν. “For the next day.”—*ἐφρόντιζον.* “Began

to be anxious." More literally, "began to ponder (upon the matter)." —*ὅτι διαπεπραγμένος ἥκοι, κ. τ. λ.* "That he had come, having obtained from the king that it be allowed him to save the Greeks," i. e., permission to save.—*ώς οὐκ ἄξιον εἴη βασιλεῖ, κ. τ. λ.* "That it was not becoming for the king to allow those to depart (unpunished) who had served against him." More literally, "to let those go." Observe that *ἄξιος*, when it denotes what is becoming or fitting, is construed with the dative. The same usage occurs in Latin, in the case of the adjective *dignus*. Thus, *Plaut., Poen.*, i., 2, 46, "*dignum diem Veneri.*"

§ 26.

τέλος δὲ εἶπε. "In conclusion, however, he said." —*ἡ μὴν φιλίαν παρέξειν, κ. τ. λ.* "That we will, in very truth, make the country (through which you may pass) friendly unto you." More literally, "will afford the country friendly," &c.—*όπου δ' ἀν μὴ ἡ πρίασθαι.* "But wherever it may not be possible (for you) to purchase (them)," i. e., wherever we may not be able to supply you with a market.

§ 27.

ἡ μὴν πορεύεσθαι, κ. τ. λ. "In very truth, to march as through a friendly country, without doing any harm," i. e., faithfully to march, &c., without plundering. Lion follows Stephens and Schneider in giving the future *πορεύεσθαι*, in which Dindorf also concurs, but there is no necessity whatever for the change.—*ῶνονμένονς ἔξειν τὰ ἐπιτήδεια.* "That you will get your provisions by purchase." More literally, "that you will have your provisions, purchasing them."

§ 28.

ταῦτα ἔδοξε. "These conditions were agreed upon." Literally, "these things appeared good." —*δεξιὰς ἔδοσαν.* Compare i., 6, 6; ii., 4, 1.—*ἔλαboν.* "Received (theirs)."

§ 29.

ἀπειμι ὡς βασιλέα. "I will go back to the king." Observe the employment of the present in a future sense, to which we have already often referred.—*ἀ δέομαι.* "What I want (to accomplish)." Supply *διαπράξασθαι*, on which *ἀ* depends.—*ἥξω συσκενασάμενος.* "I will come with my baggage packed up." Literally, "after having packed up my baggage." —*ώς ἀπάξων ἴμας, κ. τ. λ.* "In order to lead you away into Greece, and to go back myself to my own government." Observe here the employment of *ώς* with the future participle, to mark an intention.—*ἀπιών.* The present participle of *ἀπειμι* used as a future one. (Buttmann, p. 236, ed. Rob.)

CHAPTER IV.

§ 1.

περιέμενον Τισσαφέρνην. “Waited where they were for Tissaphernes.”—ἡμέρας πλείους ἡ εἰκοσιν. During this interval the king returned to Babylon with his army, and there distributed rewards among all who had distinguished themselves in the recent contest. On Tissaphernes, however, who had accompanied him to the capital, he bestowed the highest rewards of all, and gave him his daughter in marriage, together with the government over which Cyrus had presided. Tissaphernes thereupon promised the king, that if an army were intrusted to him, and he could effect a reconciliation with Ariæus, he would destroy for him the whole Grecian army. The monarch accordingly allowed him to take as large a force as he pleased, and to select for this purpose the bravest men from the whole army. Such is the account given by Diodorus Siculus, xiv., 26.—ἀναγκαῖοι. “Near relations.” By ἀναγκαῖοι are meant those connected by necessary or natural ties, i. e., blood relations or kins-folk.—Περσῶν. Depending on τινες, not on τούς.—παρεθάρσυντες τε. “And encouraged them.” We have given παρεθάρσυν and ἔφερον, with Dindorf and Poppe, as resting on the authority of the best MSS., and far superior to the common reading παραθάρρυνοντές τε . . . φέροντες.—δεξιάς. “Assurances.” Literally, “right hands.” That is, they offered their right hand, in the name of the king, as a pledge that what they promised would be fulfilled; which was viewed in the same light as if the king himself had given his right hand, and not merely these, his authorized agents, had given theirs. Compare Appian, *Bell. Civ.*, ii., 84.—μὴ μνησικάκήσειν αὐτοῖς, κ. τ. λ. “Will harbor no grudge against them, for,” &c. Observe the construction of this verb with the dative of the person and the genitive of the thing.—τῶν παρωχημένων. “Of the things that were past.” Literally, “that were gone by.”

§ 2.

τούτων δὲ γιγνομένων, κ. τ. λ. “Now while these things were being done, Ariæus and his followers were evidently less attentive to the Greeks.” Literally, “were evident as applying their minds less to the Greeks.” Compare note on δῆλος ἦν Κῦρος σπεύδων, i., 5, 9.—οἱ περὶ Ἀριαῖον. The phrase οἱ περὶ or οἱ ὄμφι, with the accusative, is used in three different senses: 1. As designating a person and his followers, of whatever sort, which is its meaning in the present

instance : 2. The followers alone, without the person named. This is of less frequent occurrence : 3. The principal person named alone, without his followers, *i. e.*, his essence, the properties which constitute him. But this last usage commences with the Attic dialect. (*Kühner*, § 436, d.)—*καὶ διὰ τοῦτο*. “ *On this account, also.*”

§ 3.

τί μένομεν ; “ *Why do we stay (here) ?*”—*ἡμᾶς ἀπολέσαι ἀν περὶ παντὸς ποιῆσαιτο*. “ *Would deem it of the highest importance unto himself to destroy us.*” Literally, “ would make it above every thing unto himself to destroy us.” Observe the force of the middle voice. Compare, also, note on *ὅτι περὶ πλείστου ποιοῖτο*, i., 9, 7.—*στρατεύειν*. “ *Of serving.*”—*ἡμᾶς ὑπάγεται*, κ. τ. λ. “ *He is deceitfully leading us on to stay (here), because his army is scattered about,*” *i. e.*, on account of the dispersion of his army.—*οὐκ ἔστιν ὅπως*, κ. τ. λ. “ *It can not but be that he will attack us.*” Literally, “ there is no how that he will not attack us.” Observe the distinction between *οὐκ ἔστιν ὅπως*, “ it is not, (can not) be that ;” and *οὐκ ἔστιν ὅπως οὐ*, “ it can not but be that,” like the Latin, *non fieri potest quin.*”

§ 4.

ἴσως δέ πον, κ. τ. λ. “ *Perhaps, too, he is either cutting us off somewhere by some trench, or by some wall, in order that the road may be impassable.*”—*ἐκών γε*. “ *Willingly, at least,*” *i. e.*, at least, if he can possibly help it.—*τοσοίδε*. “ *So many, (merely),*” *i. e.*, so few. When *τόσος* refers to a well-known magnitude, which is either great or small, according to the context, it carries with it the idea either of a great or a small number, as the case may require. A similar usage prevails with the Latin *tantus*; and in English, also, we say, “ so great, and no greater ;” “ so many, and no more.”—*ἐπὶ ταῖς θύραις αὐτοῦ*. “ *At his very gates.*” A species of hyperbolical expression, as Weiske remarks, for “ in his very territories, not far from his very capital and palace-gates.” The battle-field of Cunaxa, it will be remembered, was not far from Babylon.—*καταγελάσαντες*. “ *Having laughed him to scorn.*” Literally, “ having laughed at him,” “ having laughed in his face.”

§ 5.

καὶ ταῦτα πάντα. “ *All these things, too,*” *i. e.*, not only other things, but these too.—*ἐννοῶ δέ*. “ *I think, however.*”—*ἄπιμεν*. Present, as before, in a future sense.—*ἐπὶ πολέμῳ*. “ *For war,*” *i. e.*, with the view of recommencing warlike operations. The

preposition has here its causal sense, denoting the object or aim of an action considered as the motive or foundation thereof. (Kühner, § 634, 3.)—ποιεῖν. “*To be acting.*”—οὐδὲ ὅθεν ἐπιστιούμεθα. “*Nor a place from which we shall procure provisions for ourselves.*” Observe that παρέξει extends its government into this clause, and that the full expression would be, οὐδὲ παρέξει χώραν ὅθεν ἐπιστιούμεθα. —ἀνθις δέ. “*And, in the second place.*”—οἱ ἡγησόμενος. “*Who will guide us.*”—καὶ ἄμα ταῦτα ποιούντων ἡμῶν, κ. τ. λ. “*Moreover, the moment we begin to do these things, Ariæus will stand aloof.*” The time is accustomed to be more accurately expressed in Greek, by the addition of the temporal adverbs, ἄμα, αὐτίκα, &c., to the genitive absolute. (Kühner, § 696, Obs. 5.)—ἀφεστήσει. Observe that ἀφεστήξω is a future formed from the perfect ἀφέστηκα, “*I stand aloof,*” in order to suit this present meaning of the perfect. This peculiarity of formation, however, only takes place in those verbs whose perfects active have a present sense; as, for example, ἴστημι, θνήσκω, κλάζω. (Kühner, § 238, 4.)—λελείφεται. “*Will straightway be left.*” Sometimes, as in the present instance, the third future is used for the simple future, to express more vividly the immediate occurrence of some future action. It is this meaning that has given to the tense in question the erroneous name of *paulo-post-futurum*. (Kuhner, § 407, 2.)—δύτες. Supply φίλοι.

§ 6.

δ' εἰ μέτ. “*Whether, too.*”—δ' οὖν οἴδαμεν. “*But, then, we do know.*” Observe here the force of οὖν, when united with the adversative particle, and compare Hartung, vol. ii., p. 12, § 5.—κωλύοντων πολεμίων. “*If enemies strive to prevent.*” There is no need of inserting the article here before πολεμίων, as Schaefer has done. The allusion is a general one to any enemies whatsoever, and is, therefore, the more forcible.—οὐ μὲν δῆ. “*Nor yet, indeed.*”—ἰππεῖς εἰσιν ἡμῖν ἔνμαχοι. “*Have we any cavalry to fight along with us,*” i. e., to aid us. Their small body of horse, it will be remembered, had deserted to the king. Compare ii., 2, 7.—δέ. “*Whereas.*”—πλείστον ἄξιοι. “*Very efficient.*” Literally, “*worth very much.*”—τίνα ἀν ἀποκτείναμεν. “*Whom should we kill?*” i. e., since we would have no horse to pursue the flying foe.—οἶόν τε. “*It would be possible.*” Supply ἀν εἰη.

§ 7.

ἔγὼ μὲν οὖν βασιλέα, κ. τ. λ. “*I, for my part, then, do not know what need the king has, unto whom there are so many things which aid*

for the fight (I say, I do not know what need) he has, if, indeed, he desires to destroy us, of taking an oath, and giving an assurance of good faith, and then of committing perjury before the gods, and making his own pledges faithless ones unto both Greeks and barbarians.” Observe here the peculiar construction of *βασιλέα*, which, when the writer commenced the sentence, was intended to be the accusative before *δύοσαι*, but which, in consequence of the increase of intervening matter, is superseded, for greater perspicuity’s sake, by the pronoun *αὐτόν*. We have endeavored to imitate this construction in our rendering of the passage.—*δεξιάν*. Literally, “a right hand.” Supply *χεῖρα*, and consult note on *δεξιάς*, § 1.—*θεοὺς ἐπιορκῆσαι*. Verbs of swearing, perjuring, &c., take the accusative of the deity, &c., by whom one swears. (*Matth.*, § 413.—*Kühner*, § 566, 2.)

§ 8.

ἔχων τὴν ἑαυτοῦ δύναμιν. Compare the account given from Diodorus Siculus in the note on *ἡμέρας πλεονος ή εἴκοσιν*, § 1.—*ώς εἰς οἰκον ἀπίων.* “As if intending to return home.”—*καὶ Ὁρόντας.* Supply *ἔκεν ἔχων.* The Orontas here mentioned appears to have been the same with the one who is subsequently called satrap of Armenia. (iii., 5, 17. Compare iv., 3, 4.)—*ἥγε δὲ καὶ τὴν θυγατέρα, κ. τ. λ.* “The latter was also leading (with him) the king’s daughter, upon marriage.” Observe that the reference in *ἥγε* is not to Tissaphernes, but to Orontas, as plainly appears from iii., 4, 13. The name of the daughter of Artaxerxes here meant, appears from Plutarch (*Vit. Artax.*, c. 27) to have been Rhodogune (*Ῥοδογούνη*). Compare the account already given from Diodorus Siculus, where Artaxerxes is said to have given his daughter to Tissaphernes, and consult the remarks of Wesseling, *ad loc.*—*ἐπὶ γάμῳ.* We have given to this phrase here its strict and literal signification. What, however, Xenophon actually means by it is not so easy to say. In all probability, Krüger is correct, who thinks that the idea intended to be conveyed is not “in order to wed her,” but “in order to live with her in wedlock;” the marriage having already, as he supposes, been solemnized at Babylon. The strongest argument, however, in favor of this opinion may be drawn from the language employed at iii., 4, 13, *τὴν βασιλέως θυγατέρα ἔχοντος*, which could not well be said of any other than a marriage-state already existing.

§ 9.

ἥδη. “Now at length,” i. e., after all this long delay.—*ἄμα Τισαφέρνει καὶ Ὁρόντᾳ.* This, as well as the circumstance of his en-

camping with them, shows that Ariæus had been successfully tampered with. Ainsworth strangely confounds the Orontas of whom Xenophon speaks in the present chapter, with the one whose trial and condemnation are mentioned in book i. (6, 1, *seqq.*), and who, he supposes, was not put to death by Cyrus! (*Travels, &c.*, p. 107.) Mitford's conjecture is a much happier one, namely, that Orontas may have been the son of the person executed for treachery to Cyrus, and that the satrapy of Armenia, and the king's daughter, may have been the recompense for the sufferings of the family.

§ 10.

νέφορῶντες τούτους. “Suspecting these.” Compare § 2.—*αὐτοὶ ἑφ' ἑαυτῶν ἐχώρουν.* “Went by themselves.” Literally, “went themselves by themselves,” *i. e.*, alone by themselves. Observe here the peculiar force of *ἐπι*, properly, “resting or depending on themselves.” (Kühner, § 633, 3, *e.*)—*ἐκάστοτε.* “Each time,” *i. e.*, always.—*ἀπέχοντες ἀλλήλων.* “Being distant from one another,” *i. e.*, at the distance from one another of.—*καὶ μειον.* “Or less,” *i. e.*, or nearly so.—*ἐφυλάττοντο δὲ ἀμφότεροι, κ. τ. λ.* “Both parties, moreover, were on their guard against one another, as against enemies.” Observe the force of the middle. More literally, “guarded themselves against one another.” A new transitive notion, in fact, arises, deduced from or implied in the reflexive notion, and hence the accusative follows. (Kühner, § 362, 8.)

§ 11.

ξυλιζόμενοι ἐκ τοῦ αὐτοῦ. “While procuring wood from the same quarter.” After *αὐτοῦ* supply *τόπον*. Observe that *ξυλίζεσθαι* is the same with the Latin *lignari*.—*πληγὰς ἐνέτεινον ἀλλήλοις.* “They threatened one another with blows.” Literally, “they stretched out blows at one another.” Compare the Latin, “plagas intendere.” Some erroneously render *πληγὰς ἐνέτεινον* “they inflicted blows,” an idea adopted even by Sturz (*Lex. Xen., s. v. ἐντείνειν*), on the authority of Hesychius, and in more than one *Index Græcitatis* to the *Anabasis*. But “to inflict blows” is *πληγὰς ἐμβάλλειν*, as may be plainly seen from i., 5, 11.

§ 12.

πρὸς τὸ Μηδίας καλούμενον τείχος. “To what was called the wall of Media.” This wall has already been alluded to, and its direction given, in the note on *μεχρὶ τοῦ Μηδίας τείχους*, i., 7, 15. A few additional particulars may here be given. The traces of this cele-

brated wall appear to have been first discovered in modern times by Mr. Ross, surgeon to the residency at Bagdad. It was afterward visited by the officers of the Euphrates expedition, and has since been more carefully examined by Captain Lynch and his party. The ruins indicate a construction similar to what is described by Xenophon. It is wide enough for two persons to ride abreast, and is still in many places thirty to forty feet in height. Its position appears to have been precisely such as would have been chosen for a wall of this nature, since its direction marks very nearly the line of limitation of the alluvial plain of Babylonia, from where it is succeeded, to the north, by low, hilly, infertile, and rocky districts. (Ainsworth, p. 108.)

καὶ παρῆλθον εἰσω αὐτοῦ. “And passed within it.” Ainsworth thinks that this going through the Median wall was done to mislead the Greeks. He supposes that Tissaphernes led the Greeks three days’ march, or about thirty-six miles, by *Sifeirah*, at which point he turned round, and conducted them through the wall into Sittocene, thus leaving them in perplexity with regard to the relations of that rich and fertile province to the city of Babylon. (*Travels, &c.*, p. 108, *seq.*)—*πλίνθους ὄπταις*, κ. τ. λ. “With burned bricks, laid in bitumen.” Literally, “lying in bitumen.” The substance here meant is the compact bitumen or asphaltum. According to Rich (*Narrative, &c.*, p. 100), the bitumen, to deprive it of its brittleness, and render it capable of being applied to the brick, must be boiled with a certain proportion of oil. It is then applied in its hot state, and, on cooling, forms a good cement, but, in the opinion of Rich, one far inferior to the lime cement, which, according to him, the Babylonians most generally employed. There are two places in the pashalic of Bagdad where bitumen is found: the first is near *Kerkouk*; the second at *Heet*, the Is of Herodotus, whence the Babylonians drew their supplies. (Rich, p. 101.)—*εὑρος εἴκοσι ποδῶν.* Consult note on *εὑρος δύο πλέθρων*, i., 2, 23.—*εἴκοσι παρασαγγῶν.* Reckoning the parasang at three and a half miles, or thereabouts, the length of the wall would be about seventy English miles.

§ 13.

τὴν δ' ἔζενυμένην πλοίοις ἐπτά. “And the other connected by seven boats,” *i. e.*, having its banks joined by seven boats or pontoons.—*κατέτέμηντο δὲ ἐξ αὐτῶν*, κ. τ. λ. “Ditches, also, were cut from them over the face of the country.”—*μεγάλαι.* “Broad.”—*ἐλάττονες.* “Narrower ones.”—*όχετοι.* “Water-courses.”—*ώςπερ ἐν τῇ Ἐλλάδι*, κ. τ. λ. “Just as (they are cut) in Greece, over the fields of panic.” Lit-

erally, “upon or over the panic.” Supply *κατατέμηνται*.—*μελίνας*. Consult note on *μελίνην*, i., 2, 22.—*πρὸς ὅ*. “Near which.” The intervening distance between the city and the river is given immediately after as fifteen stadia, or somewhat over a mile and a half.—*Σιττάκη*. Ainsworth seeks to identify Sittace with *Akbara*, on the old bed of the Tigris. Ross, on the other hand, sought for it at *Sheriat el Beitha*, or the White River, where are very extensive ruins. The calculation of distances appears to be in favor of the former opinion. Rennell, cramped in his inquiries by the paucity of geographical materials existing in his time, placed Sittace as low down on the river as he could, without having to make the Greeks cross an additional river; that is to say, immediately above the *Diyalah* River. Vincent and D’Anville sought for Sittace at Bagdad, without many probabilities being in their favor. (Ainsworth, p. 112.)

§ 14.

παρ' αὐτήν. “*Alongside of it*.”—*παραδείσον*. Consult note on *παράδεισος*, i., 2, 7.—*δασέος παντοίων δένδρων*. “*Thick with trees of every kind*.” The adjective *δασύς* takes the genitive here, as denoting fullness. Sometimes, however, it is construed with the instrumental dative. (Kühner, § 539, 2.)—*οἱ δὲ βάρβαροι*. Supply *ἐσκήνησαν*. We have adopted here the punctuation of Krüger, namely, a comma after *δένδρων*, and a colon after *Τίγρητα*. The ordinary pointing is decidedly inferior, which places a colon after *δένδρων* and a comma after *Τίγρητα*. According to this last, *βάρβαροι* becomes the nominative to *ἡσαν*.—*οὐ μέντοι καταφανεῖς ἡσαν*. “*They were not, however, visible*.” The reference is to the barbarians, who had, as usual, encamped at a distance from the Greeks.

§ 15.

Ἐτυχον ἐν περιπάτῳ ὄντες, κ. τ. λ. “*Happened to be walking up and down in front of the place of arms*.” This, among the Greeks, was the place where the arms were piled, and was at the head of the camp, and always strongly guarded. Consult note on ii., 2, 20, and compare the version of Count de la Luzerne; “*a la tête du camp, en avant des armes*.”—*ποῦ ἂν ἴδοι*. “*Where he could see*,” i. e., see and speak with.—*Μένωνα δὲ οὐκ ἔζητει, κ. τ. λ.* “*For Menon, however, he inquired not, and that, too, although he was from Ariæus*,” &c. This made his visit the more suspicious, since, had there been any danger to be really apprehended, Menon, the friend of Ariæus, ought to have been apprised of it first of all.

§ 16.

ὅτι αὐτός εἰμι. “*I am he.*” Observe that *ὅτι*, in Greek, is often followed by the very words of a speech, and in this case the conjunction is not translated, but its place is supplied by inverted commas.—*ἐπεμψέ με Ἀριαῖος*, κ. τ. λ. Observe that *ἐπεμψέ* here agrees with *Ἀριαῖος*, as the more important personage of the two, and one best known to the Greeks. In *κελεύοντι*, however, the number changes, and the plural is employed as expressing a joint recommendation.—*καὶ κελεύοντι φυλάττεσθαι.* “*And exhort you to be on your guard.*”—*ἐστι δέ.* “*For there is.*”

§ 17.

ἔπι τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ. This is the bridge mentioned afterward in § 24.—*ώς διανοεῖται Τισσαφέρνης.* “*Inasmuch as Tissaphernes intends.*”—*τῆς νυκτός.* “*This night.*”—*ώς μὴ διαβῆτε*, κ. τ. λ. “*That you may not cross over, but may be intercepted between the river and the canal.*” The canal here meant is the one over which they had passed on seven boats. Compare § 13.

§ 19.

νεανίσκος δέ τις, κ. τ. λ. Zeune thinks that perhaps Xenophon means himself here. Such a supposition, however, is not very probable, since Xenophon, when speaking of himself on similar occasions, always mentions his own name.—*ἔννοήσας.* “*Having reflected for a moment.*” Observe the force of the aorist.—*ώς οὐκ ἀκόλουθα εἴη*, κ. τ. λ. “*That the design of making an attack, and that of breaking down the bridge, were inconsistent.*” Observe the force of the future infinitive to indicate intention or design.—*ἐπιτιθεμένος δέησει.* “*It will be necessary for them, in case they attack us.*”—*οὐδὲ γὰρ, ἀν πολλὰ γέφυραι ωστιν*, κ. τ. λ. “*For not even if there be many bridges, should we have whither to flee, and be saved.*” More literally, “*should we have (any place), on having fled whither we might be saved.*”

§ 20.

λελυμένης τῆς γεφύρας. “*The bridge having been (previously) broken down (by them).*”—*οὐχ ἔξονσιν ὅποι,* κ. τ. λ. The young man’s argument is briefly this: If Tissaphernes meant to attack them, he would not destroy the bridge, which would be useful to him if he should be defeated, and could be of no service to them should he prove victorious. This remark opened the eyes of Clearchus to the enemy’s real object.—*πολλῶν ὄντων πέραν.*

“Though many be on the further side,” i. e., many of the Persians, prevented from lending aid in consequence of the bridge having been destroyed, should such a thing be done by Tissaphernes.—πέραν. The difference between πέραν and πέρα is laid down by Hermann (*ad Soph., OEd. Col.*, 889) to be, that πέραν means *beyond in a place*, without reference to motion, and is never used metaphorically; whereas πέρα means *beyond* with a sense of motion, and is most commonly used metaphorically, *beyond or exceeding measure*. Buttmann (*Lexil.*, s. v.) compares πέρα to the Latin *ultra*, and πέραν to *trans*, and draws out the distinction to great length.

§ 21.

πόση τις εἴη χώρα, κ. τ. λ. “*How large a kind of region might be this one between the Tigris and the canal.*” Observe here the peculiar employment of *τις*. When appended to adjectives of any kind it serves to make them less precise. So that πόση τις means here, in fact, “of what extent,” or “of what kind of size,” whether large or small. Clearchus, it will be perceived, is inquiring about the region in which the Greeks are at present encamped, and which was formed into an island by the Tigris and the canal.—δτι πολλή. “*That it is of great extent.*” Supply *էστι*. Literally, “that there is much of it.”

§ 22.

էγνώσθη. “*It was immediately perceived.*” Observe the force of the aorist.—ὑποπέμψαιεν. “*Had insidiously sent.*” Observe the force of ὑπό in composition. The verb ὑποπέμπω is, properly, “to send under,” and hence “to send as a spy,” “to send in a false character.” Compare the Latin *submittere, subornare.*—διελόντες τὴν γέφυραν. “*Having taken to pieces the bridge.*” The common text has διελθόντες, “*having crossed,*” which can not possibly be correct, for if the Greeks crossed the bridge over the Tigris, which is the one here meant, they would, as a matter of course, be no longer remaining in the island. In order, therefore, to remedy the common lection, Larcher recommends the insertion of the negative *οὐ* before διελθόντες, which Zeune actually adopts. But it seems a much less violent change to adopt, with the best editors, the conjecture of Holtzmann, namely, διελόντες, by merely dropping a single letter, especially since διελόντες accords precisely with the idea of *taking to pieces* a bridge of boats, as was the one over the Tigris.

էրύματα. “*As defenses.*”—ἐνθεν μὲν ἐνθεν δέ. “*On the one side on the other.*” More literally, “from on this side

. . . . from on that.”—ἐκ τῆς ἐν μέσῳ χώρας. “From the intermediate region,” i. e., from the island itself.—καὶ τῶν ἐργασομένων ἐνόντων. “And with those in it who would cultivate it,” i. e., there would be no want of laborers to cultivate the soil, since the population, which was numerous, would be compelled to perform that service.—ἀποστροφή. “A place of retreat.” The island would prove, in other words, a fit base of operations against the king, from which they could sally forth, and into which retreat, at pleasure. From all that had passed, it became evident enough that Tissaphernes was apprehensive lest the Greeks, attracted by the advantages which the island offered, should choose to remain and settle there, and had, therefore, endeavored to scare them away from it, by a stratagem similar to that by which Themistocles was said to have hurried Xerxes away from Greece. (*Thirlwall*, vol. iv., p. 319.)

§ 23.

ἀνεπαύοντο. “They went to rest.”—καὶ οὐτε ἐπέθετο, κ. τ. λ. “And neither did any one attack them from any quarter.”

§ 24.

ἐξενυγμένην πλοίους τριάκοντα καὶ ἑπτά. “Connected by means of thirty-seven boats,” i. e., formed of thirty-seven boats connected together. This would form a long bridge. Ainsworth, however, remarks, that in June, 1836, he found the bridge at Bagdad, lower down the river, to be two hundred and fifty-three paces in length, and supported by thirty-five boats acting as pontoons. (*Travels*, p. 114.)—ώς οἶν τε μάλιστα πεφυλαγμένως. “As cautiously as possible.”—τινες τῶν παρὰ Τισσαφέρνοντος Ἑλλήνων. “Some of the Greeks with Tissaphernes.” Attraction for τινες τῶν παρὰ Τισσαφέρνει Ἑλλήνων, the local relation where being changed into that of whence. (Consult *Buttmann*, § 150, 1, 8.)—ώς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. “That the enemy intended to attack (them) as they were crossing.” With μέλλοιεν supply οἱ πολέμιοι, and αὐτοῖς with ἐπιθήσεσθαι, and observe that διαβαίνοντων is the genitive absolute.—ψευδῆ. An adjective, from the nominative ψευδῆς. Observe the accentuation: the noun would be ψευδῆ.—διαβαινόντων. Genitive absolute again.—ό Γλοῦς. The article here deserves notice, as a case of renewed mention. Glus is now found on the Persian side. Consult note on i., 4, 16.—σκοπῶν εἰ διαβαίνοιεν. “Observing whether they crossed.”—Ὥχετο ἀπελαύνων. “He rode off immediately.” The verb οἴχομαι, when construed with a participle, carries with it the idea of something rapidly done. Literally, “riding away, he was gone.” Compare note on παρὼν ἐτύγχανε, i., 1, 2.

§ 25.

Φύσκον. The Phycsus is supposed to be the modern *A'dhem*. (*Ainsworth*, p. 115.) Mannert and Ritter, with whom Reichard agrees, mean the same river when they call it the *Odoan* or *Odorneh*. —*ώκειτο*. Compare i., 4, 11.—*'Ωπις*. The ruins of a city, situated upon the *A'dhem*, and identified with Opis, were first visited by Mr. Ross, and subsequently by Captain Lynch and his party. They are said to be extensive, but consist chiefly of mounds and fragments, without any thing architectural. Opis, says Dr. Vincent, appears to have risen into eminence upon the decline of the Assyrian cities on the Tigris, several of which Xenophon found deserted; and it seems to have decayed in its turn, as Seleucia and Apamea became conspicuous. It was only a village in the time of Strabo. (*Ainsworth*, p. 115.)—*πρὸς ἣν ἀπήντησε*, κ. τ. λ. “Near which a natural brother of Cyrus and Artaxerxes met the Greeks.” Observe here the idea of nearness expressed by *πρός* with the accusative. In this construction, however, a motion *toward* is always supposed, and therefore *πρὸς ἣν* actually means “as they were drawing near unto which place.” (*Kühner*, § 638, 1.)

Σούσων. Susa was a celebrated city of Susiana, in Persis, on the eastern side of the Eulæus or Choaspes. It was the residence of the Persian monarchs during the spring months. Compare note on *παρεῖναι*, i., 1, 1.—*Ἐκβατάνων.* Ecbatana was the ancient capital of Media, and the residence of the Persian kings during the two hottest summer months. The modern *Hammedan* answers to the ancient site.—*ώς βοηθήσων.* “To lend aid.”—*ἐθεώρει.* “He surveyed.”

§ 26.

εἰς δύο. “Two by two.” Clearchus, in order to produce the greatest effect on the barbarian spectators, made the Greeks defile in a column, two abreast, and lengthened the time of their march by frequent stoppings.—*ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος.* “Halting from time to time.”—*ὅσον δὲ χρόνον τὸ ἡγούμενον*, κ. τ. λ. “And during as long a time as he halted the van of the army, during so long a time was it necessary for the halt to take place throughout the whole force.” Observe that *τὸ ἡγούμενον τοῦ στρατεύματος* means, literally, “the leading portion of the army,” where we may supply *μέρος*.—*τὸν Πέρσην.* The natural brother of the king, already mentioned.

§ 27.

εἰς τὰς Παρυσάτιδος κώμας. The villages were so called because

the revenue that accrued from them was given to the queen mother toward her support. Their situation, according to the distance stated in the text, would, both in Lynch's and in Rich's maps, fall pretty nearly at the position marked as *Tel Kunus* in the first, and *Tel Geloos* in the second.—Κύρῳ ἐπεγγελῶν. “*Insulting Cyrus,*” i. e., as an insult to the memory of Cyrus.—πλὴν ἀνδραπόδων. “*Excepting slaves.*” Among the booty to be obtained here, no slaves were to be included; but whether this means that none of the inhabitants were to be made slaves, or that no slaves belonging to the inhabitants were to be carried off, is quite uncertain. Krüger is in favor of the former opinion, which appears the more natural one. Had the latter meaning been intended, the article would probably have been added.—ἐνήν δέ. “*There were in them, however.*” Observe the force of δέ: though they were not allowed to make any slaves, the most valuable kind of plunder, yet they had, as some compensation for this, abundance of other booty.

§ 28.

ἐν δὲ τῷ πρώτῳ σταθμῷ. “*But at the first station,*” i. e., at the end of the first day's march.—Καινά. A long march from *Tel Kunus* would have brought the Greeks to a point where Cænæ would have been opposite to them, supposing that place to be represented by the existing mounds and ruins called *Senn*, over against the junction of the Upper Zab with the Tigris. Ainsworth, Mannert, Haken, and Rennell all agree in favor of *Senn*. Kinneir, however, seeks to identify Cænæ with *Tekrit*, but this place is only between 50 and 60 miles above the *A'dhem*, instead of 120 at least, as indicated by Xenophon's account. *Tekrit* answers rather to the Scenæ of Strabo, the chief city of the Scenite Arabs, and situated in the southern and desert part of Mesopotamia. (Ainsworth, p. 118.)—σχεδίαις διφθερίναις. “*Floats made of skins.*” Compare i., 5, 10. These appear to have been the same with what Arrian, in his Periplus of the Erythrean Sea (p. 157, ed. Blancard), calls σχεδίαι δερματίναι ἐξ ὄσκων. The actual ferry over the river at the present day is about 30 miles from the junction of the Zab with the Tigris, at a place called *Kelek Izedi*, or the ferry of the Izedis, from the village opposite to it being occupied by that curious sect of Kurds. The crossing is performed by means of rafts supported on inflated skins, somewhat after the ancient manner probably, if not identical with it. (Ainsworth, p. 119.)

CHAPTER V.

§ 1.

Záptarav. This form of the name is sanctioned by good MS. authority. Dindorf also adopts it, but with the accent on the penult. The common text has *Zúbatov*. The river here mentioned appears to have been the same with the Upper or Greater *Zab*, called by Rich and others the *Zab A'la*. It was also termed *Lycus* (*Λύκος*), or “the Wolf,” by some of the Greek geographers. It is surprising that Xenophon makes no mention of the Lower *Zab*, now the *Zab Asfal*, or *Altun-sou*, and which the Greeks must have crossed in their march before coming to the villages of Parysatis. (Ainsworth, p. 119.)—φανερὰ δὲ οἰδεμίᾳ, κ. τ. λ. “But no plot appeared evident,” i. e., no signs of any treacherous intent were apparent on the part of the Persians.

§ 2.

ἔδοξεν οὖν τῷ Κλεάρχῳ, κ. τ. λ. “It seemed good, therefore, unto Clearchus to have a conference with Tissaphernes.”—παῦσαι τὰς ὑποψίας. “To cause the (existing) suspicions to cease.” Observe the force of the active.—καὶ ἔπειμψε, κ. τ. λ. “And he sent (accordingly) a person to say.”—ό δὲ ἐτοίμως ἐκέλευεν ἦκειν. “He thereupon readily bade him come.”

§ 3.

οἶδα μὲν ἡμῖν ὄρκους γεγενημένους. “Know that there have been oaths between us.”—μὴ ἀδικήσειν ἀλλήλους. “That we will not injure one another.”—φυλαττόμενον δέ σε, κ. τ. λ. “I both see you, however, on your guard against us as if we were enemies.”—ἀντιφυλαττόμεθα. Supply ἴμᾶς.

§ 4.

ἐπεὶ δὲ σκοπῶν. “But since, upon careful observation.” Literally, “observing.”—έγώ τε σαφῶς οἶδα. “And (since) I clearly know.” Supply ἐπεὶ from the previous clause.—ὅτι ἡμεῖς γε οὐδὲ ἐπινοοῦμεν. “That we, at least, do not intend.”—εἰς λόγονς σοι. “To a conference with you.”—εξέλοιψεν ἀλλήλων τὴν ἀπιστίαν. “We might remove the distrust of one another,” i. e., the distrust that appears to influence both parties.

§ 5.

τοὺς μὲν ἐκ διαβολῆς. “Some, in consequence of a charge actually

preferred,” i. e., a direct accusation. Observe that διαβολή here answers not to the Latin “*calumnia*,” as some explain it, but to “*criminatio*,” and is directly opposed to ἴποψία, or mere suspicion.—οἱ φοβηθέντες. We would here naturally expect φοβηθέντας . . . βούλομένους . . . ποιήσαντας; but, as this accumulation of participles would have a harsh effect on the ear, the construction is changed, and a new one commences, instead of a continuation of the former. (*Krüg.*, *ad loc.*—Compare *Matthiae*, § 633.)—φθύσαι βούλομένοι πρὶν παθεῖν. “Wishing to anticipate (the opposite party) before suffering an injury (from them),” i. e., wishing to be beforehand in inflicting an injury.—ἐποίησαν. Observe the double accusative with this verb.—ἀνήκεστα κακά. “Irremediable evils.”—τοὺς οὐτε μέλλοντας, κ. τ. λ. “Unto those who neither intended, nor, moreover, even wished any such thing.” Observe here the force of *aī*, answering to the Latin *porro*.

§ 6.

τὰς οὖν τοιαύτας ἀγνωμοσύνας, κ. τ. λ. “Thinking, then, that such misunderstandings as these may be made to cease most of all by meetings (of the parties).” Observe that παύεσθαι is here in the passive voice.—ώς σὺ ἡμῖν οὐκ ὄρθως ἀπιστεῖς. “That you distrust us without cause.” Literally, “not rightfully.”

§ 7.

πρῶτον μὲν γὰρ καὶ μέγιστον. “For, first and chiefly.”—οἱ θεῶν ὄρκοι. “The oaths (taken by both parties) unto the gods,” i. e., in the name of the gods. By ὄρκοι θεῶν are meant, in fact, oaths deriving all their binding influence from the gods, and hence the genitive is here used objectively, a relation which, in English, is expressed by a preposition. (*Matthiae*, § 367.)—ἡμᾶς. Both Greeks and Persians are of course meant.—δεῖτις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκώς, κ. τ. λ. “And whoever is conscious unto himself of having disregarded these, this one I, for my part, would never esteem happy.” Verbs signifying to concern one’s self about a thing, to disregard, to neglect, &c., are followed by a genitive, since they necessarily imply an antecedent notion of the cause (person or thing) whence the case arises. (*Kühner*, § 496.)—τὸν θεῶν πόλεμον. “The hostility of the gods.” Literally, “the war of the gods,” i. e., proceeding from them.

ἀπὸ ποίου ἀν τάχονς, κ. τ. λ. “With what degree of speed, or whither fleeing.” Observe throughout the whole sentence the frequent recurrence of the particle *āv*, and how strongly the idea of uncertainty or improbability is expressed by this in conjunction with the re-

spective optatives.—ἀποφύγοι. Consult, as regards the distinction between ἀποφεύγω and ἀποδιδράσκω, the note on i., 4, 8.—οἵθ' ὅπως ἀν εἰς ἔχυρόν, κ. τ. λ. “Nor how he might go into any strong-hold, and there keep aloof (from their power).” Observe here, as before, the preposition εἰς supplying the place of a verb of motion. Weiske makes ὅπως belong to ἔχυρόν, and the meaning to be *quomodo munitum*, an idea adopted also by Krüger. This, however, is both a harsh and unnecessary construction—ἕποχα. “Are subject.” Supply ἔστι.—καὶ πανταχῇ πάντων ἵσου, κ. τ. λ. “And every where the gods are equally masters over all.” The verb κρατέω, “to be superior to,” or “to govern,” has the genitive, from the relative notion, κράτος, “power.” But when it means “to conquer,” it has an accusative, from the positive notion, κράτος, “strength.” It is sometimes, though rarely, construed with a local dative, as νεκίεσσιν, in *Od.*, xi., 485. (Kühner, § 518, Obs. 1.)

§ 8.

οὗτω γιγνώσκω. “Thus do I think,” i. e., these are my sentiments.—παρ' οἷς ἡμεῖς τὴν φιλίαν, κ. τ. λ. “With whom we, having made a compact with one another, have deposited our friendship,” i. e., in whose custody, by mutual agreement, we have deposited, &c. We have not hesitated to adopt παρ' οἷς, the conjectural emendation of Muretus, sanctioned, subsequently, by one of the best MSS. All the other MSS. have παρ' οὖς, which makes a very inferior reading. If, however, παρ' οὖς be preferred, the meaning will then be, “unto whom, by mutual agreement, we drew near, and with whom we deposited our friendship.” In this case, παρά would supply the place of a verb of motion.—τῶν δὲ ἀνθρωπίνων, κ. τ. λ. “While, of human things, I consider you to be, at the present moment, our greatest good,” i. e., to be our chief source of good among earthly things.

§ 9.

πᾶσα μὲν ὁδὸς εὔπορος. “Every road is easy to travel.”—οὐκ ἀπορία. “There is no want.”—πᾶσα μὲν διὰ σκότους ἡ ὁδός. “The whole route (to our homes) is through darkness,” i. e., is like so much groping in the dark.—πᾶς δὲ ὄχλος φοβερός, κ. τ. λ. “And every multitude a source of alarm; but solitude the most alarming (thing).” With φοβερώτατον supply χρῆμα. The general idea is this: while wandering about, as it were, in the dark, every body of men which they might chance to meet would be more or less a source of alarm; while, on the other hand, their being left entirely to themselves, and to their own resources, would be by far the most alarming thing of all, since want would then stare them in the face.

§ 10.

εἰ δὲ δὴ, κ. τ. λ. “But if, then, having even become insane, we should kill you,” i. e., if we should be even so mad as to kill you.—*ἄλλο τι ἀνὴρ, κ. τ. λ.* “Would we not, after having slain our benefactor, be contending with a king the most powerful avenger?” The expression *ἄλλο τι ἢ* is an elliptical compound question for *ἄλλο τι γένοιτο ἀνὴρ*, “would any thing else happen than,” &c.; but, from its frequent use, it became a mere adverbial form, and equivalent, as in the present instance, to *nonne*. (*Kühner*, § 875, e.)—*ἔφεδρον*. This is the reading of the best editions, although MS. authority appears to be in favor of *ἔφορον*, the common lection. By *ἔφεδρος* is meant “a third combatant, who sits by (*ἐπί* and *ξύρα*) while two are contending, in order to engage with the conqueror,” and hence, in general, “one who waits to take another’s place,” i. e., “a successor,” or, as here, “an avenger.” (*Wesseling*, *ad Diod. Sic.*, iv., 50.—*Lobeck*, *ad Soph., Aj.*, 610.—*Blomf.*, *ad Aesch., Choëph.*, 853, *in Gloss.*) If, however, we read *ἔφορον*, the meaning will be, “with a king the most powerful watcher (of his foes).”—*εἰ σέ τι κακὸν, κ. τ. λ.* Observe the double accusative with *ποιεῖν*.

§ 11.

ἴγὼ γὰρ Κῦρον, κ. τ. λ. Clearchus now goes on, in further explanation, to observe, that all his hopes of fortune depended on the favor of Tissaphernes, who was able to gratify all the desires by which he had been drawn into the service of Cyrus.—*νομίζων τῶν τότε ικανώτατον, κ. τ. λ.* “Thinking that, of the men of that time, he was most able to do good unto whomsoever he would.” The full construction would be, *εἰ ποιεῖν ἐκεῖνον ὅν βούλοιτο εὐ ποιεῖν*.—*σὲ δὲ νῦν ὄρῳ, κ. τ. λ.* Consult note on *ἡμέρας πλείους ἢ εἰκοσιν*, ii., 4, 1. Tissaphernes had been invested by Artaxerxes with all the power (*δύναμις*) which Cyrus had formerly possessed, as well as with the territory (*χώραν*) over which that prince had been satrap. Some make *δύναμιν* refer here merely to the army of Ariæus, but this is altogether too limited a meaning; it answers rather to the Latin *opes*, or *potentiam*.—*τὴν σεαυτοῦ ἀρχὴν σώζοντα*. “Retaining your own government,” i. e., retaining your own satrapy in addition to that of Cyrus. Observe here the peculiar force of *σώζοντα*.—*τὴν δὲ βασιλέως δύναμιν, κ. τ. λ.* “And the army of the king, which Cyrus experienced as hostile, this being an ally unto you.” We must not regard *ταύτην* here as at all pleonastic; on the contrary, it is brought in with great emphasis, and, as such, takes the place of *δύναμιν*, the regular accusative which precedes. Compare note on *ἴγὼ μὲν ρῦν βασιλέα, κ. τ. λ.*, ii., 4, 7.

§ 12.

τούτων δὲ τοιούτων ὅντων. “*These things now being such,*” i. e., affairs being now in such a situation.—*ὅστις οὐ βούλεται.* Observe here the employment of the relative *ὅστις* with the finite verb, after *οὐτῶ* in the previous clause, instead of *ώστε* with the infinitive. (*Matthiae*, § 479, Obs. 1.)—*ἄλλὰ μὴν* (*ἐρῶ γὰρ*, κ. τ. λ. “*But in very truth, (for I will mention, also, those things from which I have hopes that you, likewise, will wish to be a friend to us): For I know, indeed, that the Mysians are troublesome to you,*” &c. Leunclavius conjectures *ἄλλὰ μὴν ἐρῶ γε*. But if the text be correct, we have here an anacoluthon very similar to that in iii., 2, 11. Xenophon was going to say, *ἄλλὰ μὴν καὶ ἡμεῖς πολλὰ ἴμας ὀφελεῖν δυνησόμεθα*, “*But the truth is, we will even be able to aid you in many respects.*” This, however, was broken off by the parenthesis, at the close of which a new construction is brought in, and the particle *γὰρ* is employed as an index of what has been thus suppressed. (*Krūg.*, *ad loc.*)

§ 13.

Μυσούς. Compare i., 6, 7.—*σὸν τῇ παρούσῃ δυνάμει.* “*With my present force.*” Here *δυνάμει* refers to the Grecian army, since in this the whole power of Clearchus, such as it is, at present consists.—*ταπεινοὺς.* “*Submissive.*”—*Πισίδας.* Compare i., 1, 11.—*τοι-αῦτα.* “*Such as they,*” i. e., resembling the Mysians and Pisidians in their want of submission to your authority.—*ἄν οἷματι παῦσαι, κ. τ. λ.* “*Which I think I could cause to cease from always disturbing your happiness,*” i. e., from disturbing more or less, by their continual turbulence and inroads, the prosperity and repose of the Persian Empire. Among the nations here referred to by Clearchus may be mentioned the Lycaones (iii., 2, 23) and the Carduchi (iii., 5, 16).—*Αἴγυπτίους.* Compare ii., 1, 14.—*τεθυμωμένους.* “*Incensed.*”—*οὐχ ὅρῶ ποιὰ δυνάμει, κ. τ. λ.* “*I do not see, what auxiliary force having employed, you will be likely to chastise, rather than that which is now with me.*” The regular construction here, in place of *τῆς νῦν σὸν ἔμοὶ οὖσης*, would be *ἢ τῇ νῦν σὸν ἔμοὶ οὖσῃ* (*χρησάμενοι*), “*rather than having employed that which,*” &c. But in Greek the genitive is even used after a comparative, when in the resolution with *ἢ* a different case would be employed. (*Matthiae*, § 454.)—*ἄν κολάσεσθε.* Compare ii., 3, 18.

§ 14.

ἄλλὰ μὴν ἐν γε, κ. τ. λ. “*In very truth, moreover, among those, at least, that dwell! around,*” &c., i. e., I do assure you, moreover, that

among the neighboring communities, at least.—τῷ. Attic for τινὶ. —ώς μέγιστος ἀν εἰης. “ You might become as great a one as possible,” i. e., one of the most valuable of friends. He means, of course, with the aid of the Greeks, which is expressed immediately after, in the succeeding clause, by the words ἔχων ἡμᾶς ὑπηρέτας. —ώς δεσπότης ἀναστρέφοι. “ You might act, (in his case), as a master,” i. e., you might treat him as a master would his slave. Observe that ἄν is to be supplied before ἀναστρέφοι, from the previous clause. The verb ἀναστρέφω in the middle means, properly, “to turn one’s self about in a place,” and hence, in a more general sense, “to comport one’s self,” “to act.”—ὑπηρέτας. “ As assistants.”—ἀν ύπηρετοῦμεν. “ Would serve.”—ἄλλὰ καὶ τῆς χάριτος, κ. τ. λ. “ But also on account of the gratitude which, having been saved by you, we should justly entertain toward you.” Observe that ἡς is by attraction for ἥν, and that χάριν ἔχειν τινί τινος is “to feel gratitude toward one for a thing.”

§ 15.

οὐτῷ δοκεῖ θαυμαστὸν εἶναι, κ. τ. λ. “ Your distrusting us appears to be so wonderful.” Observe that τὸ σὲ ἡμῖν ἀπιστεῖν is the subject of δοκεῖ.—ώστε καὶ ἥδιστ’ ἀν ἀκούσαιμι, κ. τ. λ. “ That I would most gladly hear the name (of the individual) who is so clever at speaking,” &c. We have here a blending of two constructions, namely, ἀκούειν τίς , and ἀκούειν τὸ ὄνομα τούτον ὅστις.—λέγων. “ By what he says.”—ἀπημελθη. “ Answered.” The verb ἀπαμείβομαι is properly a poetical one, being employed by Homer. The Homeric usage, however, is always to add a second more definite verb. The aorist passive is here employed in a middle sense.

§ 16.

ἄλλ’ ἥδομαι μέν. “ Well, I am, indeed, delighted.”—ταῦτα γιγνώσκων. “ Entertaining these sentiments.”—εἰ βούλεύοις. “ If you should design.”—καὶ σαντῷ κακόνοντος εἶναι. “ To be ill-intentioned toward yourself also.”—ώς δ’ ἀν μάθης. “ But, in order that you may learn.”—ἀντάκουσον. “ Listen in turn.”

§ 17.

ἀπορεῖν. Observe that the infinitive is here employed without ἄν, because an actual fact is referred to (οὐκ ἀποροῦμεν), whereas, in the next section, we have ἀπορεῖν joined with ἄν, because there the reference is merely to a possible case (οὐκ ἀν ἀποροῦμεν).—ὅπλισεως. “ Of warlike equipments.” Analogous to the Latin *armamentum*.

tura. Some take δπλίσεως here for δπλιτῶν, and πεζὸν for ψιλῶν, erroneously, however.—ἐν ᾧ. “*By means of which.*” (Sturz, *Lex. Xen.*, s. v. ἐν, 2.) The preposition ἐν is sometimes employed in a causal sense, to denote the means and instrument, when an object may be considered as received into, contained, held, existing in the means. This mode of expression is frequently employed by the poets, since it brings the means more fairly before the eyes than the mere instrumental dative. (Kühner, § 622.)—ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος. “*While there would be no danger of receiving any harm in turn.*” After κίνδυνος supply ἀντιπάσχειν δὲ εἰη.

§ 18.

ἀλλὰ χωρίων, ἐπιτηδείων, κ. τ. λ. “*Well, then, do we seem to you likely to want places suitable for attacking you.*” Observe the force of ἀντι, and compare note on ἀπορεῖν, in the preceding paragraph.—οὐ τοσαῦτα μὲν πεδία, κ. τ. λ. In the common text ἀ ἴμεις are wanting. We have inserted them, with Dindorf, on good MS. authority.—ἴμειν ὄντα πορευτέα. “*That are to be crossed by you.*”—ἀ ἡμῖν ἔξεστι προκαταλαβοῦσιν, κ. τ. λ. “*Which it is in our power, by having previously seized upon, to render impassable to you.*”—τοσοῦτοι δ' εἰσὶ ποταμοί, κ. τ. λ. “*And are there not so many rivers, at which we have it in our power to determine with how many of you we may choose to engage.*” The verb ταμιεύω, and, as a deponent middle, ταμιεύομαι, means, properly, “*to be a ταμίας,*” “*to be a housekeeper or manager.*” Hence, in a general sense, it signifies “*to regulate,*” “*to manage;*” and thus, “*to control,*” “*to determine at one's pleasure,*” &c. Tissaphernes means, that they had the Greeks so completely in their power as to be able to choose just such a number to engage with, on crossing any river, as they might feel inclined to select. In other words, *to carve out for themselves* just as large a body of opponents as they pleased. Compare Thucydides, vi., 18, and Poppe, *ad loc.*—εἰσὶ δ' αὐτῶν οὓς οὐδὲ ἀντιπάσχειν, κ. τ. λ. “*And are there not some of them which you could not even cross at all, if we did not help you over them?*” Literally, “*if we did not cause you to cross them.*” With εἰσὶ supply τινές, and observe that the negative οὐ, in the earlier part of the paragraph, is to be repeated throughout.

§ 19.

ἡττώμεθα. We have given the optative here, with Dindorf and others, as far more correct than the indicative ἡττώμεθα, the common reading.—ἀλλὰ τό γέ τοι, κ. τ. λ. “*Yet at least, however, fire is more powerful than the produce of the earth,*” i. e., enjoys the mas-

tery over it whenever the two come in contact. Observe here the force of $\gamma\acute{e}\tau\iota$, and compare the explanation of Hermann (*ad Vig.*, p. 297).—λιμὸν ὑμῖν ἀντιτάξαι. “*To set famine in array against you.*”

§ 20.

τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν. “*So many means for waging war with you.*”—ἡμῖν ἐπικίνδυνον. “*Attended with danger to us.*”—ἔπειτα ἐκ τούτων πάντων, κ. τ. λ. “*Should we thereupon choose out of all of these the very way,*” &c. Observe here the repetition of $\grave{\alpha}v$. This, as already remarked, is usually done when the sentence is broken by other sentences, or when a good many words precede the verb to which $\grave{\alpha}v$ belongs. (*Kühner*, § 432.)—πρὸς θεῶν . . . πρὸς ἀνθρώπων. “*In the sight of gods . . . in the sight of men.*”

§ 21.

παντάπασι δὲ ἀπόρων, κ. τ. λ. “*Now it is altogether the part of men involved in utter perplexity, and destitute of means, and held down by necessity, and these wicked in their very natures.*”—οἵτινες ἐθέλοντι, κ. τ. λ. The regular construction here would be $\dot{\epsilon}\theta\acute{e}leiv$ alone; but $\dot{o}\iota\tau\iota\nu\epsilon\dot{s}$ $\dot{\epsilon}\theta\acute{e}lo\dot{n}\sigma\iota$ is employed in its place, just as if $\dot{\alpha}\pioroi\dot{e}\iota\sigma\iota$, &c., preceded. A similar blending of constructions occurs in ii., 6, 6. Compare *Thucydides*, iv., 18: σωφρόνων ἀνδρῶν οἵτινες τάγαθὰ εἰς ἀμφίβολον ἀσφαλῶς ἔθεντο.—ἀλόγιστοι. “*Inconsiderate.*”

§ 22.

$\dot{\epsilon}\xi\acute{e}\nu$. “*It being in our power.*” Supply $\dot{\eta}\mu\acute{e}\nu$. Impersonal verbs, when construed as participles, are not put in the genitive, but in the nominative absolute. (*Matthiae*, § 564.—Hermann, *ad Vig.*, p. 769.)—οὐκ ἐπὶ τοῦτο ἤλθομεν. “*Did we not come to this?*” i. e., did we not attempt it?—εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως, κ. τ. λ. “*Know well that the cause of this was my desire, as regarded my becoming a faithful (friend) unto the Greeks, and my going down strengthened on account of kindness (shown to them) by that foreign force, with which Cyrus went up by reason of the giving of pay.*” Observe that $\tau\iota\sigma\tau\o\dot{\nu}$ is here equivalent to $\tau\o\dot{\nu}\ \mu\dot{\eta}\ \dot{\epsilon}\pi\dot{\nu}\ \tau\iota\sigma\tau\o\dot{\nu}\ \dot{\epsilon}\lambda\theta\acute{e}\iota\dot{\nu}$. The common text has, in the succeeding clause, $\tau\o\dot{\nu}\ . . . \gamma\acute{e}\n\acute{e}\sigma\theta\iota\dot{\nu}$, for which we have substituted the far more elegant reading $\tau\o\dot{\nu}\ . . . \gamma\acute{e}\n\acute{e}\sigma\theta\iota\dot{\nu}$, sanctioned by good MS. authority, and received by Dindorf and Bornemann. The infinitive is often put with the accusative of the article, where the genitive might have been expected. Compare *Plato*, $\dot{\epsilon}\gamma\dot{\omega}\ \dot{\alpha}\iota\tau\iota\sigma\dot{\nu}\ \tau\o\dot{\nu}\ \sigma\dot{\epsilon}\ \dot{\alpha}\pi\dot{\kappa}\dot{\rho}\acute{e}\nu\dot{\alpha}\dot{\sigma}\theta\iota\dot{\nu}$ (*Lach.*, p. 190, E.), and the numerous

other examples cited by *Matthiae* (§ 543, *Obs.* 3) and *Kühner* (§ 670), the latter of whom cites also the present one from Xenophon, as an instance of the accusative even when *τούτον* has preceded.

§ 23.

ὅσα δέ μοι ὑμεῖς, κ. τ. λ. “As to how many things you are useful to me in,” i. e., with regard to as many things as you are useful, &c.—*τὸ δὲ μέγιστον.* “But the principal one.”—*τὴν μὲν γὰρ ἐπὶ τῷ κεφαλῇ, κ. τ. λ.* “For it is lawful for the king alone to wear his tiara upright on his head, but that upon the heart, perhaps, if you are present (to assist), even another may easily wear so.” The meaning of Tissaphernes is simply this, that, with such a body of auxiliaries as the Greeks, any one might easily enjoy a spirit as erect as the king’s tiara. The King of Persia wore an erect tiara, while those of his subjects were soft and flexible, falling on one side. The cap worn by the Persians is called by Greek authors *κυρβασία* or *τιάρα*. According to Mœris, *κυρβασία* was the Attic term, *τιάρα* meaning the same thing in common Greek. Strabo calls the Persian cap *πιλημα πυργωτόν*, “felt in the shape of a tower” (xv., p. 231). The king was also distinguished by the splendid colors of his tiara, and by a diadema which encircled it, and which was variegated by white spots upon a blue ground. The following wood-cut shows the tiara as worn by a sovereign of Armenia.



§ 24.

ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ, κ. τ. λ. These arguments convinced Clearchus; for they were not only extremely specious, but, as the wily Persian perhaps knew, they were his own.—*ἔφη*. A usual pleonasm, when *εἶπε* has neither *τάδε* nor *ώδε* added to it. (*Krüg., ad loc.*)—*οἵτινες*. “*They, who.*”—*τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων*. “*When such inducements to friendship exist for us,*” i. e., when such circumstances concur to make us friends.—*διαβάλλοντες*. “*By bringing (secret) charges against.*”—*τὰ ἔσχατα*. “*The extremity of punishment.*” Literally, “the uttermost,” or “last things.”

§ 25.

ἐν τῷ ἐμφανεῖ. “*In a public manner.*” Krüger suspects that *εἰς λόγους* has fallen from the text after *λοχαγοί*. Its presence would certainly improve the construction.—*λέξω τοὺς πρὸς ἐμὲ λέγοντας*. “*I will mention those who tell me.*”—*ἐμοὶ ἐπιβούλεύεις, κ. τ. λ.* The common text has *ἐπιβούλεύεις ἐμοί τε καὶ τῇ, κ. τ. λ.*

§ 27.

ἐκ τούτων δὴ τῶν λόγων. “*After these speeches.*” Observe the employment here of *ἐκ*, to denote an immediate succession in time. The particle *δὴ* is often connected with pronouns, to mark the person or thing more strongly.—*φιλοφρονούμενος*. “*Displaying a friendly manner.*”—*σύνδειπνον ἐποίησατο*. “*Made him his companion at table.*”—*δῆλός τ' ἦν πάνν φιλικῶς, κ. τ. λ.* “*Both evidently appeared to think that Tissaphernes was very kindly affected (toward him),*” i. e., it was evident that he had the most agreeable impressions of the satrap’s disposition toward him. Literally, “was both evident as thinking,” &c. We have adopted here, without any hesitation, the conjecture of Schneider, namely, *τὸν Τισσαφέρνην*, in place of the common reading, *τῷ Τισσαφέρνει*. If we retain the latter, the meaning can only be, “that he was very kindly disposed toward Tissaphernes.” Clearchus, however, was not thinking of his own feelings toward the Persian satrap, but of those which the latter appeared to entertain toward him. (Compare *Poppo, ad loc.*)—*χρῆναι οἴει παρὰ Τισσαφέρνην, κ. τ. λ.* “*That those ought to go to Tissaphernes, whom the latter had bid come.*” These were the *στρατηγοί* and *λοχαγοί* spoken of in § 25.—*οἱ ἀν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων*. “*Whosoever of the Greeks shall have been convicted of uttering charges (against their countrymen).*”

§ 28.

εἶναι τὸν διαβάλλοντα Μένωνα. “That Menon was the one who uttered these charges.” Clearchus had persuaded himself that Menon, whom he believed to be his enemy and his rival, was the person who had traduced him to Ariæus and Tissaphernes, for the purpose of supplanting him. He hoped to witness the shame and punishment of his adversary, and to establish himself in the undivided command of the army; and he therefore disregarded all the remonstrances of his disinterested counselors. (Thirlwall, iv., p. 322.)—*αὐτὸν καὶ συγγεγενημένον, κ. τ. λ.* “That he had both, along with Ariæus, had a conference with Tissaphernes, and was forming a party against him, and intriguing,” &c. Observe that *αὐτῷ* refers to Clearchus.

§ 29.

ἄπαν τὸ στράτευμα, κ. τ. λ. “That the whole army should have their thoughts directed toward himself,” i. e., should think of him alone as their head.—*τοὺς παραλυποῦντας.* “Those who annoyed him.”—*ἀντέλεγον αὐτῷ, κ. τ. λ.* “Spoke in opposition to him; that all the captains and generals should not go,” &c. More literally, “for all the captains and generals not to go.”

§ 30.

ἰσχυρῶς κατέτεινεν, κ. τ. λ. “Contended vehemently, until he brought it about that five generals should go.”—*ώς εἰς ἀγοράν.* “As to market,” i. e., as if going to procure provisions, and, consequently, unarmed. Compare Diodorus Siculus (xiv., 26): *καὶ στρατιωτῶν δὲ πρὸς ἀγορὰν ἐλθεῖν βουλομένων ἡκολούθησαν ὡς διακόσιοι.* The soldiers who followed under color of going to market, would seem, of course, to have been partly induced by Clearchus himself to go, in order to render the visit of the generals a more public one, as Tissaphernes had requested (§ 25), and partly to have been attracted by curiosity.

§ 31.

ἐπὶ ταῖς θύραις. Compare *ἐπὶ τὰς θύρας*, i., 2, 11.—*εἶσω.* For this Diodorus has *εἰς τὴν σκηνήν*. (xiv., 26.)—*Πρόξενος Βοιώτιος, κ. τ. λ.* The names of the five generals are now given. One of the five, it will be perceived, is Clearchus himself.—*ἐπὶ ταῖς θύραις ἔμενον.* Diodorus has *πρὸς ταῖς θύραις διέτριβον.* (xiv., 26.)

§ 32.

ἀπὸ τοῦ αὐτοῦ σημείου. “At the same signal.” Literally, “from

(*i. e.*, by reason of) the same signal.” Observe that *ἀπό* is here causal. The signal referred to in the text was a crimson banner, raised on a sudden above the tent of Tissaphernes. Thus, Diodorus remarks, *καὶ μετ’ ὀλίγον ἐκ τῆς Τισσαφέρνους σκηνῆς ἀρθείσης φοινικίδος, κ. τ. λ.* (xiv., 26.)—*οἱ ἔξω*. Referring to both the *λοχαγοί* and the common soldiers without. Compare *Diod. Sic.*, *l. c.*—*ῷτινι ἐντυγχάνοιεν “Ελλήνι, κ. τ. λ.* “With whatsoever Greek they chanced to meet, whether slave or freeman, slew all.” As regards the plural *πάντας*, consult note on *i.*, 1, 5.—*ἔκτεινον*. Observe the force of the imperfect, as denoting a succession of acts.

§ 33.

τὴν ἵππασίαν αὐτῶν. “Their riding up and down.”—*καὶ ὅ τι ἐποίουν ἡμφιγνόον*. “And were in doubt as to what they were doing.”—*πρίν.* “Until.” The particle *πρίν* is put with the indicative when referring to past facts. (*Kühner*, § 848.)

§ 34.

ἐκ τούτου δῆ. “Upon this, then.” Compare note on *ἐκ τούτων λόγων*, § 27.—*ἔκπεπληγμένοι.* “Struck (with consternation).”—*καὶ νομίζοντες, κ. τ. λ.* “And thinking that they will straightway come against the camp.” Observe that *αὐτὸν* here refers to the Persians. Rennell correctly remarks, that the Persians did not take “such advantages as the occasion offered. Had they kept the main body of their cavalry ready to attack the Grecian camp at the instant of the massacre, instead of sending a detachment only, to scour the plain, and cut off stragglers, irreparable mischief might have been done.” (*Illustrations, &c.*, p. 135.)

§ 35.

Μιθραδάτης. We have given here the more correct form of this name, and the one that occurs on coins and in inscriptions. It appears to have been formed from *Mithra*, or *Mitra*, the Persian name for the sun, and the root *da*, signifying “to give,” which occurs in most of the Indo-European languages. The common mode of writing the name is *Μιθριδάτης*.—*οἱ ἡσαν.* “Who used to be.”—*τεθωρακισμένοι.* “Armed with corselets.”

§ 36.

προσελθεῖν. “To come unto them,” *i. e.*, to come forth.—*εἴ τις εἴη τῶν Ἑλλήνων, κ. τ. λ.* “If there was either any general or captain of the Greeks,” *i. e.*, whatever general or captain of the Greeks might

be at the time in the camp.—*ἴνα ἀπαγγεῖλωσι*. Observe the employment of the subjunctive here, where the optative might have been expected, and the air of animation and reality which this change produces in the sentence.

§ 37.

ἔξηλθον φυλαττόμενοι, κ. τ. λ. “There went forth, with proper precautions, Cleanor an Orchomenian, and Sophænetus a Stymphalian, generals of the Greeks.” Observe the force of the middle in *φυλαττόμενοι*, literally, “guarding themselves,” or “being on their guard.”—*Ὀρχομένιος*. The Orchomenus of which Cleanor was a native, was the Arcadian city of that name, situate some distance to the northwest of Mantinea. It must not be confounded with the Orchomenus of Boeotia, to the northwest of the Lake Copais.—*ἐτύγχανεν ἀπών*. “Happened to be away.” Had he been present, he would, as a commander, have gone forth with the other officers. Compare i., 4, 3.

§ 38.

ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον. “But when they stood within hearing.” More literally, “within hearing distance,” *τόπον* being understood.—*ἐπεὶ ἐπιορκῶν τε ἐφάνη, κ. τ. λ.* “Since he appeared both to be committing perjury,” &c., i. e., since he was discovered to be guilty of perjury, &c.—*ἔχει τὴν δίκην καὶ τέθνηκε*. “Has his punishment and is dead,” i. e., has death as the punishment which he merited.—*ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβούλην*. “Because they denounced his intrigue.”—*ὑμᾶς τὰ ὅπλα ἀπαιτεῖ*. “Demands of you your arms.”—*τοῦ ἐκείνου δούλου*. Compare note on *δούλου ὄντος*, i., 9, 29.

§ 39.

Κλεάνωρ. Cleanor, says Mitford, an honest old soldier, and no politician, without at all considering what the pressing interests of the moment required, uselessly vented his just indignation.—*καὶ οἱ ἄλλοι*. “And ye others.” Supply *ίμεις*.—*οὐκ αἰσχύνεσθε, κ. τ. λ.* Compare chapter iii., § 22.—*τὸν αὐτὸν φίλονς καὶ ἐχθροὺς νομιεῖν*. “That you will regard the same persons as friends and enemies, (that we may).” Observe that *νομιεῖν* is the Attic future for *νομίσειν*.—*σὺν Τισσαφέρνει*. “In concert with Tissaphernes.”—*ἀπολωλέκατε*. All the MSS. but one insert *ώς* before *ἀπολωλέκατε*. Larcher, on the other hand, finding this particle omitted in one MS., removes it, accordingly, from the text, with the approbation of Porson and Schneider. We have followed the authority of these scholars. If *ώς* be retained, we must either suppose, with Dindorf, that the

speaker, more intent on accumulating reproaches than on any elegance or clearness of arrangement, forgets the construction which had preceded, and in his excitement brings in a new one ; or else we must adopt the ingenious conjecture of Jacobs, who explains ὡς here by *quam*, i. e., *quam turpiter ! quam impie !*

§ 40.

Κλέαρχος γάρ. Observe here, what very often happens, that the sentence whereof *γάρ* gives the premise is suppressed, and must be supplied by the mind. (*Kühner*, § 786, *Obs.* 1.) It is the same, therefore, as saying here, “(Yes ! and rightly have we acted), *for Clearchus,*” &c.—*πρόσθεν.* “First.”—*τοῖς ξὺν τούτοις.* “That are with these.”

§ 41.

Ξενοφῶν τάδε εἶπε. Xenophon's speech is very cogent, and to the purpose. If Clearchus was guilty of the offenses imputed to him, he had no doubt suffered justly. But since Proxenus and Menon had conferred an obligation on the Persians, it was reasonable that they should be restored to their troops ; for, as they had shown themselves the friends of both parties, both might expect benefit from their counsels. (*Thirlwall*, iv., p. 324.)

CHAPTER VI.

§ 1.

ἀνήχθησαν ὡς βασιλέα. “Were carried up to the king.” As regards ὡς with the accusative, compare note on i., 2, 4. The generals were carried up to Babylon in chains, according to Ctesias (c. 60) and Diodorus Siculus (xiv., 27). For some remarks on their treatment there previous to execution, consult the concluding note to this chapter.—*ἀποτμηθέντες τὰς κεφαλάς.* “Having had their heads cut off.” When the operation of the verb is more exactly defined by stating the very part or parts where it operated, this is put in the accusative, as being merely another way of expressing, by a sort of apposition, the operation of the verb. So *κεφαλάς* is here in the accusative, as being the part really cut off. (*Kühner*, § 545, 5.)—*εἰς μέν.* Observe that *μέν* here stands opposed to *δέ*, in the expression *Πρόξενος δέ, § 16.*—*όμολογον μένως ἐκ πάντων, κ. τ. λ.* “As was confessed by all who had experience of his character.” Literally, “confessedly by all who had (themselves) in a state of experience

with regard to him.”—δόξας γενέσθαι. “Having appeared to be,” i. e., having shown himself to be. Equivalent, in reality, to γενόμενος, the Attics often adding some part of δοκέω even to clauses plainly indicative of certainty. This is said to be done “per Atticam urbanitatem.” (*Poppo, Ind. Græc.*, s. v.)

§ 3.

καὶ γὰρ δῆ. “And (no wonder), for accordingly.”—παρέμεινε. “He remained with them,” i. e., he remained with his countrymen, the Lacedæmonians, fighting on their side. The period alluded to here was that of the Peloponnesian war, during which Clearchus played no unimportant part. In the congress which the Spartans held at Corinth, in B.C. 412, it was determined to employ him as commander in the Hellespont, after Chios and Lesbos should be gained from the Athenians; and in the same year, the eleven commissioners, who were sent out from Sparta to take cognizance of the conduct of Astyochus, were intrusted with the discretionary power of dispatching a force to the Hellespont under Clearchus. (*Thucyd.*, viii., 8, 39.) In B.C. 410, he was present at the battle of Cyzicus, under Mindarus, who appointed him to lead that part of the force which was specially opposed to Thrasybulus. (*Diod. Sic.*, xiii., 51.—*Xen., Hist. Gr.*, i., 1, 16, &c.) In the same year, on the proposal of Agis, he was sent to Chalcedon and Byzantium, with the latter of which states he had a connection of hospitality, to endeavor to cut off the Athenian supplies of corn in that quarter, and he accordingly fixed his residence at Byzantium as harmost. When the town was besieged by the Athenians, B.C. 408, Clearchus reserved all the provisions, when they became scarce, for the Lacedæmonian soldiers; and the consequent sufferings of the inhabitants, as well as the general tyranny of his rule, led some parties within the place to surrender it to the enemy, and served afterward to justify them even in the eyes of Spartan judges, when they were brought to trial for the alleged treachery. At the time of the surrender, Clearchus had crossed over to Asia to obtain money from Pharnabazus, and to collect a force sufficient to raise the siege. He was afterward tried for the loss of the town, and fined. (*Xen., Hist. Gr.*, i., 1, 35.—*Id. ib.*, 3, 15, &c.—*Diod. Sic.*, xiii., 67.—*Plut., Vit. Alc.*, 31.) In B.C. 406, he was present at the battle of Arginusæ, and was named by Callicratidas as the man most fit to act as commander, should he himself be slain. (*Diod. Sic.*, xiii., 98.) This brings us to the end of the Peloponnesian war. Xenophon then proceeds to detail his subsequent movements, ἐπεὶ δὲ εἰρήνη

ἐγένετο, κ. τ. λ. (*Smith's Dict. of Gr. and Rom. Biography, &c., s. v.*)

ἐπεὶ δὲ εἰρήνη ἐγένετο. The time referred to is the close of the Peloponnesian war.—*τὴν αὐτοῦ πόλιν.* Sparta.—*καὶ διαπράξυμενος,* κ. τ. λ. “And having obtained, as well as he was able, (the requisite means) from the Ephori.” Weiske explains *ώς ἐδύνατο* by “*maximā deditū operā;*” but the Greek for this would be *ώς ἐδύνατο μάλιστα.* Xenophon appears to hint, by the phrase, that Clearchus had practiced some deception upon the Ephori.—*Ἐφόρων.* Magistrates, called *Ἐφόροι*, were common to many Dorian constitutions in times of remote antiquity. The Spartan Ephori were five in number, who, by gradual encroachments on the royal authority, made themselves virtually supreme in the state. They became, in fact, the executive of Sparta.—*ώς πολεμήσων.* “In order to make war.”—*ὑπὲρ Χερβόνησου.* Consult notes on i., 2, 9.—*Περίνθου.* Perinthus was a city of Thrace, on the coast of the Propontis, to the west of Byzantium.

§ 3.

μεταγνόντες πως. “Having for some reason or other changed their minds.”—*ἔξω.* “Abroad.” Literally, “without,” i. e., without their immediate jurisdiction.—*ἀποστρέψειν αὐτὸν ἐπειρῶντο, κ. τ. λ.* “Endeavored to recall him from the Isthmus.” Literally, “to turn him away (i. e., back) from.” The Isthmus here meant is the Corinthian one. Some erroneously refer the term to the Thracian Chersonese, which the words *ῳχετο πλέων εἰς Ἑλλήσποντον* show very plainly can not be meant.—*ῳχετο πλέων.* “Sailed quickly away.” Compare note on *ῳχετο ἀπελαύνων*, ii., 4, 24.

§ 4.

καὶ ἐθανατώθη, κ. τ. λ. “He was even condemned to death by the magistrates in Sparta,” i. e., by the Ephori, already mentioned.—*τελῶν.* Magistrates are called *τέλη* in Greek, because filling the highest or last station (*τέλος*) in civil life.—*ἡδη δὲ φυγὰς ὡν, κ. τ. λ.* After reaching the Hellespont, on this occasion, he took up his residence at Byzantium. Here he behaved with great cruelty, and, having put to death many of the chief citizens and seized their property, he raised a body of mercenaries with the money, and made himself master of the place. The Spartans, according to Diodorus, having remonstrated with him to no purpose, sent a force against him under Panthoides, and Clearchus, thinking it no longer safe to remain in Byzantium, withdrew to Selymbria. Here he was defeat-

ed, and besieged, but effected his escape by night, and, passing over to Asia, proceeded to the court of Cyrus. (*Smith, Dict.*, s. v.)

ἐπεισε Κῦρον. Not to make war upon his brother, as Weiske thinks; on the contrary, ἐπεισε refers to what comes after, namely, δίδωσι δ' αὐτῷ Κῦρος, κ. τ. λ.—ἄλλη γέγραπται. “*Has been written elsewhere.*” This can only refer to i., 1, 9, where it is merely said δό Κῦρος ἡγάσθη τε αὐτόν, but no arguments on the part of Clearchus are at all stated. Krüger thinks that Xenophon here forgets what he had previously written in the early part of the work; a very clumsy explanation at best.—μυρίονς δαρεικούς. Consult note on δάρεικοὺς τριεχιλίους, i., 8, 18.

§ 5.

οὐκ ἐπὶ βαθυμίαν ἐτράπετο. “*Did not turn his thoughts to indolence.*” Observe the force of the middle.—ἐπολέμει τοῖς Θρᾳξί. Compare i., 3, 4.—καὶ ἀπὸ τούτου δῆ, κ. τ. λ. “*And from this time now kept sweeping their country of all its plunder.*” In the phrase ἄγειν καὶ φέρειν, when thus employed, φέρειν strictly refers to things, and ἄγειν to men and cattle. Compare the Latin, “*agere et ferre.*” (Liv. xxii., 3, &c.)—διεγένετο. “*Continued.*”—μέχρι Κῦρος ἐδέηθη, κ. τ. λ. “*Until Cyrus wanted his army.*” We have given μέχρι here, with Dindorf, Poppo, and others, in place of the common reading μέχρις οὐ.

§ 6.

ἔργα. “*The actions.*”—ἔξον. Consult note on chap. v., § 22.—αἱρεῖται πολεμῖν. “*Prefers to war.*” Literally, “*chooses for himself,*” &c.—βαθυμεῖν. “*To lead a life of indolence.*”—ῶστε πολεμεῖν. “*So as to be engaged in war,*” i. e., so that it be for war.—χρήματα ἔχειν. “*To possess riches.*”—πολεμῶν μείονα ταῦτα ποιεῖν. “*To make these less by carrying on war,*” i. e., to diminish these by going to war.—ῶςπερ εἰς παιδικά. “*Just as (he might have done) upon a favorite.*”—δαπανᾶν εἰς πόλεμον. “*To spend (his resources) upon war.*”—οὕτω μὲν φιλοπόλεμος ἦν. “*So fond of war was he.*”

§ 7.

πολεμικὸς δὲ αὖ, κ. τ. λ. “*And again he appeared in this way to be a man fitted for war, in that he was,*” &c., i. e., he showed himself, moreover, to be not only fond of war, but actually well fitted for it, by this, namely, in that he was, &c. With ταύτη supply ὁδῷ.—καὶ ἄγων ἐπὶ τοὺς πολεμίους. “*And (was) leading against the enemy.*” Supply τὸ στράτευμα, for a fuller translation. Observe here the employment of ἦν ἄγων for ἄγε. The verbal form is resolved into the participle with εἶναι, when emphasis is sought to be given to the

predicate. (*Kühner*, § 375, 4.) This, however, is rather a poetic than a prose construction.—*καὶ ἐν τοῖς δεινοῖς φρόνιμος*. “And (was) prudent in dangers.”—*ώς οἱ παρόντες πανταχοῦ, κ. τ. λ.* “As they who were present with him every where, all confessed.”

§ 8.

ἀρχικός. “Fitted for command.”—*ώς δυνατὸν ἐκ τοῦ τοιούτου τρόπου, κ. τ. λ.* “As far as was possible from such a disposition as he even possessed.” Observe here the causal force of *ἐκ*, as denoting origin, and compare the language of Buttmann (*ad Philoct.*, 91): “In omnibus his dictioribus *ἐκ* (ξ) designat id unde vim agendi sumas,” &c.—*ἰκανός*. “As capable.”—*φροντίζειν*. “Of devising.”—*ξει*. We have given the future here as the more regular construction after *ὅπως*. (*Matthiae*, § 519, 7.—*Buttmann*, § 139, 4.) Poppo reads *ἔχοι*, with Dindorf and others; but this, though found in many good MSS., is a much less usual construction. Compare i., 8, 13.—*ἐμποιῆσαι τοῖς παροῦσιν, κ. τ. λ.* “Of producing in those who were present the conviction that Clearchus must be obeyed,” i. e., those who were present with him and under his command.—*ώς πειστέον εἴη Κλεάρχῳ*. Supply *αὐτοῖς* with *πειστέον*. Literally, “that they must obey Clearchus.” These verbals in *τέον*, it will be remembered, govern the dative of the pronoun, together with the case of their own verb.

§ 9.

ἐκ τοῦ χαλεπὸς είναι. “From his being severe of manner.” Observe here the nominative with the infinitive, the reference being to the same person that is indicated by the subject of the verb.—*όραν στυγνὸς, κ. τ. λ.* “Gloomy of look, and harsh in his tone of voice.” Literally, “gloomy to behold.” The term *στυγνός* here denotes what is gloomy and repulsive, and stands opposed to *φαιδρός*, in § 11.—*ἰσχυρᾶς*. “Severely.”—*ώς καὶ αὐτῷ μεταμέλειν, κ. τ. λ.* “So that he even sometimes repented (of what he had thus done).” With *ξεθ* *ὅτε* compare the analogous Latin expression, *est ubi*.—*γνώμῃ*. “From principle,” i. e., in accordance with regular system. Compare the explanation of Weiske, “*cum ratione:*” “nach Grundsätzen.”

§ 10.

ἄλλα καὶ λέγειν, κ. τ. λ. “Nay, they even reported that he said, that the soldier ought, in his opinion,” &c. Observe the employment of the optative in *δέοι*, to denote the opinion of the individual himself.—*εἰ μέλλοι ἡ φυλακὰς φυλάξειν, κ. τ. λ.* “If he would either keep guard well, or refrain from friends, or advance without hesitation

against the enemy." The expression *φυλακὰς φυλάττειν* (literally, "to watch watches") is much stronger than *φυλακὰς ἔχειν*, and implies the discharging of this duty in a proper and soldier-like manner. This idea we have expressed here by the adverb "well."—*ἀπροφασίστως*. Literally, "without pretext" or "excuse."

§ 11.

ἐν μὲν τοῖς δεινοῖς. Compare § 7.—*ἡθελον αὐτοῦ ἀκούειν σφόδρα.* "Were exceedingly willing to obey him." More literally, "to give ear unto him," "to hearken unto him." The verb *ἀκούω* in this sense takes the genitive, the person who is hearkened unto being considered as the source whence the obligation is derived. (Kühner, § 487, 4.)—*τὸ στυγνὸν τότε φαιδρὸν, κ. τ. λ.* "That what was gloomy in his looks then appeared beaming with animation." Literally, "then appeared bright," or "beaming." Observe here the opposition between *στυγνόν* and *φαιδρόν*, and compare note on *όραν στυγνός*, § 9.—*καὶ τὸ χαλεπὸν, κ. τ. λ.* "And his severity of manner seemed to be strength of courage against the foe." Literally, "seemed to be what was strong," &c.—*ῶστε σωτῆριον, καὶ οὐκέτι, κ. τ. λ.* "So that it appeared something calculated to save, and no longer what was severe."

§ 12.

ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο, κ. τ. λ. "But whenever they were out of their danger, and it was allowed them to go as soldiers unto others." Observe that *ἀρχομένους* is here the passive participle, and means literally, "as persons commanded," i. e., accustomed to the orders of others. Dunbar renders *ἀρχομένους*, "to be commanded;" but this suits rather *ἀρξομένους*, the conjecture of Schaefer. Some, again, translate the word in question by "the soldiers;" this, however, would be *τοὺς ἀρχομένους*. All the MSS. give *ἀρχομένους*. The dative *ἀρχομένοις* is a bad conjecture of Stephens', though adopted by Hutchinson and Poppo. Dindorf suggests *ἀρχοντας*.—*τὸ γὰρ ἐπίχαρι οὐκ εἰχεν.* "For he had no pleasantness of manner." Literally, "he had not that which was pleasing" or "agreeable."—*ώμος.* "Unfeeling."—*διέκειντο πρὸς αὐτόν.* "Were affected toward him."

§ 13.

καὶ γὰρ οὖν. Compare 1., 9, 8.—*ἐπομένους.* "Any persons following him."—*ἢ τεταγμένοι.* "Either having been ordered (so to do)," i. e., to follow him, or be present with him.—*ἢ ὑπὸ τοῦ δεῖσθαι, κ. τ. λ.* "Or being compelled by want, or any other necessity."—*σφόδρα πειθομένους ἔχρητο.* "He rendered implicitly obedient." Literally, "he made use of as extremely obedient."

§ 14.

ἥδη μεγάλα ἦν, κ. τ. λ. “Now were the inducements great, that made the soldiers with him to be good ones.” Literally, “useful.” Schneider objects to this whole section as not being at all connected with what precedes. But, as Dindorf correctly remarks, no connection of the kind is intended; on the contrary, the narrative now returns to where it was interrupted, at the end of § 8, by an account of the manners and habits of Clearchus.—*τό τε γὰρ πρὸς τοὺς πολεμίους, κ. τ. λ.* “For both the feeling confident against the enemy was present (unto them),” i. e., they both had a feeling of confidence against the enemy. Literally, “the having themselves confidently (i. e., in a confident state) against the enemy.”—*καὶ τὸ τὴν παρ' ἐκεῖνον, κ. τ. λ.* “And their fearing punishment from him made them well observant of order,” i. e., well disciplined and orderly. Observe that φοβεῖσθαι belongs to that class of middle verbs which have assumed a new transitive notion, deduced from or implied in the reflexive notion; and, moreover, that verbs expressing *fear, hope, confidence, &c.*, take an accusative of the feeling, or that wherein it consists. (Kühner, § 362, 8; § 550.)

§ 15.

οὐ μάλα ἔθέλειν. “Not to like much.”—ἀμφὶ τα πεντήκοντα ἔτη. The article stands with cardinal numerals when the number is to be decidedly marked. For some remarks on the death of Clearchus, consult note on § 29.

§ 16.

εὐθὺς μέν, μειράκιον ὅν. “From his very boyhood.” More literally, “straightway, being (as yet) a mere boy.” Compare note on *εἰθὺς παιδεῖς ὄντες*, i. 9, 4.—*ἔδωκε Γοργίᾳ ἀργύριον, κ. τ. λ.* “He gave a sum of money to Gorgias the Leontinian,” i. e., the native of Leontini, a town of Sicily to the south of Catana. Gorgias was celebrated among his contemporaries as a statesman, sophist, and orator, as well as a teacher of rhetoric. At an advanced age, in B.C. 427, he was sent by his fellow-citizens as ambassador to Athens, for the purpose of soliciting aid against the threatening power of Syracuse. His showy eloquence so captivated the Athenians as to procure for him a successful termination of his mission. He seems to have returned to Leontini only for a short time, and to have spent the remaining years of his vigorous old age in the towns of Greece proper, especially at Athens and the Thessalian Larissa. His professional labors as a teacher of rhetoric appear to have been attended with great profit, and his charges to have been by no means

moderate. According to Cicero (*de Orat.*, i., 22; iii., 32), he was the first who engaged to deliver impromptu a public address upon any given subject. These oratorical displays were characterized by the poetical ornament and elegance of the language, and the antithetical structure of the sentence, rather than by the depth and vigor of the thought; and the coldness of his eloquence soon passed into a proverb among the ancients. (*Penny Cyclop.*, vol. xi., p. 312.)

§ 17.

συνεγένετο. “*He had been with.*”—*ικανὸς ἥδη νομίσας εἰναι.* “*Having thought that he was now able,*” i. e., having considered himself now well qualified. Observe the nominative with the infinitive, the reference being to the same person to whom *νομίσας* refers.—*φίλος ὃν τοῖς πρώτοις.* “*If he were on a friendly footing with the great.*” Literally, “*being a friend unto the first (men.)*” His friendly relations with these would supply him with means and opportunities.—*μὴ ἡττᾶσθαι εὐεργετῶν.* “*Not to be outdone in conferring favors.*” Literally, “*not to be overcome,” “not to be inferior.”—*ἡλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις.

“*He engaged in this enterprise with Cyrus.*” Literally, “*these doings with Cyrus.*”

§ 18.

σφόδρα ἔνδηλον αὖ, κ. τ. λ. “*He, on the other hand, had this, also, very manifest (in his conduct).*”—*τούτων.* We ought, probably, to read *τοιούτων*, as conjectured by Krüger.—*μετὰ ἀδικίας.* “*With injustice,*” i. e., by unjust means.—*σὸν τῷ δικαίῳ καὶ καλῷ.* “*In close connection with what was just and honorable,*” i. e., by just and honorable means. Observe here how much stronger *σὸν τῷ δικαίῳ* is than *μετὰ ἀδικίας*.—*ἄνεν δὲ τούτων μή.* “*But without these not at all,*” i. e., in no supposable case; and hence the employment here of *μή*, not *οὐ*.

§ 19.

ἄρχειν καλῶν καὶ ἀγαθῶν. “*To command honorable and good men.*” In the expression *καλὸς καὶ ἀγαθός*, the term *ἀγαθός* properly refers to internal qualities, and *καλός* to external movements; and hence the two combined are employed to express a perfect man, or a man as he should be, ὁ τελειῶς σπουδαῖος, or, in other words, the perfection of moral rectitude. Compare the explanation of Sturz (*Lex. Xen.*, s. v. *καλός*, 20): *καλὸς καὶ ἀγαθὸς proprie dicitur sic, ut ἀγαθὸς ad animi virtutem et probitatem, pertineat, καλὸς autem ad actiones externas.*—*οὐτ' αἰδὼ ἔαντοῦ οὔτε φόβον.* “*Either respect for him-*

self or fear.”—ἀλλὰ καὶ ἡσχύνετο μᾶλλον, κ. τ. λ. “But he even stood more in awe of his soldiers, than those under his command of him.” Compare, as regards the meaning of ἀρχόμενοι here, the note on ὅτε δ’ ἔξω τοῦ δεινοῦ, κ. τ. λ., § 12.—τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις. “The being hated by his soldiers.”—τὸ ἀπιστεῖν ἐκείνῳ. “The disobeying him.”

§ 20.

ψέτο δὲ ἀρκεῖν, κ. τ. λ. “He thought it, moreover, to be sufficient for the being and seeming (to be) fitted for command, to praise him that acted well,” &c.—τῶν συνόντων. “Of those who were with him,” i. e., of his followers.—ὡς εὐμεταχειρίστω ὄντι. “As being (a man) easily managed,” i. e., easy to be imposed upon. Xenophon draws the character of Proxenus with all the frankness of a true friend. As regards the intimacy between them, compare iii., 1, 7, *seqq.*

§ 21.

Μένων ὁ Θετταλός. Menon was a Thessalian adventurer, and a favorite of Aristippus of Larissa (§ 28), who, it will be remembered, placed him in command of the forces which he sent to Cyrus. Xenophon's account of the man is supposed by some to owe much of its high coloring to private animosity, as Diogenes Laertius expressly asserts (2, 50). But that Menon was a most worthless man, there can be no doubt; and Xenophon's statement, from the numerous opportunities which he had of observing his movements, must have had a good foundation on which to rest. (Compare Becker's German version, p. 107, *note*.) Menon's name, in fact, passed subsequently into a proverb, and became indicative of every thing base and treacherous. (*Larcher, ad loc.*—*D'Orville, ad Charit.*, p. 90.) Plato's dialogue, entitled “Menon,” relates to this same individual; and some have thought, that the manner in which that writer speaks of him is another proof that Xenophon's portrait is overcharged, or else that he seeks to vilify him through private pique toward Plato (*Aul. Gell.*, xiv., 3.—*Marcellin.*, *Vit. Thucyd.* Ξενοφῶν δὲ Μένωνι λοιδορεῖται, τῷ Πλάτωνος ἐταίρῳ, διὰ τὸν πρὸς Πλάτωνα ζῆλον.) This charge, however, is a very unjust one, since Plato represents Menon as still a young man, whereas Xenophon depicts his character in more advanced life. (Compare *Cousin, ad Plat., Men.*—*Œuvres de Platon*, tom. vi., p. 137, *note*.)

δῆλος ἦν ἐπιθυμῶν μέν, κ. τ. λ. “Was evidently very desirous of being rich.” Literally, “was evident desiring strongly,” &c.—ὅπως πλείω λαμβάνοι. “That he might take more.” Observe that λαμβάνοι here refers to the taking forcibly what belongs to another, and

which his station as commander would the more easily enable him to do. Compare *Sturz, Lex. Xen.*, s. v. λαμβάνειν, 4.—*ἴνα πλείω κερδάνοι*. “That he might gain more,” i. e., in the shape of gifts from those by whom he might be honored. The common text has *κερδάνοι*, which Porson very correctly changed into *κερδαίνοι*.—*ἴνα ἀδικῶν μὴ διδοΐη δίκην*. “In order that, when guilty of injustice, he might not suffer punishment.”

§ 22.

Ἐπὶ δὲ τὸ κατεργάζεσθαι, κ. τ. λ. “Toward the accomplishing, moreover, of (the things) which he might desire, he thought that the shortest way was through perjury, and falsehood, and deceit.” Literally, “through swearing falsely, and lying and deceiving.” Observe that ὡν ἐπιθυμοίη is for ταῦτα ὡν ἐπιθυμοίη, and that ὡν is not an instance of attraction, but the regular government of the verb.—*τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς, κ. τ. λ.* “But sincerity and truth he considered to be the same thing with folly.” Literally, “but what was simple and true he considered,” &c. The early editions and several of the MSS. have ἐνομίζετο αὐτῷ. The reading which we have given, however, is far preferable, and is adopted by the best editors.

§ 23.

τούτῳ ἔνδηλος ἐγίγνετο ἐπιθονλεύων. “Against this one he was manifestly designing mischief.”—*τῶν δὲ συνόντων πάντων, κ. τ. λ.* “But he always conversed (about them in such a way) as if ridiculing all those who associated with him.” Most commentators render this as follows: “But he always conversed with those who associated with him (in such a way) as if he were ridiculing them.” This, however, would require the Greek to be διελέγετο σὺν πᾶσι τοῖς συνοῦσιν ως καταγελῶν. We have followed, therefore, the explanation of Wyttenbach: “ita de familiaribus ipse suis loqui solebat, ut qui eos contemneret.”

§ 24.

οὐκ ἐπεβούλευε. “He formed no designs against.”—*τὰ τῶν φυλαττομένων.* “The property of those who were on their guard.” Observe the force of the middle in φυλαττομένων.—*τὰ δὲ τῶν φίλων μόνος ὤστο, κ. τ. λ.* “But he imagined that he alone knew that it was very easy to seize the unguarded possessions of friends.” The common text has ὅτι φίστον, and omits δν. It has already been remarked that verbs of sensual or mental perception take the participle, instead of the infinitive, when the action or state referred

to is either antecedent to, or coincident with the perception. (*Kühner*, § 683, 1).

§ 25.

ὅσους μὲν αἰσθάνοιτο. The common text has *ἀν* before *αἰσθάνοιτο*. But the omission of the particle is more correct here. (*Matthiae*, § 527, *Obs. 2.*)—*ώς εὐ ώπλισμένους ἐφοεῖτο.* “He feared as well armed.”—*τοῖς ὁσίοις.* “The pious.”—*χρῆθαι.* “To make use of,” i. e., to work upon for his own purposes.

§ 26.

ἀγάλλεται ἐπὶ θεοσεβείᾳ. “Prides himself upon piety.”—*δικαιότητι.* “Just dealing.” The word *δικαιότης* is found only in Xenophon, *Cyrop.*, viii., 8, 13; *Cyneg.*, i., 1; and the present passage. It is suspected by Fischer. Other writers, as well as Xenophon himself elsewhere, use *δικαιοσύνη*. (*Hickie, ad loc.*—Compare *Poppo, ad Cyrop.*, l. c.)—*τῷ πλάσασθαι ψευδῆ.* “On fabricating falsehoods.” Porson prefers *πλάσαι* here, from Suidas, and compares *Soph.*, *Aj.*, 148, and *Demosth.*, *Phil.*, i., 16. But Demosthenes also employs the middle elsewhere, and this voice seems to be required in the present passage, for greater emphasis’ sake, since the reference is to falsehoods coined expressly for one’s own advantage.—*τῷ φίλοντι διαγελᾶν.* “On sneering at friends.” Observe that *διαγελάω* has a more diminished meaning than *καταγελάω*, and conveys here the idea of smiling contemptuously or sneering at one. On the general force of the verb, consult *Stephens, Thes. G. L.*, p. 1123, *ed. Hase.*—*τὸν δὲ μὴ πανοῦργον, κ. τ. λ.* “And him, who was not master of every act of villainy, he always considered to be of the number of the untaught,” i. e., to be an ignorant and untaught man. The term *πανοῦργος* means, strictly, “ready to do any thing,” and hence is almost always taken in a bad sense. Observe that *ἀπαιδεύτων* is the partitive genitive, and that there is no need of supplying any ellipsis here. (Compare *Hermann, de Ellipsi*, &c., vii., and the note on *τῶν στρατεομένων*, i., 2, 3.)—*καὶ παρ’ οἷς μὲν ἐπεχείρει, κ. τ. λ.* “And with whomsoever he strove to occupy the first place in friendship, these he thought he ought to gain over by bringing charges against those who already were foremost there,” i. e., already foremost, or occupying the first place in their esteem. Observe that *διαβάλλων* here refers, of course, to calumnies and false charges, as is plainly to be inferred from the nature of the one who makes them.

§ 27.

τὸ δὲ πειθομένους τοὺς στρατιώτας, κ. τ. λ. “He contrived, more-

over, to make his soldiers obedient by co-operating with them in the commission of wrong;" i. e., by being an associate with them in wrong-doing, and, therefore, keeping them obedient, as well by the prospect of future plunder as by the dread of exposure for past misdeeds. Literally, "he contrived the rendering of his soldiers obedient from the being a wrong-doer along with them."—*ἡξίον.* "He claimed." More freely, "he expected."—*ἐπιδεικνύμενος ὅτι πλεῖστα, κ. τ. λ.* "By showing that he could and would injure most extensively," i. e., that he had both the power and the will to be a wrong-doer on the most extensive scale.—*εὐεργεσίαν δὲ κατέλεγεν.* "He used, moreover, to call it an act of kindness (on his own part)."—*ὅτι χρώμενος αὐτῷ.* "That while using his services."

§ 28.

καὶ τὰ μὲν δὴ ἀφανῆ, κ. τ. λ. "And as regards his private character, one, it is true, may speak falsely concerning him." Literally, "as regards the things (relating to him) that were not open to observation." Xenophon passes now to his more public character, where his actions would speak for themselves; observing that while, in depicting his private character, there might be room for misrepresentation, and some parts of the portrait might be overcharged, there could be no such mistake made with regard to those parts of his conduct which were notorious to all, and which he forthwith proceeds to state. The inference, therefore, which he wishes the reader to draw is this, not that he himself is conscious of any intentional misrepresentation, but that, making all due allowance for exaggeration in the accounts which he has received from others respecting Menon's private character, he must still be pronounced a bad man, because his public conduct was bad.

ἔτι ὥραῖς ὡν. "While still in the bloom of youth."—*στρατηγεῖν διεπράξατο τῶν ξένων.* "He managed to obtain the command of the foreign troops," i. e., the mercenaries, or hired troops. Literally, "he worked it out to command," &c.—*βαρβάρῳ ὄντι.* "Although a barbarian."—*οἰκειότατος.* "Very intimate."—*ἀγένειος ὁν γενεῖωντα.* "Though beardless, (having) one that had already a beard," i. e., though quite young himself, having nevertheless for a favorite a much older person.

§ 29.

ταῦτὰ πεποιηκώς. "Although he had done the same things."—*τιμωρηθείς.* "Having been punished."—*ἄλλὰ ζῶν αἰκισθεὶς ἐνιαυτόν,* κ. τ. λ. "But having been tortured alive a whole year, as a malefactor,

he is said (at length) to have met with his end." The following remarks from Bishop Thirlwall may not be inappropriate here: "Xenophon adds but very few particulars as to the fate of Clearchus and his fellow-prisoners. The anecdotes related by Plutarch, from Ctesias and other writers, are of doubtful credit. But it seems certain that neither Clearchus nor any of his companions were immediately put to death, but were carried to court, and that they were kept for some time in custody. During this interval Parysatis, who regarded them with good-will as friends of her best beloved son, is said to have exerted all her influence to save their lives. But her efforts were counteracted by her rival Statira, the favorite queen of Artaxerxes, whose suit, as it happened to be more in accordance with his own inclination, was on this occasion preferred; and all the generals, except Menon, lost their heads. Xenophon, who describes Menon's character in a strain of satirical invective, mentions the exception made in his favor, apparently to confirm a suspicion, which he elsewhere insinuates, that Menon was privy to the treachery of Tissaphernes. Ctesias distinctly charged him with this baseness; and we may easily believe, if he was such a man as Xenophon represents, that he was quite capable of it. It is not so clear in what way he could have promoted the success of the stratagem; and there is no reason for supposing that he suggested it; the credit of the invention is unquestionably due to Tissaphernes alone. Menon, however, was spared—whatever may have been the motive—only to be reserved for a death of lingering torture, such as we scarcely hear of anywhere but in the court chronicles of ancient Persia; for it lasted a whole year. This refinement of cruelty seems to indicate the intervention of Parysatis; and it is not improbable that she obtained permission to wreak her vengeance upon him, as a compensation for the disappointment she had suffered in her contest with Statira." (*Thirlwall's Greece*, vol. iv., p. 324.)

§ 30.

'Αγίας δὲ ὁ Ἀρκάς, κ. τ. λ. Observe that 'Αγίας and Σωκράτης are here nominatives absolute, since *τούτω*, the nominative dual, intervenes between them and the verb.—*καὶ τούτω ἀπεθανέτην.* "These two, also, lost their lives." Literally, "died."—*εἰς φιλίαν.* "In regard to friendship," i. e., in matters where their friends were concerned; since they treated them as friends ought to be treated, and not after the manner of Menon.

BOOK III.

CHAPTER I.

§ 1.

ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου. “*In the march upward that (had been made) along with Cyrus.*” With the second *τῇ* supply *γενομένη*.—*ἐγένετο, ἀπιόντων τῶν Ἑλλήνων, κ. τ. λ.* “*Took place during the truce, when the Greeks were departing with Tissaphernes.*” Morus places a comma after *Τισσαφέρνει*, as we have done since *ἐν ταῖς σπονδαῖς* is to be construed with *ἐγένετο*. (*Weiske, ad loc.*)

§ 2.

συνειλημμένοι ἦσαν. “*Had been seized.*”—*ἀπολώλεσαν.* They had been cut to pieces, it will be remembered, while without the tent of Tissaphernes, or while scattered over the plain. (ii., 5, 31.)—*ἐν πολλῇ δὴ ἀπορίᾳ.* “*In great perplexity, indeed.*” Observe the strengthening power which *δὴ* imparts to the adjective.—*ἐπὶ ταῖς βασιλέως θύραις.* Compare ii., 4, 4.—*κύκλῳ δὲ αὐτοῖς πάντῃ.* “*And every where round about for them.*” The Eton MS. omits *πάντῃ*, but we find it supplied in Arrian also. (i., 28).—*παρέξειν ἔμελλεν.* “*Was going to furnish.*”—*οὐ μεῖον ἡ μύρια στάδια.* We have followed here the reading of some of the best MSS., as adopted by Dindorf, Poppo, Bornemann, Lion, &c. The common text has *πλέον*, which Schneider and Krüger (ed. 1826) both give; but the latter, in his edition of 1845, restores *οὐ μεῖον*. The distance in a direct line from Ephesus (for by Greece in the text Ionia is meant) would agree very nearly with the number of stadia given. The Greeks, it is true, had traversed 16,000 stadia, but in doing this they had not only made a wide circuit, but had frequently deviated from the direct route. (Compare Rennell, p. 137, note, and Haken, i., p. 315.) Ten thousand stadia would make, in round numbers, about 1150 English miles.

ποταμοὶ δὲ διεῖργον ἀδιάβατοι, κ. τ. λ. “*And unfordable rivers, intervening in their route homeward, shut them out (from a return),*” i. e., cut them off from returning. Sturz well explains *ἐν μέσῳ τῆς ὁδοῦ* by “*interjacentes inter viam.*”—*προνδεδώκεσαν αὐτούς.* “*Had abandoned them.*”—*μόνοι δὲ καταλελειμμένοι ἦσαν.* “*And they were left completely alone.*”—*ἰππέα οὐδένα.* “*A single horseman.*”—*οὐδένα ἀν κατακάνοιεν.* Owing to the want of cavalry to pursue.—*οὐδείς.* “*No one (of their own number).*”

§ 3.

ἀθύμως ἔχοντες. “*Being disheartened.*”—εἰς τὴν ἐσπέραν. “*For that evening.*”—ἐπὶ τὰ ὅπλα. “*To the quarter where the arms were deposited,*” i. e., to the ordinary resting-place near their arms. (Thirlwall, iv., p. 327.) Compare note on πρὸ τῶν ὅπλων, ii., 4, 15.—ὅπου ἐτύγχανεν ἔκαστος. “*Where each happened to be.*” Observe here the absence of the participle ὡν. The verb τυγχάνω is not unfrequently thus employed without the participle of the verb εἰμι. Compare v., 4, 34.—διακείμενοι. “*Disposed,*” i. e., affected in mind.

§ 4.

τις Ξενοφῶν Ἀθηναῖος. “*A certain Xenophon, an Athenian.*” Observe the modest air with which the writer introduces the mention of himself.—συνηκολόνθει. Xenophon had accompanied the expedition as a private adventurer, without any military rank.—μετεπέμψατο οἴκοθεν. Xenophon had spent a great part of his youth at Athens, in familiar and habitual intercourse with Socrates, who, struck, it is said, by his promising physiognomy, had drawn him, by a gentle constraint, into his society. It was probably at Athens, also, that he had formed his intimacy with Proxenus. (Thirlwall, iv., p. 327.)—ξένος ὁν ἀρχαῖος. “*Being an old friend of his.*” More literally, “*being connected with him by the ties of hospitality from of old.*” Compare the explanation of Sturz (*Lex. Xen.*, s. v. ἀρχαῖος): “*inde ab antiquo, inde a multo tempore.*”—ον αὐτὸς ἔφη κρείττω, κ. τ. λ. “*Whom he himself said he esteemed of greater value to himself than his own country,*” i. e., whose favor he said he himself valued above any thing that his country had to offer.

§ 5.

ἀνακοινῶται Σωκράτει, κ. τ. λ. “*Communicates with Socrates, the Athenian, concerning the journey.*” Such an invitation as was that of Proxenus would have had powerful attractions for a man of adventurous spirit, even if he was strongly attached to his native city. To Xenophon, however, the most tempting part, perhaps, of the prospect was a long absence from Athens, or a permanent settlement in a foreign land. He seems, though it may be unconsciously, to have determined on accepting the proposal of Proxenus, when he communicated it to Socrates, as if for his advice. (Thirlwall, iv., p. 327.)—ὑποπτεύσας μή τι πρὸς τὴς πόλεώς, κ. τ. λ. “*Having feared lest it might in any way be a ground of blame against him, from his government, to have become a friend unto Cyrus.*” Literally, “*having suspected,*” &c. As ὑποπτεύω, however, involves the idea of fear-

ing, it may often be rendered freely by “*timere.*” Compare Sturz (*Lex. Xen.*, s. v.). Socrates was immediately struck with the effect which such a step was likely to produce on the minds of the Athenians, who could not, without some feelings of jealousy, see one of their citizens seeking his fortune in the patronage of the man who had shown himself their implacable enemy, and had been the chief author of their late calamities and degradation. (*Thirlwall, l. c.*)—*συμπολεμῆσαι.* This alludes to the pecuniary aid which Cyrus afforded to the Lacedæmonians in the course of the Peloponnesian war, through the agency and address of Lysander.—*Δελφούς.* Delphi was in Phocis, on the southern side of Mount Parnassus, and was celebrated as the seat of the oracle of Apollo.—*τῷ θεῷ.* Apollo is meant. The authority of the oracle might either put an end to the project, or give a better color to the proceedings.

§ 6.

Ἐπήρετο τὸν Ἀπόλλω. Observe here the abbreviated form of the accusative *Ἀπόλλω*. It is only used in Attic prose, and generally with the article prefixed. (Kühner, § 95, Obs. 13.)—*τίνι ἀν θεῶν θύων, κ. τ. λ.* “*On sacrificing and praying to what one of the gods, he should most honorably and successfully perform the journey which he intends, and, having come off well, return in safety.*” Literally, “*should be saved.*” Observe the force of *καλῶς πράττειν*, “*to accomplish one’s object,*” “*to succeed in an undertaking,*” &c. Xenophon, it will be perceived, does not, as directed by Socrates, submit his plan to the decision of the oracle, but only inquires about the religious ceremonies by which the adventure which he meditates may be brought to a happy issue.—*ἀνεῖλεν αὐτῷ θεοῖς οἵς.* “*Told him, in reply, (the gods) unto whom.*” Observe that *θεοῖς οἵς* is, by attraction, for *θεοὺς οἵς*.

§ 7.

Ἐπεὶ δὲ πάλιν ἤλθε. “*And when he came back,*” i. e., to Athens from Delphi.—*τὴν μαντείαν.* “*The oracle,*” i. e., the response of Apollo.—*ἡτιāτο αὐτὸν.* Socrates blamed his disciple for having shown more concern about the success of the enterprise than about its expediency or fitness.—*ἄλλ', αὐτὸς κρίνας, κ. τ. λ.* “*But (because) having himself decided that it was requisite to go.*”—*ἐπεὶ μέντοι οὗτως ἦρουν.* “*Since, however, you put the question in this way.*” Socrates now opposed no further hinderance, and Xenophon, having observed the rites which the oracle had prescribed, embarked for Asia.

§ 8.

θνσάμενος οἵς ἀνεῖλεν δὲ θεός. “Having sacrificed to whom the god told (him) in his reply (to sacrifice).” With ἀνεῖλεν supply θύεσθαι. Observe that in θνσάμενος here the idea of consulting the entrails is also implied, in accordance with the peculiar meaning of the middle voice.—καταλαμβάνει. “Finds.”—μέλλοντας ἥδη ὄρμāν, κ. τ. λ. “On the point, now, of starting on their way upward,” i. e., of commencing the expedition into Upper Asia. Observe the accusative after a verb indicating motion along. The notion of going implies, as coincident with it, the notion of a space along which the motion takes place. (Kühner, § 557, 1.)—καὶ συνεστάθη Κύρω. “And he was presented to Cyrus.” The verb συνίστημι gets the meaning of presenting from that of bringing persons together as friends; literally, of placing or setting together.

§ 9.

προθυμουμένον δὲ τοῦ Προξένου, κ. τ. λ. “Now, Proxenus being strongly desirous, Cyrus also joined in the same strong desire that he should remain.” Literally, “Cyrus, also, was strongly desirous along with (him).”—ἐπειδὴν τάχιστα ἡ στρατεία λήξῃ. “As soon as the expedition shall have ceased.” Observe that ἐπειδὴν τάχιστα is equivalent to the Latin *simul ac* or *quum primum*.—ό στόλος. “The destination.” The term στόλος here indicates the cause or motive of the intended march. Compare *Soph.*, *Phil.*, 244; *Œd. R.*, 359; and *Ellendl*, *Lex. Soph.*, s. v.—Πισίδας. Compare i., 1, 11.

§ 10.

ἐστρατεύετο μὲν δῆ, οὐτως ἐξαπατηθείς. We must believe that Xenophon was deceived by the professions of Cyrus, since he here asserts it himself. He does not inform us when the truth, which had from the beginning been evident to Tissaphernes, first dawned upon his mind. On the arrival of the army in Cilicia, when no further doubt could remain as to the prince’s intentions, he was, according to his own account, one of those whom a sense of honor induced reluctantly to proceed. (Thirlwall, iv., p. 328.)—οὐ γὰρ ἥδει τὴν ἐπὶ βασιλέα ὄρμήν. “For he knew not of the movement against the king,” i. e., that the movement was against the king; as if the Greek had been ἐπὶ βασιλέα τὴν ὄρμὴν οὐσαν.—τὴν ὁδὸν. “The distance.”—οἱ πολλοί. “The most (of them).” Equivalent here to the Latin *plerique*. (Kühner, § 454, 3.) Besides Xenias and Pasion, a few others had left.—δέ αἰσχύνην καὶ ἀλλήλων καὶ Κύρου. “Through a sense of shame as regarded both each other and Cyrus,” i. e., lest

they should appear both cowards in each other's eyes, and ungrateful in those of Cyrus. (*Krüg.*, *ad loc.*)

§ 11.

ἐπεὶ δὲ ἀπορία ἦν. “But when (all now) was utter perplexity.”—*μικρὸν δὲ ὑπνον λαχών.* “At length, however, having got a little sleep.” As *λαγχάνω* means, properly, “to obtain by lot,” &c., the idea intended to be conveyed here would seem to be, in strictness, “having been so lucky as to get,” &c.—*ἔδοξεν αὐτῷ, θροντῆς γενομένης, κ. τ. λ.* “A bolt appeared to him, there having been thunder, to have fallen upon his father's house, and that thercupon it was all lighted up,” i. e., was all in a light blaze. Observe here the employment of *πᾶσαν* in the accusative, where we would naturally expect *πᾶσα* in the nominative; the verb *ἔδοξεν*, in the sense of “it appeared,” having to be supplied by the mind from the previous clause. The dream here related was, as Thirlwall remarks, just such a one as might naturally occur to a Greek, who, like Xenophon, was deeply conversant with the interpretation of omens.

§ 12.

εἰθὺς ἀνηγέρθη. “He immediately awoke.” Observe that *ἀνηγέρθη* is here equivalent to *ἀνήγρετο*, or, in other words, it is the passive in a middle sense. (*Poppo, ad loc.*)—*πῆ μὲν ἄγαθόν.* “In part favorable.”—*ἰδεῖν ἔδοξε.* “He seemed to have seen.”—*πῆ δὲ καὶ ἐφοβεῖτο.* “In part, however, he was even alarmed.”—*ἀπὸ Διὸς μὲν βασιλέως.* “From regal Jove,” i. e., from Jove, monarch of the skies. This feature of the dream appeared unfavorable, because Jove, as king of heaven, would naturally have earthly kings under his protecting care, and would therefore prove a source of aid, rather than otherwise, to the Persian monarch; and, besides, Jove was regarded as the founder of the royal line of Persia, whence he is called in the Cyropædia (i., 6, 1), *Ζεὺς πατρῶος*. Compare *Kleuker, ad Zend-Avest.*, vol. ii., p. 3, who thinks that by this expression Ormuzd is meant.—*κύκλῳ.* “All around.” Another evil feature, indicating that they were encompassed on every side by evil.—*μὴ οὐ δύναιτο.* “Lest he should not be able.” In such constructions as this, *μὴ* performs the functions of a conjunction, while *οὐ* belongs to the clause depending on that conjunction. (*Kühner, § 750, 1.*)—*ὑπό τινων ἀποιῶν.* “By some inextricable difficulties (or other).”

§ 13.

ὅποιῶν τι μέντοι ἐστὶ, κ. τ. λ. “What sort of a thing, indeed, it is to see such a dream as this.” More freely, “what it is to see such a

dream," &c., *i. e.*, what a dream of this kind means.—*ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων, κ. τ. λ.* Xenophon means, that the events which followed furnished the best solution of the dream. Compare the German version of Becker: "Was aber der Traum wirklich bedeutete, wird man aus den folgenden Eräugnissen sehn."—*ἔννοια αὐτῷ ἔμπιπτει.* "*The thought occurs to him.*"—*τί κατάκειμαι;* "*Why am I lying down?*"—*εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, κ. τ. λ.* "*And if we shall fall into the power of the king, what prevents our dying with ignominy, after having beheld all the most grievous things, and suffered all the most dreadful ones?*" Literally, "*our dying insulted.*" Observe the employment here of *μὴ οὐ*, after a word denoting hinderance, with the infinitive mood, and in the sense of the Latin *quoniam*. Thus, in Latin, we would have here, "*quid impedit quin moriamur?*" (Kühner, § 750, 2.)

§ 14.

ὅπως ἀμυνούμεθα. "*How we shall defend ourselves.*"—*ῶςπερ ἔξὸν ἡσυχίαν ἄγειν.* "*As if it were permitted us to live in quiet,*" *i. e.*, to enjoy security from every foe.—*ἔγὼ οὖν τὸν ἐκ ποίας πόλεως, κ. τ. λ.* "*The general from what city do I, then, expect will do these things?*" *i. e.*, from what city do I, then, expect that there will be a general who will do these things. Xenophon's meaning in this and what immediately succeeds is simply as follows: "*if I wait for another more experienced general to step forward, the season for action will have passed by.*" (Thirlwall, iv., p. 329.)—*οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἐσομαι, κ. τ. λ.* "*For I, at least, will not be yet older, if I shall abandon myself this day to the enemy,*" *i. e.*, will never be any older. He alludes merely to the certainty of losing his life, in common with the other Greeks, in case he should fall into the hands of the enemy.

§ 15.

τοὺς Προξένου λοχαγούς. With these he was most intimate, on account of the friendship which had subsisted between himself and Proxenus, and because his quarters were with the forces of this commander.—*ῶςπερ οἷμαι οὐδὲ ἴμεις.* "*Even as I think you neither are,*" *i. e.*, able to sleep. Supply, for a full version, *καθεύδειν δύνασθε.*—*ἐν οἷοις ἐσμέν.* "*In what circumstances we are.*"

§ 16.

δῆλον. Supply *ἐστί.*—*οὐ πρὸς ἡμᾶς τὸν πόλεμον ἔξεφηναν.* "*Did not openly make hostile demonstrations against us.*" Literally, "*did not show forth the war against us.*"—*καλῶς τὰ ἑαυτῶν παρασκευά-*

σασθαι. “That they had made all their arrangements properly.” More literally, “that they had prepared their own affairs well.”—οὐδὲν ἀντεπιμελεῖται. “Takes any heed in turn,” i. e., on our side.—ώς κάλλιστα. “In the best manner possible.”

§ 17.

εἰ ὑφησόμεθα. “If we shall prove remiss.”—ὅς. “For he.” The relative serves, as in Latin, to connect propositions, and is here equivalent to the demonstrative *ἴκεινος*, with γάρ. (*Matthiae*, § 477, d.)—ἀδελφοῦ. Cyrus.—καὶ τεθνηκότος ἥδη. “And that, too, when now dead,” i. e., even after he was dead. Observe that καὶ is here equivalent to καὶ ταῦτα.—ἀνεσταύρωσεν. “Fixed them up on a stake.” Compare i., 10, 1.—ἱμᾶς δέ. “As regards us, however.” Lobeck (*ad Phryn.*, p. 751) and Schaefer (*ad Bos. Ellips.*, p. 224) both regard ἡμᾶς here as the accusative before *παθεῖν*. Schneider, however, thinks that such a construction would require ἡμεῖς, the reference being to the same persons that form the subject of *οἴμεθα*. But to this it may be replied, that the accusative in such a case would be correct enough, since an emphasis is to be given to the subject of the infinitive. (*Matthiae*, § 536, Obs.) The true objection to our connecting ἡμᾶς with *παθεῖν* lies in the position of the two words, and the long interval between them. We must either, therefore, with Krüger, regard the sentence as an anacoluthon, or render ἡμᾶς, as we have done, by itself, and throw the emphasis upon this.

οἵς κηδεμῶν μὲν οὐδεὶς πάρεστιν. “Unto whom no one is present as a supporter.” This, as Weiske remarks, alludes to the circumstance of Cyrus’s having had a supporter and source of protection in his mother Parysatis, whereas the Greeks have no one to aid them.—ἐστρατεύσαμεν δέ. “And who marched.”—ώς ποιήσοντες. “With the intention of making (him).”—τί ἀν οἴμεθα παθεῖν; “What do we think that we would be likely to suffer?”

§ 18.

ἄρ’ οὐκ ἀν ἐπὶ πᾶν ἔλθοι. “Would he not have recourse to every expedient?” i. e., would he not try every means in his power?—ἱμᾶς τὰ ἔσχατα αἰκισάμενος. “Having punished us with the last degree of severity.” Observe that τὰ ἔσχατα is here the accusative of nearer definition.—τοῦ στρατεῦσαί ποτε. “Of ever marching.”

§ 19.

ἔγὼ μέν. The participle *μέν* here stands opposed to *μέντοι* in § 21.—ἔστε. “As long as.”—μακαρίζων. “Regarding as happy.” Ever

since they had concluded the truce with Tissaphernes, he had observed with envy and regret the rich possessions of the barbarians, and had lamented that his comrades had subjected themselves to the obligation of abstaining from the good things which they constantly saw within their reach, except so far as they were able to purchase or taste of them, at an expense which he had feared would soon exhaust their scanty means. (*Thirlwall*, iv., p. 329.)—διαθεώμενος αὐτῶν. “*Seeing every where as regards them*,” i. e., in their case. Observe here the peculiar employment of *αὐτῶν*. To explain this genitive more exactly, the clause would run thus, “*Seeing every where this of them, or as regards them*,” as if the Greek had been *τόδε αὐτῶν*. The idea *this*, however, need never be expressed when the thing itself follows. (*Buttmann*, § 132, note 7. Compare *Matthiae*, § 317; *Kühner*, § 485.)

§ 20.

τὰ δ' αὐτῶν στρατιωτῶν, κ. τ. λ. “*But, on the other hand, when I reflected on the circumstances of our soldiers*,” i. e., the condition in which they were, as contrasted with that of the enemy.—ὅτι τῶν μὲν ἀγαθῶν πάντων, κ. τ. λ. “*That there was no share for us of any one of all these good things*.”—ὅτου δ' ὥνησόμεθα ἤδειν, κ. τ. λ. “*And (when) I knew that few (of us) any longer had wherewith we shall purchase*,” i. e., had that with which, &c. Observe that *ὅτου* is the genitive of price. We have given *ἔτι*, the conjecture of Stephens, and which Hutchinson found in the Eton MS., instead of the common reading *ὅτι*. This last can only be defended by an awkward *confusio locutionum*.—ἄλλως δέ πως πορίζεσθαι, κ. τ. λ. “*And that our oaths now restrained us from procuring provisions for ourselves in any other way than buying*.”

§ 21.

λελύσθαι. “*To be (likewise) broken*,” i. e., brought to an end. The insolence of the enemy was now to be met and put down by open force; and the suspicions of the Greeks, as to the intentions of those with whom they had thus far been acting, were now to be converted into actual certainty, so that they were now to be released from the restraint which they had hitherto imposed upon themselves; and the good things which they had coveted, but had scrupulously forbore to touch, would henceforth, as he goes on to remark, be the fair prizes of their valor.—ἐν μέσῳ. “*In the middle*,” i. e., between us and the foe, and for which we may now openly contend. Hence *ἐν μέσῳ* often gets the signification of “before

all," "openly," &c. Compare the Latin *in medio ponere*.—ἀθλα, ὀπότεροι ἀνήμων, κ. τ. λ. "As prizes for whichever of us may prove the better men." After ἀθλα, for a literal translation, supply τούτων, "as prizes of those, whichever of us," &c.—ἀγωνοθέται. "Judges of the contest." A metaphor borrowed from the public games of Greece. The term ἀγωνοθέτης properly denotes "a president in the games," and then, in a general sense, "a judge."

§ 22.

οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν. "For these have committed perjury against them." The enemy had provoked the gods by their perjury, and the latter, therefore, would naturally be disposed to side with the Greeks.—όρωντες. "Although seeing."—στεφφῶς. "Firmly."—ἄχτε ἔξεῖναι μοι δοκεῖ, κ. τ. λ. "So that it appears to me to be allowed (us) to go to the contest with much greater confidence than (it is allowed) these." After ἔξεῖναι supply ἡμῖν. Observe, moreover, that πολύ is to be construed with μείζονι, and compare *Thucyd.*, vi., 86 : πολὺ δὲ ἐπὶ ἀληθεστέραν γε σωτηρίαν.

§ 23.

ἔτι δ'. "And, besides."—ψύχη καὶ θάλπη. Observe here the employment of these terms in the plural, where we have to render them by the singular. The same usage occurs in *Cyrop.*, i., 2, 10; *Mem.*, i., 4, 13; *Œc.*, v., 4, &c.—ψυχὴς σὸν τοῖς θεοῖς ἀμείνονας. "Minds, through the favor of the gods, actuated by better principles," i. e., far more observant of right, and far more influenced by conscientious motives.—οἱ δὲ ἄνδρες. Referring to the Persians.—καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον. "Are more exposed to both wounds and death." Literally, "are both more vulnerable and mortal." He refers to the circumstance of the Grecian armor being so superior to that of the Persians.

§ 24.

ἄλλ', ἵσως γὰρ καὶ ᾗλλοι, κ. τ. λ. The particle ἄλλ' here belongs to πρὸς τῶν θεῶν μὴ ἀναμένωμεν, and we have, therefore, placed a comma after it. Lion, following Schneider and others, puts a full stop after ἐνθυμοῦνται, which is decidedly erroneous. (*Krûg.*, *de Authent.*, p. 61.—*Schaefer, Mel. Crit.*, p. 75.)—πρὸς τῶν θεῶν. Wytténbach conjectures πρὸς οὐν θεῶν, of which Schneider approves; but it is very deservedly condemned by Bornemann.—ἄλλοις ἐφ' ἡμᾶς ἐλθεῖν. Xenophon exhorts the officers of Proxenus not to wait until they were called upon by others, but to take the lead and

aspire to a glorious pre-eminence among their fellows.—*παρακαλοῦντας*. Attic contracted future participle, for *παρακαλέσοντας*. Consult note on ὥσπερ πάλιν τὸν στόλον, κ. τ. λ., i., 3, 16.—ἀλλ' ήμεις ἄρξωμεν τοῦ ἔξορμῆσαι, κ. τ. λ. “But let us begin the instigating the others, also, to valor,” i. e., to arouse our comrades to an exhibition of valiant deeds.—φάνητε. “Show yourselves.” The full construction would be φάνητε ὄντες, “Show yourselves to be.”—τῶν στρατηγῶν ἀξιοστρατηγότεροι. “More worthy of command than those who are at present commanders.”

§ 25.

ἔξορμᾶν ἐπὶ ταῦτα. “To give the impulse toward these things,” i. e., to be the prime movers in this affair.—οὐδὲν προφασίζομαι τὴν ἡλικίαν, κ. τ. λ. “I, in no respect, seek to make my age an excuse (for shrinking from this), but think that I am even in the full vigor of it to repel injuries from myself.” This passage plays an important part in the discussion respecting the age of Xenophon at the time of the Anabasis, or expedition into Upper Asia. Spelman makes the historian to have been then near fifty; a computation which Clinton justly calls extravagant. Mitford successfully combats Spelman, and supposes Xenophon to have been between twenty-five and thirty. Clinton thinks that he might have been about forty-two. (*Fast. Hellen.*, vol. ii., p. 89.) Bishop Thirlwall inclines to Mitford’s opinion, though with some reservation. (*Philol. Museum*, vol. i., p. 507, *seqq.*)

§ 26.

πλὴν Ἀπολλωνίδης τις ἦν. “Only there was a certain Apollonides.” The common form of expression would have been πλὴν Ἀπολλωνίδου τινός, “except a certain Apollonides.” Instead of this, πλὴν is used in the text as an adverb.—Βοιωτιάζων τῇ φωνῇ. “Resembling a Boeotian in his manner of speaking,” i. e., employing not only the broad, rough dialect of Boeotia, but also speaking with the thickness of tone for which that nation were remarkable. Compare the explanation of Morus: “rustico vocis sono, pleno gutture loquens;” and that of Krüger: “Boeotorum dialecto et vocis sono utens.” That the Boeotian dialect had a barbarous sound to Attic ears we learn from Eustathius (p. 304, 2.—Compare Ahrens, *de Gr. Ling. Dialect.*, p. 216, *seq.*).—ὅτι φλυαροίη. “That that person talked nonsense.”—ἢ βασιλέα πείσας. “Than by having persuaded the king (to consent to such a course).” He said it was idle to talk of saving themselves, otherwise than by the king’s good pleasure.—λέγειν τὰς

ἀπορίας. “*To talk of the inextricable difficulties* (by which they were encompassed).”

§ 27.

μεταξὺ ὑπολαβών. “*Having taken him up in the midst of his speech.*” The full and more ordinary form of expression would be *μεταξὺ λέγοντα*, the participle being usually joined with *μεταξύ, ἄμα, αὐτίκα, &c.*, in definitions of time. (*Matthiae*, § 565, Obs. 2.)—ὠ θαυμασιώτατε ἄνθρωπε. “*O most wonderful man!*” Ironical.—οὐδὲ ὄρῶν γιγνώσκεις, κ. τ. λ. “*Neither, on seeing, understand; nor, on hearing, remember.*” Observe that we have here not *οὐτε* repeated, but *οὐδέ*, the first *οὐδέ* being equivalent to *ne quidem*, and the second to *neque*.—ἐν ταύτῳ γε μέντοι ἦσθα τούτοις. “*Yet you were certainly in the same place with these,*” i. e., with these other lochagi who are now present. The words which signify equality, suitableness, resemblance, or the contrary, as *ὁ αὐτός, ὁμοῖος, ἴσος, &c.*, govern the dative. (*Matthiae*, § 385, 1.)—μέγα φρονήσας ἐπὶ τούτῳ. “*In high spirits at this,*” i. e., the defeat and death of his brother.—πέμπων ἔκελεν παραδίδονται, κ. τ. λ. Compare ii., 1, 8.

§ 28.

ἔξοπλισάμενοι. Schneider insists on the reading *ἔξωπλισμένοι* being adopted, unless we write *καὶ ἔλθόντες* immediately after. But the whole difficulty may be obviated by placing a comma after *ἔξοπλισάμενοι*, and pronouncing *ἔλθόντες* with only a slight emphasis. (*Poppo, ad loc.*)—τί οὐκ ἐποίησε; “*What did he not do?*” i. e., to get rid of us.—ἔχτε σπονδῶν ἔτυχεν. “*Until he obtained a truce.*”

§ 29.

ἐπεὶ δ' αὐτοῦ. “*But when, on the other hand.*”—εἰς λόγους αὐτοῖς. “*To a conference with them.*”—οὐ νῦν ἔκεντοι παιόμενοι, κ. τ. λ. “*Are not they now being beaten, goaded, insulted, unable, the wretched men! even to die, although, I think, greatly desirous of this.*” The participle *κεντούμενοι* here refers, not, as some suppose, to scourging with a lash armed with iron stimuli, but rather to a species of torturing by piercing with sharp instruments. Compare the remarks of *D'Orville, ad Charit.*, p. 637, and consult *Ælian, V. H.*, ix., 8, where a horrid instance of this mode of punishment is mentioned, by the inserting of needles under the finger nails.—τοὺς μὲν ἀμύνασθαι κελεύοντας φλυαρεῖν. “*That those who urge us to defend ourselves talk nonsense.*”—πείθειν δὲ πάλιν κελεύεις λόντας; “*And do you bid us go again and try persuasion?*” i. e., try to persuade the king to save us.

§ 30.

τὸν ἄνθρωπον τοῦτον μήτε, κ. τ. λ. “That we neither admit this man into the same (place) with ourselves.”—ἀφέλομένονς. The middle here implies that this would be done for their own interests; whereas the active ἀναθέντας, immediately after, refers to what is done for another, i. e., for the punishment of another.—σκεύη. “Articles of baggage.”—ως τοιούτῳ. “In that capacity.” Literally, “as such,” i. e., as a σκευοφόρος, or baggage-carrier.—τοιοῦτός ἐστιν. “He is such a person (as this),” i. e., such a cowardly wretch.

§ 31.

ὑπολαβών. “Having taken up the discourse.”—ἄλλὰ τούτῳ γε οὐτε τῆς Βοιωτίας, κ. τ. λ. “But to this man, at least, nothing appertains either of Boeotia or of Greece at all,” i. e., this man has nothing to do with either Boeotia or any other part of Greece.—ἀμφότερα τὰ ὡτα τετρυπημένον. “Having both his ears bored.” Zeune thinks that this is meant to indicate his being of servile origin, and cites Bartholinus (*de Inauribus*, p. 114) and the commentators on Petronius (c. 102), to show that slaves in the East were accustomed to have their ears bored and rings inserted. But, as Weiske more correctly remarks, earrings were worn also by free persons among the Eastern nations, and by both sexes too. The reference in the text, therefore, is a general one to the Oriental and unhellenic origin of Apollonides, not to his having been a slave at any time.—καὶ εἰχεν οὕτως. “And it was so,” i. e., and this was actually found to be the case. Literally, “it had itself so.”

§ 32.

ἀπήλασαν. “They drove away,” i. e., they expelled from their number.—παρὰ τὰς τάξεις. “Unto the (different) ranks,” i. e., unto the different quarters of the camp where the troops were arranged under their respective leaders.—δπόθεν δέ οἴχοιτο. “But from whatever quarter he was gone,” i. e., wherever the general was cut off. Observe that οἴχοιτο is here equivalent to *periisset*.—τὸν ὑποστρατηγόν. “The under-general.” The ὑποστρατηγός discharged the duties of the στρατηγός when the latter was absent, or succeeded to his office when he was slain. Compare v., 9, 36, and vi., 2, 11, as also § 37 of the present chapter.

§ 33.

εἰς τὸ πρόσθεν τῶν ὅπλων. Consult note on πρὸ τῶν δπλῶν, ii., 4, 15.—ἀμφὶ τοὺς ἑκατόν. “About a hundred in all.” The article, as already remarked, stands with cardinal numerals, to give the notion

of the whole. (*Kühner*, § 455, 1.)—μέσαι νύκτες. “*Midnight.*” The plural appears to be here employed, because the night was divided into several parts or watches. (*Graff, ad loc.*)

§ 34.

όρωσι. “*On seeing.*”—καὶ αὐτοῖς συνελθεῖν. “*Both to come together ourselves.*”—ὅπως βουλευσαίμεθα, κ. τ. λ. “*In order that we might, if possible, determine among ourselves upon some advantageous plan.*” Literally, “in order that we might determine upon, among ourselves, if we should be able (to determine upon) something advantageous.”—ἄπερ καὶ πρὸς ἡμᾶς. “*What things you even (said) unto us.*” Supply ἔλεξας.

§ 35.

οὗς μὲν ἐδυνήθησαν, κ. τ. λ. “*Have seized upon (those) of us whom they could.*” Supply τούτον before ἡμῶν.—ὅτι ἐπιβούλεύονται. “*That they are now laying snares for.*” Literally, “that they are now plotting against.”—ἐκεῖνοι. Supply γένωνται.

§ 36.

εῦ τοίνυν ἐπίστασθε, κ. τ. λ. “*Know well, then, that you, being so many as you have now come together, have a most important responsibility (resting upon you).*” Literally, “have a most important opportunity,” i. e., either for good or for evil. Toup explains μέγιστον ἔχετε καίρον, by “maximum momentum habetis.” (*Emend. in Suid. et Hesych.*) Schneider, on the other hand, makes these words refer to the ἐπικαίριοι, mentioned in *Cyrop.*, iii., 3, 12; but this opinion seems, as Thirlwall remarks, to the last degree improbable.—οἱ γὰρ στρατιῶται οὗτοι, κ. τ. λ. The eyes of the common soldiers, says Xenophon, are fixed upon you; the influence of your example will be felt throughout the ranks, to infuse either despondency or courage into every bosom.—κακοί. “*Cowards.*”—καὶ τοὺς ἄλλους παρακαλεῖτε. “*And exhort the rest (to do the same),*” i. e., to prepare themselves against the foe.

§ 37.

ἰσως δέ τοι καὶ δίκαιον ἐστιν, κ. τ. λ. “*Perhaps, too, it is even right that you should differ in some respect from these,*” i. e., that there should be some difference between you and the common soldiers. Xenophon here proceeds to remark, that their superior station, as it conferred peculiar advantages, imposed more arduous duties, and obliged them to watch and labor in behalf of those who were placed under them.—ταξιαρχοι. “*Taxiarchs.*” Zeune supposes a ταξιαρχος

to be the same with a *ύποστρατηγός*. Krüger, on the other hand, thinks that a *τάξις* consisted of two *λόχοι*, and that the senior of the two *λοχαγοί* was the taxiarch. The language of the text, where we have *ίμεις ταξιαρχοὶ καὶ λοχαγοί*, not *ίμεις ταξιαρχοί, ίμεις λοχαγοί*, appears to favor this latter opinion, as well as the circumstance of *στρατηγοί* and *λοχαγοί* being elsewhere most commonly united in the same clause.—*ίμεις καὶ χρήμασι καὶ τιμαῖς, κ. τ. λ.* “*You had the advantage of these both in high pay and in honors.*” Literally, “*you had more than these both in riches and in honors.*” Observe that the genitive *τούτων* is here required by the idea of comparison implied in the verb.—*ἀξιοῦν δεῖ ίμᾶς αὐτούς, κ. τ. λ.* “*You yourselves ought both to claim to be superior to the soldiery at large, and to take the lead of these in devising and in laboring, if it be any where needed.*” Literally, “*to devise before these and labor before (them).*” His meaning is, that their superior station, as it conferred peculiar advantages, imposed more arduous duties, and obliged them to watch and labor in behalf of those who were placed under them.

§ 38.

οἴμαι ἀν ὑμᾶς μέγα ὄνησαι τὸ στράτευμα. “*I am persuaded that you would greatly benefit the army.*” Some editions give *οἴμαι*, but this form is only to be employed when a less positive tone is required, just as in English we use the expression “*I believe.*” (Compare Buttmann, *Irreg. Verbs*, p. 184, ed. Fishl.)—*ἀντὶ τῶν ἀπολωλότων.* “*In the place of those who have perished.*”—*οὐδὲν ἀν οὔτε καλὸν οὔτε ἀγαθὸν, κ. τ. λ.* “*Nothing either glorious or good can happen, to speak briefly, any where, but assuredly in warlike affairs (nothing such) at all,*” i. e., but certainly nothing of the kind can at all happen in warlike operations.—*ώς συνελόντι εἰπεῖν.* We frequently find a seemingly independent parenthesis introduced by *ώς* with the infinitive. The force of such a sentence is generally restrictive. In the present case we must supply *λόγῳ* with *συνελόντι*, the literal translation being “*to speak in comprehensive language.*” (Kühner, § 864, 1.—Bos, *Ellips.*, p. 148, ed. Schaef.)—*σώζειν δοκεῖ.* “*Appears to preserve (armies).*” The meaning, in fact, is, “*preserves (armies),*” but *δοκέω* is often added, by a species of Attic urbanity and reserve, even where the idea intended to be conveyed is strictly certain. Compare *τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι*, i., 9, 1.

§ 39.

δσους δεῖ. Supply *καταστῆσαι*.—*ἡν καὶ τὸν ἄλλον στρατιώτας, κ. τ. λ.* “*I think that, if you also assemble and encourage the other sol-*

diers, you will have acted very much in season." Observe here the peculiar construction, by which οἷματ ἀν ὑμᾶς, κ. τ. λ., becomes, in fact, the leading clause or protasis.

§ 40.

καὶ ὑμεῖς. "You also."—ώς ἀθύμως μὲν ἡλθον ἐπὶ τὰ ὅπλα. "How dispiritedly they came to the place of arms," i. e., to the quarter where their arms were to be deposited for the night. Compare note on πρὸ τῶν ὅπλων, ii., 4, 15.—οὗτοι γ' ἔχόντων. "While they are in this frame of mind, at least." Literally, "while they have themselves thus, at least."—ὅ τι. "For what."—εἴτε δέοι τι. "Whether anything might be needed."

§ 41.

ἢν δέ τις αὐτῶν τρέψῃ τὰς γνώμας. "But if some one turn their thoughts."—ώς μὴ ἐννοῶνται. We would rather expect here ως μὴ ἐννοεῖσθαι. (*Matthiae*, § 545.)—τί ποιήσουσι. "What they shall do."—πολὺ εὐθυμότεροι. "Much more inspirited."

§ 42.

ὅτι οὔτε πλῆθός ἐστιν, οὔτε ἴσχυς, κ. τ. λ. That it is neither multitude nor strength that produces victories in war, but whichever party," &c. Observe that the participle is here made to agree with the nearer and more important noun.—έρθωμενέστεροι. "More resolute."—ώς ἐπὶ τὸ πολύ. "For the most part," i. e., in general.

§ 43.

ἐντεθύμημαι δ' ἔγωγε, ὡ ἄνδρες, κ. τ. λ. "For my own part, O men, I have noticed this also." More literally, "have revolved in mind," and hence, "I have remarked, as the result of frequent reflection." The verb ἐνθυμεῖσθαι properly denotes, "to lay to heart," and hence "to consider well," "to ponder," &c.—μαστεύονται ζῆν ἐκ παντὸς τρόπου. "Desire to live at any rate," i. e., to prolong existence in any way. Observe that μαστεύω, though here employed by Xenophon, is, in fact, an old poetic word, and akin to μάσσω.—ἔγνώκασι. "Are sensible."—περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται. "And contend about the dying honorably," i. e., strive to die honorably.—μᾶλλον πως εἰς τὸ γῆρας ἀφικνούμενος. "Somehow rather arriving at old age." Observe here the peculiar force of πως in connection with the comparative.—διάγοντας. "Passing their time." Supply τὸν χρόνον.

§ 44.

καταμαθόντας. "Having understood."—αὐτοὺς τε ἄνδρας ἀγαθοὺς

είναι, κ. τ. λ. “Both to be ourselves brave men, and to exhort the rest (to be so).”

§ 45.

Χειρίσοφος. Compare i., 4, 3, and ii., 1, 5.—ἀλλὰ πρόσθεν μέν, ὃ Ξενοφῶν, κ. τ. λ. “Well, heretofore, indeed, O Xenophon, I knew only so much of you, as far as I heard that you were an Athenian.” More freely, “I knew you only so far, that I heard you were an Athenian,” i. e., all my knowledge of you was founded on the reports of others, and this knowledge merely amounted to the circumstance of your being a native of Athens.—ἔφ' οἰς. “For what.” Attraction for ἐπὶ τοῖς ἄ—δτι πλείστους είναι τοιούτους. “That there were as many as possible such (as you are).”

§ 46.

μὴ μέλλωμεν. “Let us not procrastinate.”—ἡδη αἱρεῖσθε οἱ δεόμενοι ἀρχοντας. “Do you who want (them) immediately choose commanders.” Observe the force of ἡδη. With δεόμενοι supply αὐτῶν, i. e., ἀρχόντων.—συγκαλοῦμεν. Attic contracted future for συγκαλέσομεν. Compare note on ποιουμένον, i., 3, 16.

§ 47.

ώς μὴ μέλλοιτο, κ. τ. λ. “That the necessary measures might not be delayed, but be carried into execution.” The verb μέλλω is also used passively by Thucydides (v., 111), ἴμων τὰ μὲν ἵσχυρότατα ἐλπιζόμενα μέλλεται, and by Demosthenes (*Phil.*, i., p. 50, ed. Steph.), εἰτ' ἐν ὅσῳ ταῦτα μέλλεται, κ. τ. λ., where Reiske, less correctly, gives μέλλετε, but Bekker and Rüdiger μέλλεται. (*Schaef.*, *ad loc.*)—Δαρδανεύς. “A Dardanian,” i. e., a native of Dardanus, a city of Troas, in Asia Minor, to the south of Abydus, and distant from it 70 stadia. (*Strab.*, xiii., p. 102.)—Ἄγιον. The common text has Ἀρκάδος after Ἄγιον, which we have omitted on good MS. authority. It is certainly not needed, since the names of the other lost commanders are given without any such designation.—ἀντὶ δὲ Προξένου. Xenophon was elected to supply the place of his friend Proxenus.

CHAPTER II.

§ 1.

ἡμέρα τε σχεδὸν ὑπέφαινε. “Both day was nearly dawning.” Observe the peculiar force of ὑπό here, in composition, as referring to the gradual breaking of day.—εἰς τὸ μέσον. “Into the centre (of the

camp)." Supply *τοῦ στρατοπέδου*. The full expression has just occurred in chapter i., § 46.—καὶ ἔδοξεν αὐτοῖς. We have given καὶ, with Dindorf, on MS. authority. It is usually omitted. Krüger suggests ἔδοξε δ' αὐτοῖς.—καταστήσαντας. Observe here the accusative agreeing with *αὐτούς* understood, where the plain construction would have been the dative of the participle.—*πρῶτον μέν*. To this ἐπὶ *τούτῳ* answers in § 4.

§ 2.

χαλεπὰ μὲν τά παρόντα. "Our present circumstances are fraught with difficulty, it is true." Observe the force of *μὲν*.—*δότε*. "Since."—*πρὸς δ' ἔτι καὶ*. "And, besides, also."—*προδεδώκασιν ὡμᾶς*. Compare ii., 4, § 2, 9.

§ 3.

ὅμως δὲ δεῖ ἐκ τῶν παρόντων, κ. τ. λ. "Still, however, it behooves us both to come out of our present troubles as brave men." Compare the version of Leunclavius: "*E præsentibus hisce malis ut viros fortes decet* (or rather, *ut viris fortibus*) *nobis emergendum est.*" (Krüg., ad loc.)—καὶ μὴ ὑφίεσθαι. "And not to give up," i. e., to lose courage.—*σωζόμεθα*. "We may save ourselves."—ἀλλὰ καλῶς γε ἀποθνήσκωμεν. "Yet, at least, let us die honorably." Krüger supplies *ὅπως*, from the preceding clause, but this appears less natural.—*ζῶντες*. "While we live."—*οἶομαι γὰρ ἀν ὥμας τουαῦτα παθεῖν, κ. τ. λ.* "For I think that we in that event would suffer such things as may the gods do unto our foes." Observe that the optative (*ποιήσειν*) in the latter clause, being without *ἄν*, is expressive of a wish. Compare the version of Weiske: "*quæ utinam dii in Persarum capita vertant.*"

§ 4.

ἐπὶ τούτῳ. "After this one." Not equivalent, as Krüger remarks, to *μετὰ τοῦτον*, but a much stronger expression, since it means, in fact, "immediately after this one." Compare *Matthiae*, § 586.—ἀλλ' ὄρατε μέν. "You see, then."—*λέγων ὡς γείτων τε εἰη, κ. τ. λ.* Compare ii., 3, 18.—καὶ περὶ πλείστον ἀν ποιήσαιτο, κ. τ. λ. "And would esteem it the highest privilege to save us." Literally, "would make it a thing above very much for himself." The optative in the *oratio obliqua* is properly employed without *ἄν*; here, however, that particle is added to *ποιήσαιτο*, because *σῶσαι* is equivalent in sense to *εἰ σῶσει*, "if he could save." (Thiersch, § 334, 3, 9.—Poppe, ad loc.)—καὶ ἐπὶ τούτοις αὐτὸς ὅμοσας. "And having himself sworn to these things." Compare the German form of expression, "auf etwas

schwören.”—αὐτὸς ἐξαπατήσας συνέλαβε. “Did himself deceive (us) and seize our leaders.” Observe the force which the repetition of αὐτός imparts to the whole sentence, forming what grammarians term the figure *anaphora*.—*ξένιον.* “The god of hospitality,” i. e., who presides over and protects the rights of hospitality. Compare *Herodotus*, i., 44.—*ἄλλα, Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος, κ. τ. λ.* “But, after having become a companion at table unto Clearachus, has by these very means deceived and destroyed the men,” i. e., after having received Clearachus at his board, has by all these means, namely, his oaths and pledges of friendship, &c., deceived and destroyed those who trusted to him.

§ 5.

Αριαῖος δέ. “Ariæus, too.” Observe that Αριαῖος here is a nominative absolute, its place being supplied, for purposes of emphasis, by οὗτος, further on in the sentence.—*βασιλέα καθιστάναι.* Compare ii., 1, 4.—*καὶ ἐδώκαμεν καὶ ἐλάβομεν, κ. τ. λ.* “And gave and received pledges,” &c., i. e., and to whom we gave, and from whom we received pledges. The full form of expression would be, *καὶ ϕέδώκαμεν, καὶ ἀφ' οὐ ἐλάβομεν*.—*καὶ οὗτος.* “Even this one.”—*αἰδεσθείς.* “Having respected,” i. e., having shown respect to his memory.—*τιμώμενος μάλιστα.* “Although honored in the highest degree.”—*πρὸς τοὺς ἐκείνους ἔχθιστονς.* “Unto his bitterest enemies.” The more ordinary idiom would require the dative with *ἔχθιστονς*. Here, however, it is to be taken more as a substantive. (Compare *Kühner*, § 520.)

§ 6.

ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο. “May the gods, however, pay these men back.” Observe, again, the employment of the optative without ἀν to denote a wish. The middle voice, too, is peculiarly emphatic: literally, “pay these back for themselves,” i. e., avenge themselves on these for their impiety, &c.—*μήποτε ἔτι.* “Never any more.”—*ὅτι ἀν δοκῇ τοῖς θεοῖς.* “Whatsoever may seem good to the gods.”

§ 7.

ἐσταλμένος ἐπὶ πόλεμον, κ. τ. λ. “Equipped for war as handsomely as he was able.” Compare *Aelian*, V. H., iii., 24.—*τὸν κάλλιστον κόσμον, κ. τ. λ.* “That the fairest array became victory,” i. e., the conquering.—*ἐν τούτοις τῆς τελευτῆς τυγχάνειν.* “To meet his end in these.”—*τοῦ λόγου δὲ ἥρχετο ὅδε.* “His speech, however, he began as follows.” We have given *τοῦ λόγου δὲ*, with the best editors; the

common reading, *τοῦ δὲ λόγου*, does not mark the opposition sufficiently.

§. 8.

λέγει μὲν Κλεάνωρ. “*Cleonore tells you of,*” i. e., has just told you of.—*εἰ μὲν οὖν βούλευμέθα πάλιν αὐτοῖς, κ. τ. λ.* “*If, then, we make up our minds to be again on a friendly footing with them.*” Literally, “*to go through friendship with them.*” The preposition *διὰ* forms various periphrases, founded on the literal sense of “*through*” with *λέναι*, *ἔρχεσθαι*, *εἶναι*, &c. In the present case, *διὰ φιλίας λέναι* is the same as *φίλοι εἶναι*. (*Matth.*, § 579, 2, c.)—*όρῶντας καὶ τοὺς στρατηγοὺς ολα πεπόνθασιν.* For *όρῶντες ολα καὶ οἱ στρατηγοὶ πεπόνθασιν*.—*οἱ διὰ πίστεως αὐτοῖς, κ. τ. λ.* “*Who through confidence (in them) placed themselves in their hands.*”—*εἰ μέντοι διανοούμεθα.* “*If, however, we design.*”—*ἄν πεποιήκασι δίκην.* “*Punishment for the things which they have done.*” Observe that *ἄν* is by attraction for *τούτων ἄ*.—*διὰ παντὸς πολέμου αὐτοῖς λέναι.* “*To engage in every kind of warfare with them.*” Compare note on *διὰ φιλίας λέναι* above. Krüger very unnecessarily attempts an emendation here, and, regarding *διὰ παντὸς* as equivalent to “*perpetuo*,” suggests as a reading, *διὰ παντὸς διὰ πολέμου*, than which nothing can be clumsier. (*de Authent.*, p. 45.)

§ 9.

πτάρυνται τις. “*Some one sneezes.*” Xenophon’s harangue was interrupted at this point by an omen, which a modern historian can scarcely mention with gravity, but which, ever since the time of Homer, had been regarded by all religious Greeks as an intimation of the divine blessing. Things apparently of no importance in common life, were thought by the ancients, when occurring at a critical moment, to be signs sent from the gods respecting the future. Among these common occurrences we may mention sneezing, twinkling of the eyes, tinkling of the ears, &c. (*Dict. Ant.*, s. v. *Divinatio.*)—*μιᾶ ὄρμῃ προσεκύνησαν τὸν θεόν.* “*With one impulse worshiped the god (who had sent the propitious sound).*”—*οἰωνὸς τοῦ Διὸς, κ. τ. λ.* “*An omen of Jupiter, the preserver, appeared.*” The omen befell at the word *σωτηρίας*, and therefore Xenophon presumed that it came from *Ζεὺς Σωτῆρ*. (*Balfour, ad loc.*)—*ενξασθαι τῷ θεῷ τούτῳ, κ. τ. λ.* “*That we vow that we will offer up to this same god thank-offerings for our deliverance; when,*” &c. With *σωτηρίᾳ* supply *θύματα*. Observe, moreover, that *ὅποι* is here a particle of time.—*συνεπεύξασθαι δέ.* “*And that we vow at the same time.*”—*ἐκ τούτου εὑξαντο καὶ ἐπαιάνισαν.* “*Upon this they made their vows and*

sang a *pœan*.” Consult note on ἐπαιάνιζον, i., 8, 17, and, as regards the form of the verb, compare Blomf. *ad Aesch.*, *Sept. c. Theb.*, 254. —ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἰχεν. “And when the rites of the gods were duly celebrated.” Literally, “and when the things of the gods had themselves well.”

§ 10.

ἔτυγχανον λέγων. “I happened to be remarking,” i. e., at the time when this favorable interruption took place.—ἥμεῖς μὲν ἐμπεδοῦμεν. “We, indeed, firmly observe.”—καὶ τὸν δρκον. This is either the interpolation of some copyist, as it makes an awkward pleonasm, or else we ought to read παρὰ τὸν δρκον, the preposition παρά being interlined for καὶ in one of the MSS., and appearing in the margin of another.—οὕτω δ’ ἔχόντων. “Things, then, being thus.” Supply πραγμάτων.—καν ἐν δεινοῖς ὀστ. “Even though they be in the midst of dangers.”

§ 11.

ἔπειτα δέ. “In the next place.” In the previous section he had said, that the hopes of which he had spoken rested mainly on their assurance of the divine favor, which the enemy had forfeited by their impious treachery. And now, in the next place, they rest on the trophies which their forefathers had raised over the countless hosts of their barbarian invaders, and of which they had already shown themselves worthy, when they encountered and defeated the multitudes which Artaxerxes arrayed against them at Cunaxa. (*Thirlwall*, iv., p. 333).—ἀναμνήσω. “I will remind.”—ώς ἀγαθοῖς τε ἕμην προσήκει εἶναι, κ. τ. λ. “That it both belongs to you to be brave, and that the brave are saved,” &c.—ἔλθόντων μὲν γὰρ Περσῶν, κ. τ. λ. The allusion is to the invasion of Greece by Datis and Artaphernes, in the reign of Darius Hystaspis, and which was terminated by the victory at Marathon.—καὶ τῶν σὺν αὐτοῖς. Referring to the various nations composing the Persian host on this occasion.—παμπληθεῖ στόλῳ. “In a most numerous host.” It is difficult to give with any degree of exactness the numbers of the Persian army in this battle. Cornelius Nepos (*Vit. Milt.*, 5) makes the infantry to have been 100,000, and the cavalry 10,000. As the whole invading army, according to Herodotus, was conveyed over the sea in 600 ships, this, on the footing which he fixes elsewhere, of 200 men to each trireme, would give 120,000, which accords nearly with the statement of Nepos, and which we ought, probably, to consider as the utmost limit to which the numbers of the invaders can be reasonably carried. (*Thirlwall*, ii., p. 242.)

ως ἀφανιούντων αὐτὰς τὰς Ἀθήνας. “*In order to annihilate Athens itself.*” Literally, “in order to make Athens itself unseen,” *i. e.*, to disappear from the view. Observe that ἀφανιούντων is the Attic contracted future participle for ἀφανισόντων. This construction of ὡς with the genitive absolute has already been referred to, as intended to indicate, in fact, something supposed or thought of, &c., and hence the true meaning of the clause will be, “in order to annihilate, *as they thought*,” &c., or “*thinking that they were going to annihilate*,” &c. (Kühner, § 701.)—αὐτὰς τὰς Ἀθήνας. Some of the best MSS. have αὐθὶς τὰς Ἀθήνας, and they are followed by Dindorf, Bornemann, &c. Other editors omit αὐθὶς, and read merely τὰς Ἀθήνας. The presence of αὐθὶς certainly makes a difficulty, since, in its ordinary sense of “again,” it could only refer to the subsequent invasion of Xerxes. Various attempts, therefore, have been made to explain it, but all more or less unsatisfactorily. The best is that of Spohn (*Lect. Theocr.*, i., p. 33), as cited by Bornemann: ως αὐθὶς ἀφανῶς ποιήσοντες τὰς Ἀθήνας, “*in eum statum redacturi urbem, quo Athenæ nondum extrectæ erant.*” Since, however, the true reading is so very uncertain, we have ventured to give, on conjecture, αὐτὰς, which appears, moreover, to harmonize well with the article before Ἀθήνας.

Αθηναῖοι. The battle of Marathon was won, in fact, by the Athenians and Platæans. The numbers of the Athenians are uniformly rated at about 10,000. It is possible that the number of the tribes had some share in grounding this tradition; it probably falls short of the truth, and certainly does not take the slaves into account, who served most likely as light-armed troops. When all these allowances are made, the numerical inequality will be reduced to a proportion of five to one. The number of Platæans at Marathon is not mentioned by Herodotus. Justin and Nepos make it amount to a thousand. (*Thirlwall*, ii., p. 242.)

§ 12.

καὶ εὐξάμενοι τῇ Ἀρτέμιδι. Previous to the battle’s being fought, the protection of Artemis (Diana) was invoked against the arrows of the barbarians by an extraordinary vow. For every slain enemy a she-goat was to be led in solemn procession every year to her altar at Agræ, on the banks of the Ilissus, where, according to the legend of the temple, the goddess had first drawn her bow, when she came over from her native island. (*Pausan.*, i., 19, 6.) The remainder of the story is given in our text. Some authorities, however, state certain parts of the narrative rather differently. Thus,

the scholiast on Aristophanes (*Eq.*, 657) relates, that the Athenians, by their polemarch Callimachus, vowed, in the first instance, to offer up as many heifers (*τοσαύτας βοῦς*) as there should be enemies slain, but that too large a number of these animals being required, she-goats were substituted.—*τῇ θεῷ*. “*Unto the goddess.*”—*οὐκ εἶχον ίκανὰς εὑρεῖν*. “*They were not able to find enough.*”—*καὶ ἔτι καὶ νῦν ἀποθύοντιν*. Herodotus fixes the number of the Persian dead at 6400, so that, at the rate of 500 she-goats annually, thirteen years would have sufficed for the fulfillment of the vow in question. As, however, we find the Athenians still offering up this sacrifice at the date of the present speech (B.C. 400), about 90 years after the battle had been fought, and as the same sacrifice existed in Plutarch’s time (*περὶ Ἡροδότου κακοηθ.*, 26), about 600 years after the same event, it is evident that the Athenians, from motives of national vanity, greatly exaggerated the numbers of the slain, and hence, no doubt, arose the statement of Justin (ii., 9), that the Persians lost 200,000 men in the fight.

§ 13.

ἔπειτα ὅτε Ξέρξης ἴστερον. The battle of Marathon was fought B.C. 490. The expedition of Xerxes took place ten years after this. (*Clinton, F. H.*, vol. ii., p. 26.)—*τὴν ἀναρίθμητον στρατίαν*. “*That innumerable army.*” According to the result of the inspection or calculation made by Xerxes in the plain of Doriscus, the armed part of the multitude that followed him over the Hellespont amounted to 1,700,000 foot, and 80,000 horse. The fleet consisted of 1207 ships of war, and, besides the native crews, each was manned with thirty marines, Persians, or Medes, or Sacians. But, as they proceeded southward, both the army and the fleet received an addition from the inland tribes, and from the sea-ports of Thrace and Macedonia, and the neighboring islands, which Herodotus computes at 300,000 infantry and 120 triremes. (*Thirlwall*, ii., p. 256.)—*καὶ κατὰ γῆν καὶ κατὰ θάλατταν*. The defeats by sea were at Artemisium and Salamis; those by land, at Platæa and Mycale, the last having been, in fact, both a land and sea fight, and having been gained on the same day with that at Platæa.—*ῶν ἔστι μὲν τεκμήρια ὄραν τὰ τρόπαια*. “*Of which things the trophies (erected) are proofs to behold,*” i. e., the proofs of all which one may see in the trophies that were then erected. A trophy was a monument of the enemy’s having been defeated and put to the rout (*τροπή*). It consisted usually of shields, helmets, &c., taken from the enemy, hung on trees, or (more commonly) fixed on upright posts or frames.—*μέ-*

γιστον δὲ μαρτύριον. “But the strongest testimony (is).”—οὐδένα γὰρ ἄνθρωπον δεσπότην, κ. τ. λ. “For you worship no man as master, but (only) the gods.” Supply μόνον after θεούς. The allusion in προσκυνεῖτε is to the Persian mode of rendering obeisance to their superiors. Consult note on προσεκύνοντα, i., 7, 10.

§ 14.

οὐ μὲν δὴ τοῦτό γε ἔρω, κ. τ. λ. “I will not, however, say this, at least, that you reflect disgrace upon them.” Observe the force of γέ. Whatever else I may say of you, this, at least, I will not say, but will readily admit that you are worthy of your ancestors.—ἀφ' οὐ. “Since.” Supply χρόνον.—πολλαπλασίους ὑμῶν αὐτῶν. “Many times as many as yourselves.” Positive adjectives, which imply a comparative notion, as, for example, the numeral multiples in ἀσιος, take the genitive. (Kühner, § 502, 3.)

§ 15.

περὶ τῆς Κύρου βασιλείας. “(When contending) about the elevation of Cyrus to the throne.” Literally, “about the sovereignty of Cyrus.” Supply μαχόμενοι.—πολὺ δήπου ὑμᾶς προσήκει. “Much, assuredly, does it become you.”

§ 16.

εἶναι. Krüger quite unnecessarily conjectures λέναι.—τὸ πλῆθος ἀμετρον. “Their immense multitude.”—σὸν τῷ πατρίῳ φρρήματι. “With the spirit of your fathers.” Some of the MSS. give πατρῷῳ, but the distinction between the two forms, though there are occasional exceptions, appears, in general, to be this: πατρῷῳ means descending from father to son, as property, fortune; but πάτριος, that handed down from one's forefathers, as manners, customs, institutions, &c. Hermann lays down another distinction, but one not so satisfactory. Consult his note on *Elms. Med.*, 420 (*Opusc.*, vol. iii., p. 195), and *Ellendt, Lex. Soph.*, s. v. πατρῷος.—ὅπότε καὶ πειραν ἡδη ἔχετε αὐτῶν, κ. τ. λ. “When you now even have experience of them, that they are inclined,” &c., i. e., when you now even know by actual trial that they are inclined, &c.

§ 17.

μηδὲ μέντοι τοῦτο μεῖνον δόξητε ἔχειν. “Nor think, indeed, that you have the disadvantage in this.” Literally, “that you have this less (than your opponents).”—οἱ Κυρεῖοι. “The followers of Cyrus,” i. e., the Persian troops of Cyrus.—νῦν ἀφεστήκασιν. “Have now deserted us.”—ἔτι κακίονες. “Still more cowardly.”—ταττομένοντα. “Ranked.” —ἢ ἐν τῇ ἡμετέρᾳ τάξει. “Than in our array,” i. e., on our side, in our ranks.

§ 18.

ὅτι οἱ μύριοι ἵππεῖς, κ. τ. λ. “That your ten thousand horse are nothing else than ten thousand men,” i. e., any large body of horse about which you may choose to alarm yourselves. Observe that *μύριοι* is here meant, in fact, to indicate any large number, so that there is no need whatever of reading, with Krüger, *μυρίοι*, with the acute on the penult, in the sense of “countless,” or “innumerable.” Observe, moreover, the peculiarly idiomatic force of *οἱ* before *μύριοι*, and which appears precisely analogous to our unemphatic *your* in English, when used to indicate persons or things in an indeterminate sense.—*δηχθεῖς*. “On having been bitten.” From *δάκνω*.

§ 19.

οὐκ οὖν τῶν γε ἵππεων, κ. τ. λ. “Are we not, then, upon a much safer vehicle than their horsemen at least?” i. e., upon a much safer support. The reference is to the ground on which they move to and fro.—*έφ’ ἵππων κρέμανται*. “Hang upon horses,” i. e., are suspended, as it were, on high upon horses.—*ἐπὶ γῆς βεβηκότες*. “Moving on the ground.”—*πολὺ μὲν ἴσχυρότερον*. “Far more powerfully,” i. e., a far more powerful blow.—*πολὺ δὲ μᾶλλον ὅτου ἀν*, κ. τ. λ. “And shall much more hit whatever we may wish (to hit).” The full expression would be, *πολὺ δὲ μᾶλλον τούτου τεντόμεθα ὅτου ἀν τυγχάνειν βούλώμεθα*.—*ἐνὶ δὲ μόνῳ προέχονσιν*, κ. τ. λ. Priscian (vol. ii., p. 248, ed. Krehl), in citing this passage, reads *ἐν μόνον*; but his single authority is insufficient to outweigh the common reading. With regard to the accusative *ἡμᾶς*, it may be remarked that *προέχω* is very rarely thus construed. Its ordinary government is the genitive. (Compare *Poppo, ad loc.*)

§ 20.

τὰς μὲν μάχας θαρρεῖτε. “You are confident for battles.” Verbs expressing hope, confidence, &c., take an accusative of the feeling, or that wherein it consists. (Kühner, § 550.)—*οὐκέτι ὑμῖν ἡγήσεται*. “Will no longer lead the way for you.” Consult note on *τοῖς ἄλλοις ἡγεῖτο*, ii., 2, 8.—*τοῦτο ἀχθεσθε*. Valckenaer, in his annotations on Lennep’s Phalaris (p. xx.), thinks that Xenophon here wrote *τούτῳ*. But consult Dindorf, and also Kühner, § 549, c.—*πότερον κρεῖττον*. “Whether it be better.”—*ἢ οὓς ἀν ἡμεῖς ἀνδρας λαβόντες, κ. τ. λ.* “Or whatever persons we, having seized, may order to guide (us).” The full expression would be, *ἢ τούτους τοὺς ἀνδρας ἡγεμόνας ἔχειν, οὓς ἀν ἡμεῖς λαβόντες, κ. τ. λ.*—*εἰσονται*. “Will know.”—*ἥν τι περὶ ἡμᾶς ἀμαρτάνωσι, κ. τ. λ.* “If they sin in any thing concerning us, they sin

concerning their own lives and persons," i. e., if they violate their faith and purposely lead us into any difficulties, they will either lose their lives at our hands, or suffer for it in the punishment of their persons. Compare the explanation of Zeune : "ψυχὰς, ne interficiantur; σώματα, ne virgis cædantur." We have rejected the article before *σώματα*, as given by the ordinary text, since the one expressed before *ψυχὰς* is sufficient, though the two nouns be of different genders. (Consult *Poppo, ad loc.*)

§ 21.

τῆς ἀγορᾶς, ἡς, κ. τ. λ. Attraction, for *τῆς ἀγορᾶς*, *ἡν*, κ. τ. λ.—μικρὰ μέτρα πολλοῦ ἀργυρίου. "Small measures for much money." Observe that *μέτρα* is in apposition with *τὰ ἐπιτήδεια*, and that *ἀργυρίου* is the genitive of price.—μηδὲ τοῦτο ἔτι ἔχοντας. "And no longer even having this (money to expend)" i. e., and being no longer even in a condition to give money for provisions, since the death of Cyrus has cut us off from all further receipt of pay. Observe that *τοῦτο* refers back to *ἀργυρίου*. Compare the explanation of Zeune : "Præsertim cum ne hoc quidem (argentum) posthac (mortuo Cyro) possimus accipere;" and also that of Larcher : "ce que (scil. l'argent) nous ne sommes plus en etat de faire."—ἢ αὐτὸὺς λαμβάνειν, ἡνπερ, κ. τ. λ. "Or to take them ourselves, if we be victorious, using a measure of what size each one may wish (to use)." The common reading used to be, *αὐτὸὺς λαμβάνειν* ἢ ἡνπερ κρατῶμεν, κ. τ. λ. The text, however, as we now give it, appears in the best recent editions, and is corrected from the Eton MS. Weiske, retaining the common lection, punctuates and explains as follows : μηδέ, τοῦτο ἔτι ἔχοντας, αὐτὸὺς λαμβάνειν, "neque nos ipsos sumere (commeatum ex agris) ubi pecunia adhuc suppetit."

§ 22.

εἰ δὲ ταῦτα μὲν γιγνώσκετε, κ. τ. λ. "If, however, you know that these things are better (for you)," i. e., if you are convinced, that the situation in which you at present are placed, as regards the procuring of guides and provisions, is better for you than the other in which you previously were. Literally, "if, however, you know these things that (they are) better." Supply *ἔστι*. The common text has *ὅτι οὖτω κρείττονα*, but *οὖτω* is already implied in *ταῦτα*, and probably arose from some earlier reading, *ὅτι κρείττονα ὄντα*. (Bornemann, *ad loc.*)—ἄπορον εἶναι. "To be a thing impassable." Supply *χρῆμα*.—μεγάλως ἐξαπατηθῆναι διαβάντες. "That you were greatly misled when you crossed them." The rivers referred to, it

will be remembered, were the Euphrates and Tigris.—*εἰ ἄρα τοῦτο καὶ μωρότατον, κ. τ. λ.* “Whether the barbarians have not done in this even a most foolish thing.” The Greeks often, in cases like the present, where a negation is not positively made, but where verbs and expressions implying more or less of doubt are employed, such as *σκοπῶ*, *οὐκ οἶδα*, *τίς οἶδεν*, &c., use the particle *εἰ* alone, where in English we have to add the negative. (*Krūg.*, *ad loc.*)—*εἰ καὶ*. “Even though.”—*προϊοῦσι πρὸς τὰς πηγὰς, κ. τ. λ.* As they advanced toward their sources, they would find these rivers dwindle to mere brooks, which they might ford without wetting their knees.

§ 23.

εἰ δὲ μήθ' οἱ ποταμοὶ διοίσουσιν. “But if neither the rivers shall present any difference (in any part of their courses),” i. e., if they shall be even as broad at their fountain-heads as at a distance from them. Compare the explanation of Bornemann: “*quodsi in fluminibus nullum erit discriminus; quodsi nec procul a fontibus, nec prope fontes transiri flumina poterunt.*” The common text has *διήσουσιν*, “shall let us pass,” “shall allow us to cross;” but the best MSS. give *διοίσουσιν*, which has been adopted by Bornemann, Dindorf, and others.—*οὐδὲ ὡς.* “Not even thus,” i. e., not even though this be the case. Observe that *ὡς*, as an oxyton, is here for *οὕτως*.—*ἐπιστάμεθα γὰρ Μυσούς, κ. τ. λ.* They knew how many independent nations, like the Mysians, the Pisidians, and the Lycaonians, whose country they had themselves traversed, maintained themselves within the king’s dominions, in defiance of his authority, and in the possession of many fair cities.—*Μυσούς.* Compare i., 6, 7.—*οὓς οὐκ ἀν ἥμῶν φαίημεν, κ. τ. λ.* “Whom we should not affirm to be braver than ourselves.” Observe the construction of the relative with the infinitive, and consult *Matthiæ*, § 638.—*οὐ βασιλέως ἄκοντος, κ. τ. λ.* Schneider, in order to do away with the repetition of *βασιλέως* in the same sentence, conjectures the true reading to be *οὐ ἐν τῇ βασιλέως χώρᾳ ἄκοντος πολλὰς τε, κ. τ. λ.*, being guided to this conjecture by the Eton MS., which has *οὐ βασιλέως χώρᾳ ἄκοντος*. He retains, however, the common reading in his text. Dindorf thinks, that, if any change is to be made, it should consist in the rejection of the words *βασιλέως ἄκοντος*, as they stand in the common lection, and which appear to him to be a mere gloss. His opinion is probably the true one.—*Πισίδας.* Compare i., 1, 11.—*Δικάονας.* They had passed through a part of Lycaonia in their march upward with Cyrus (i., 2, 19), and hence the expression *καὶ αὐτοὶ εἴδομεν*.—*ὅτι ἐν τοῖς πεδίοις τὰ ἔρυμνα, κ. τ. λ.* “That, having seized upon the strong-

holds in the plains, they reap the fruit of this man's country." We have retained *τούτου*, the common reading, as referring to the king, with Wyttenbach, Weiske, and Krüger. Dindorf, Bornemann, Poppo, and others read *τούτων*, from some of the MSS., as referring to the Persians.

§ 24.

καὶ ἡμᾶς δ' ἀν ἔφην, κ. τ. λ. “*For my own part, too, I would have said that we ought not, as yet, to be openly starting for home, but to be getting ourselves ready as if about to take up our abodes somewhere hereabouts.*” All the MSS. have *ἔφην*, for which Stephens, after Castellio, conjectured *φαίην*, and this conjecture has been adopted by almost all subsequent editors. The old reading is, nevertheless, the true one; for *ἀν φαίην* is the Latin *dixerim*, and would only be employed by Xenophon if he were in any doubt, or if he actually advised what he mentioned. On the other hand, *ἀν ἔφην* is *dicerem*, so that the clause would be the same as *dicerem nisi metuerem ne, &c., i. e., εἰ μὴ ἐδεδοίκειν μὴ, κ. τ. λ.*; but instead of this last, Xenophon has, after a long intervening space, *ἀλλὰ γὰρ δέδοικα μὴ*. Compare a similar construction in *Juvenal*, iii., 315: “*His alias poteram et plures subnectere causas; sed sol inclinat,*” &c. (*Krüg., ad loc.*)—*ἀν δοῖη.* “*Would give, no doubt.*”—*πολλοὺς δ' ἀν ὄμηρονς τοῦ ἀδόλως ἐκπέμψειν.* “*And (would give) many hostages, too, of his intention to send them away without treachery.*” Observe the employment of the future *ἐκπέμψειν* to mark an intention or purpose.—*καὶ ὁδοποιήσειε γ' ἀν αὐτοῖς.* “*And would make a road for them.*” The reference is, as appears from what follows, to a road broad enough even for a four-horse chariot. Compare on this whole passage the paraphrase of Bishop Thirlwall: “*If any of those tribes, as the Mysians, with whom a Greek would not think it honorable to be compared, were willing to quit the king's territory, he would, no doubt, gladly furnish them with guides, pave a highway for their retreat, and give them hostages for their safety. And he would assuredly be overjoyed to do as much for the Greeks, if, instead of betraying their anxiety to return home, they intimated an inclination to stay and settle in his empire.*” (*Thirlwall*, iv., p. 334.)

§ 25.

ἀλλὰ γὰρ δέδοικα, μὴ. “*But (this I do not say), for I am afraid lest.*” Consult note on *καὶ ἡμᾶς δ' ἀν ἔφην, κ. τ. λ.*, § 24.—*βιοτεύειν.* “*To pass our days.*”—*μεγάλαις.* A full development of frame formed one of the essential attributes of beauty among the ancients

Compare *Od.*, xv., 418; *Xen.*, *Mem.*, ii., 1, 22; *Id.*, *Econ.*, x., 2; *Lucian*, *Tox.*, xliv.; *Id.*, *pro Imag.*, iv.; *Quintil.*, xii., 10, 5.—δημιλεῖν. “To hold converse with.”—οἱ λωτοφάγοι. “The lotus-eaters.” The Lotophagi, properly speaking, were a people on the coast of Africa, near the Syrtes, who received this name from their living principally upon the lotus. The reference in the text, however, is to the Homeric legend respecting the strangers who might come to this quarter and eat the fruit of the lotus, which was so delicious that all who tasted of it forgot their homes and wished to remain in that country. (*Od.*, ix., 80.) The lotus here meant is the *jujube*, and is still prized at Tunis and Tripoli.

§ 26.

καὶ πρὸς τὸν οἰκείοντας. “And to the members of our families.” Compare Hesychius: οἰκεῖοι· οἱ κατ’ ἐπιγαμίαν ἀλλήλοις προσήκουντες, καὶ ἴδιοι, καὶ κατ’ οἰκίαν πάντες.—ὅτι ἔκόντες πένονται. “That they labor under poverty of their own free will,” i. e., that if they are poor, it is the result of their own choice, for he goes on to remark, that all who were struggling with poverty at home might here find ample room, and abundant means of subsistence.—ἔξδν αὐτοῖς τὸν νῦν οἴκοι, κ. τ. λ. “When it is in their power to see those rich, on having come hither, who now at home are there living with difficulty.” More freely, “are leading hard lives there.” The true reading is quite uncertain here. The one which we have given appears to have the greatest weight of MS. authority in its favor. The majority of editions, however, read ἀκλήρους πολιτεύοντας, “are living as unportioned citizens,” i. e., without any property or means.—κομισαμένοντας. Observe the force of the middle. Literally, “on having conveyed or brought themselves.” Halbkart thinks the allusion is to military colonies, “bewaffnete Ansiedelungen.”—ἀλλὰ γάρ, ὃ ἀνδρες, κ. τ. λ. “But (why dwell any further on this subject), O men, since it is manifest,” &c. Compare the explanation of Graff: “doch, wozu noch weiter davon reden, denn es ist ja offenbar, dass,” &c.

§ 27.

ώς κρύτιστα. “To the greatest possible advantage.”—δοκεῖ μοι. “It seems to me right.”—ἴva μὴ τὰ ζεύγη, κ. τ. λ. “That our cattle may not govern our march,” i. e., that the care of the baggage may not decide the movements of the army. Compare the explanation of Luzerne: “afin que les voitures ne décident pas les mouvements de l’armée.”—ζεύγη. Compare the explanation of Sturz (*Lex. Xen.*, s. v.): “equi et boves jugales, omninoque jumenta oneribus vehendis

juncta.—*συμφέρη.* Supply *πορεύεσθαι*.—καὶ τὰς σκηνὰς συγκατακαῦσαι. “To burn our tents, also, along with them.” Observe the force of *σύν*.—ἀνταὶ γὰρ αὖ ὅχλον, κ. τ. λ. “For these, again, give trouble to carry.” Observe the force of *αὖ*: “these, again,” i. e., on their part.—*συνωφελοῦσι δ' οὐδέν.* “And contribute no advantage.”

§ 28.

τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν. “Let us get rid of the superfluous articles of our other furniture.”—*σκευοφορῶσι.* “May be carrying baggage.”—Κρατουμένων μὲν γάρ, κ. τ. λ. “For you know that all things belonging to conquered persons become the property of others.”—*σκευοφόρους ἡμετέρους.* Supply *εἰναι*.

§ 29.

ὅρᾶτε γάρ, κ. τ. λ. “You see, namely, even the enemy, that they did not dare openly to commence war,” &c. More freely, “you see, namely, that the enemy did not even dare,” &c. Observe the explanatory force of *γάρ*, as answering to the Latin *nempe* or *scilicet*.—*ἔξενεγκεῖν.* Literally, “to bring out into view,” and hence “to begin openly.” Compare the explanation of Krüger: “offen und thatlich anfangen.”—οὗτοι μὲν τῶν ἀρχόντων, κ. τ. λ. “That as long as our commanders existed and we obeyed (them).”—τῷ πολέμῳ. We should read, in all probability, ἐν τῷ πολέμῳ.—ἄν ἡμᾶς ἀπολέσθαι. “That we would perish.”

§ 30.

πολὺ. To be construed with *ἐπιμελεστέρους*.—τοὺς ἀρχοντας τοὺς νῦν. “Our present commanders.”—τῶν πρόσθεν. “Than our former ones.” Alluding to those who were entrapped by Tissaphernes.—πολὺ δὲ τοὺς ἀρχομένους, κ. τ. λ. “And those who are commanded to be far more orderly and more obedient to their commanders now than they formerly were.” Observe that *νῦν* is not to be construed with *ἀρχοντι*, in the sense of “our present commanders.” Had this been the meaning of Xenophon, he would have written *τοὺς νῦν ἀρχοντι*, and then we would also have had, in the following clause, ἢ τοῖς πρόσθεν.

§ 31.

ἢν δέ τις ἀπειθῇ, κ. τ. λ. “In case, however, any one prove disobedient, if you shall have (previously) decreed that he of you who at any time meets with (such a one) is to aid the commander in punishing him.” The more logical arrangement would have been, ἢν δὲ ψηφίσησθε, ἢν τις ἀπειθῇ, κ. τ. λ. The repetition here of *ἢν* need not

offend. We have an instance precisely similar in vii., 7, 31, *εὰν οἱ μὲν στρατιῶται, κ. τ. λ.* On the frequent repetition, moreover, of *εἰ* in Greek, consult the remarks of Bornemann, *ad Xen., Symp.*, iv., 55.—*τὸν ἀεὶ ἐντυγχάνοντα*. The adverb *ἀεὶ*, when preceded by the article, has a peculiar force, answering to our English phrases, “at the time,” “for the time being,” &c. When it has this meaning, it is generally situated between the article and a participle, perhaps always so in prose writers. The poets, however, do not confine themselves to this order. Compare *Valck., ad Adoniaz.*, p. 197, C; *Ellendt, Lex. Soph.*, s. v. *ἀεὶ*; *Schweigh., Lex. Herod.*, s. v. *αἰεῖ*; *Monk, ad Eurip., Alcest.*, 716; and *Major, ad Eurip., Hec.*, 1164. Cicero has imitated this Græcism: “*Omnes Siciliae semper prætores.*” (*In Verr.*, v., 12.)—*οὕτως*. “*In this way,*” i. e., as the result of such a course.—*ἐψευσμένοι ἔσονται*. The enemy, who had hoped, by depriving them of their generals, to introduce disorder into their camp, will be deceived in their expectations, and will find that, in the room of one Clearachus who had perished, there were ten thousand always on the watch to repress any breach of discipline. (*Thirlwall*, iv., p. 334.)—*τὸνς οὐδενὶ ἐπιτρέφοντας κακῷ εἶναι*. “*Who will permit no man to be bad,*” i. e., to disobey his commanders. Observe in *κακῷ* what is called the attraction of the infinitive, the predicate of the infinitive being put in the same case with the object that precedes. Compare *Buttmann*, § 142, 2.

§ 32.

ἄλλὰ γὰρ καὶ περαίνειν, κ. τ. λ. Consult note on *ἄλλὰ γάρ, ὃ ἀνδρες*, § 26. Observe the presence of *γάρ*, moreover, in the clause immediately following, a species of repetition not uncommon in the Greek writers. Compare iv., 7, 3; *Lys. c. Agor.*, p. 453; and Bornemann, *ad Xen., Symp.*, iv., 55. (*Krüg., ad loc.*)—*περαίνειν*. “*To finish.*” Observe, again, the infinitive used with a noun (*ώρα*) for the purpose of defining the operation of the notion contained therein. (*Kühner*, § 667, B.) With *περαίνειν* we may supply *τὸν λόγον*.—*ἐπικυρωσάτω ως τάχιστα*. “*Let him ratify (them by his vote) as quickly as possible.*” The common text has *ἐπικυρώσατε*, a clumsy reading, for which we have not hesitated to give *ἐπικυρωσάτω*, with the best editors.—*ἴνα ἔργῳ περαίνηται*. “*That they may be accomplished in very deed,*” i. e., not merely talked of, but actually performed. The common text has *περαίνητε*, “*that ye may accomplish them,*” &c.—*εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη*. The full expression would be, *εἰ δέ τι ἄλλο δοκεῖ αὐτῷ βέλτιον ἔχειν ἢ ταύτη ὁδῷ ταῦτα ἔχει*. We would have expected here *ἄλλη* for *ἄλλο*, or else

ταῦτα for *ταύτη*, but compare Thucydides, v., 80 : ὁπόσα ἀλλήλων πολέμῳ ἡ εἰ τι ἄλλο εἶχον.—*τολμάτω καὶ οἱ ιδιώτης διδάσκειν*. “Let even the private soldier be bold enough to instruct us,” i. e., let him, even though he may be a private soldier, come forth boldly and instruct us on this head.

§ 33.

ἀλλ' εἴ μέν τινος ἄλλου δεῖ, κ. τ. λ. “Well, if there be need of any thing else in addition to these things which Xenophon says, it will be in our power to do it, also, presently.” Cheirisophus proposes, in this and what follows, that they adopt Xenophon’s suggestions without delay, remarking that all other minor details can be readily attended to after the main point shall have been accomplished. Observe that *οἷς* is, by attraction, for *ἄ*.—*δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι*, κ. τ. λ. “It appears to me right to vote, as quickly as possible, to be the best thing (we can do).”—*ἀνέτειναν ἅπαντες*. Observe the force which the asyndeton imparts to the clause, and, for similar instances, compare v., 6, 33 ; and vii., 3, 6.

§ 34.

ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν. Xenophon’s next proposal is for regulating the order of march. He suggests that they should move in four divisions, so as to inclose the baggage in a hollow square. The honor of leading the van he proposes to confer on Cheirisophus, as a Spartan ; the command of the two flank divisions, on the two eldest generals ; the rear, as the post of danger, he claimed for Timasion and himself, as the youngest.—*ἄντι προσδεῖν δοκεῖ μοι*. “Of what there appears to me to be need in addition.” The MSS. have *προσδικᾶν*, which remained the acknowledged reading until Wytttenbach conjectured *προσδεῖν*. His emendation has been subsequently adopted by the best editors. Wytttenbach thinks that *προσδοκᾶν* arose in the MSS. from the error of some copyist, who was misled by the similitude of the word *δοκεῖ* which follows. (*Eclog. Hist.*, p. 389.—*Id. ib.*, p. 356.)—*ὅπον*. “To that quarter where.” For *ἐκεῖσε ὅπον*.

§ 35.

Θαυμάζοιμι. Lion reads *Θαυμάζουμεν*, which is decidedly inferior, since the reference here is to the opinion of Xenophon himself merely, not to that of the soldiers at large.—*εἰ οἱ πολέμοι*. Observe that *πολέμοι* here, by a species of anacoluthon, becomes a nominative absolute, a new nominative, *αὐτοί*, taking its place, after the long intervening clause, for purposes both of perspicuity and strength.—

τούς μὲν παριόντας. “*Those who pass by them,*” i. e., who seek to avoid them.—*εἰ καὶ αὗτοὶ, κ. τ. λ.* “(I say, I should not wonder) if they themselves, also, should follow close upon us when going away.” We have given *αὗτοὶ*, on good MS. authority, in place of the common reading *οὗτοι*.

§ 36.

πλαισίου ποιησαμένους τῶν ὅπλων. “*Having formed a square of the heavy-armed troops.*” The *πλαισίου* here meant is what was technically termed *πλαισίου ἵσοπλευρον*. Consult note on ἐν *πλαισίῳ πλήρει ἀνθρώπων*, i., 8, 9.—*τὰ σκενόφορα καὶ ὁ πολὺς ὄχλος.* “*The baggage-animals and the numerous multitude.*” By *ὄχλος* are meant the whole body of camp followers, &c.—ἐν *ἀσφαλεστέρῳ εἴη.* Observe here the employment of the optative, although we have a future (*ἔσται*) preceding and understood in the commencement of the section. It is one of the three cases where an optative follows a principal tense, namely, when the writer or speaker introduces the aim of another person, not as existing in his own mind, but in the mind of that person, so that the sentence partakes of the character of the *oratio obliqua*. (Kühner, § 807, b.)—*ἀποδειχθείη.* “*It should be determined.*” Literally, “should be shown forth.” Compare the explanation of Sturz (*Lex. Xen.*, s. v.), “*suffragiis constitueretur.*”—*ἡγεῖσθαι τοῦ πλαισίου.* “*To lead the square.*”—*καὶ τὰ πρόσθεν κοσμεῖν.* “*And to arrange the van,*” i. e., to regulate the movements of the leading division, or the front of the square.—*ἐπὶ τῶν πλευρῶν ἔκατέρων.* “*Upon each of the flanks.*”—*οὐκ ἂν, ὅπότε οἱ πολέμιοι ἔλθοιεν, κ. τ. λ.* “*It would not, whenever the enemy might come, be necessary for us to deliberate, but we would immediately make use of our plans (already) arranged.*” Literally, “but we would immediately make use of the things that had been arranged.”

§ 37.

βέλτιον. “*A better course (than what I am going to recommend).*”—*Λακεδαιμόνιος.* The Lacedæmonians at this time held the sway over Greece. Compare vi., 1, 26, and 6, 12.—*ἐπιμελείσθων.* There can be no doubt but that the imperatives, *ἡγείσθω*, in the previous clause, and *ἐπιμελείσθων* here, form the true readings. The common text has *ἥγοίτο* and *ἐπιμελοίσθην*, but the optative, as indicating a wish, is entirely unsuitable to the passage; while, if a softer and more subdued form of expression than the imperative were intended to be employed, the particle *ἄν* would have been inserted with the optative forms. The imperative is precisely the mood to be

employed here, and is sanctioned, moreover, by good MS. authority. It is adopted, besides, by the best editors, such as Bornemann, Poppe, Dindorf, Krüger, &c. (Compare *Poppe, ad loc.*—*Schaef., ad Greg. Cor.*, p. 173.)—τὸν νῦν εἰναι. “For the present.” Consult note on τὸν κατὰ τοῦτον εἰναι, i., 6, 9.

§ 38.

τὸ δὲ λοιπὸν, κ. τ. λ. “Hereafter, however, on making trial of this arrangement,” i. e., this mode of march.—ἀεί. “At any time,” i. e., as any particular circumstances may occur, that would seem to require a change of this order.—δοκῆ. The conjectural emendation of Dindorf. The common reading is δοκοίη.—ἔδοξε ταῦτα. Consult note on ἀνέτειναν ἅπαντες, § 33.

§ 39.

τὰ δεδογμένα. “The things that have been determined upon.” Literally, “the things that have appeared good.”—οὐ γάρ ἔστιν ἄλλως τούτου τυχεῖν. “For it is not possible to obtain this in any other way,” i. e., to see again your homes and families.—τῶν μὲν γάρ νικῶντων, κ. τ. λ. “For of the victorious killing, of the vanquished dying is the lot.”—καὶ τὰ έαυτῶν σώζειν. “Both to preserve the things that belong to themselves.” Observe here the employment of the infinitive without the article.

CHAPTER III.

§ 1.

κατέκαιον. “They set about burning.” Observe the force of the imperfect. (*Balfour, ad loc.*)—τῶν δὲ περιττῶν, κ. τ. λ. “And their superfluous things, whatever one of them any person wanted, they distributed among one another.” Observe the government of μεταδίδωμι, namely, the dative of the person and genitive of the thing.—ἡριστοποιοῦντο. “They began to take their morning meal.” Compare note on ἀριστον γάρ οὐκ ἔστιν, ii., 3, 5.—εἰς ἐπήκοον. “To a place within hearing.” Supply τόπον, and compare ii., 5, 38.

§ 2.

καὶ νῦν ἴμιν εἴνοντς. Supply εἰμί, from the ἥν which precedes.—καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διάγων. “And I am here, living in much fear.” With διάγων supply βίον.—σωτῆριόν τι βουλευομένονς. “Concerting any thing salutary,” i. e., any thing calculated to deliver

you from your present difficulties.”—τί ἐν νῷ ἔχετε. “What you have in mind.”—ώς φίλον. “As to a friend.” Supply πρός, which some editions express in the text.

§ 3.

βουλευομένοις. “On their consulting together.”—καὶ ἐλεγε Χειρίσοφος. Cheirisophus speaks for the rest, as senior commander.—ώς ἀν δυνάμεθα ἀσινέστατα. “As harmlessly as we may be able.”—ἢν δέ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύῃ. “But if any one attempt to debar us from our route,” i. e., to hinder our return.

§ 4.

ώς ἄπορον εἶη. “How utterly impossible it was.”—ἐνθα δὴ ἐγιγνώσκετο, κ. τ. λ. “Hereupon, accordingly, it began to be perceived that he was insidiously sent.” The common reading is ὑποπτος, for which Weiske restored ὑπόπεμπτος from the Eton MS. Compare ii., 4, 22: τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἀνθρωπὸν ὑποπέμψαιεν.—πίστεως ἔνεκα. “To insure his fidelity,” i. e., to see that he did not play him false. Literally, “for the sake of fidelity.”

§ 5.

δόγμα ποιήσασθαι. “To make a decree.”—ἀκήρυκτον εἶναι. “Was to be one in which no heralds should be admitted,” i. e., one in which they would listen to no overtures. Observe that the infinitive εἶναι depends, in fact, upon δόγμα.—ἐν τῇ πολεμίᾳ. Supply χώρᾳ.—διέφθειρον γὰρ προσιόντες, κ. τ. λ. “For, by coming unto (them), they began to corrupt the soldiers, and they had actually corrupted,” &c.—Νίκαρχον Ἀρκάδα. This is generally supposed to have been the same with the Nicarchus who came wounded to the Grecian camp after the seizure of the generals, and brought the first intelligence of their fate. But Becker, in his German version, thinks this scarcely credible, and that there must have been another Arcadian of the same name in the Grecian camp. (p. 132, *not.*)—ὤχετο ἀπιῶν νυκτός. “He went off suddenly by night.”

§ 6.

διαβάντες τὸν Ζαπύταν ποταμόν. The historian does not say whether the army crossed this river by ferry or by ford; but from the rapid manner in which the passage was effected, it is to be presumed that it was by ford; and there is no ford lower down the river than immediately above the actual ferry, near the spot called *Kelek Gopar*, and this is only available at certain seasons. (*Ains-*

worth, p. 134.) The retreat which began from this point was the most memorable and brilliant period in Xenophon's life. The ability which he displayed in his command is the more remarkable, if, as we have reason to believe, it was the first he had ever held, and before this expedition he had enjoyed few opportunities of acquiring any military experience. But the qualities which this occasion drew forth were less those of the soldier and the general, than such as had been cultivated by his intercourse with Socrates. The kind of practical philosophy which he had extracted from his master's discourses was now called into constant exercise, and appears in its most advantageous light. To his presence of mind, his courage, patience, firmness, mildness, and evenness of temper, the army was mainly indebted for its safety. In the hour of danger and the place of difficulty, he was always foremost, ready to share the hardships and toils of the soldiers, and to cheer them by the example of his never-failing alacrity. (*Thirlwall*, iv., p. 336.)

§ 7.

ἔγενοντο. The common text has *ἔγένετο*, but MS. authority is in favor of the plural.—*καὶ ἐτίπωσκον.* “And they began to inflict wounds.” We have placed a comma before these words, so as to make them refer to both the archers and slingers. The common text has no comma, so that the words in question are thus made to apply to the slingers merely.—*βραχύτερα τῶν Περσῶν ἐτόξευον.* “Shot shorter than the Persians.” The Cretans were famed for their skill in archery, and, according to the legend, Apollo invented the bow among them, and taught them archery himself. (*Diod. Sic.*, v., 74.) The Persians, however, also enjoyed a high reputation in this respect, and on the present occasion, moreover, the greater length of their bows (compare chap. iv., § 17) gave them a decided advantage. (Compare *Brisson, de regno Pers.*, p. 268, 277.)—*καὶ ὥμα ψιλοὶ ὅντες, κ. τ. λ.* “And at the same time, being lightly armed, they had taken shelter within the heavy-armed men.” Literally, “they had shut themselves in.” The passive in a middle sense. As light-armed troops they would be unprotected by either shield or corselet. It will be remembered that Clearchus had brought with him two hundred Cretans. (i., 2, 9.)—*κατεκέκλειντο.* We have adopted here the conjecture of Abresch (*Dilucid. Th.*, p. 393) and Larcher. The previous reading was *κατεκέκλιντο*.—*δηλῶν.* For *όπλιτῶν*. The abstract for the concrete, as usual.—*οἵ τε ἀκοντιστὰί βραχύτερα ἤκοντιζον, κ. τ. λ.* “And the javelin-men hurled their javelins shorter than so as to reach the slingers.” Observe the construction of *ἡ ὡς* and

the infinitive after a comparative degree. This occurs when the comparative expresses that a quality exists in too high or low a degree to allow something mentioned to follow. (*Matthiae*, § 448, 1, b.)

§ 8.

καὶ ἐδίωκον τῶν ὁπλιτῶν, κ. τ. λ. “And those of the heavy-armed and targeteers set out in pursuit, who happened to be with him guarding the rear.” Supply ἐκεῖνοι with ἐδίωκον.—*κατελάμβανον.* “They overtook.”

§ 9.

οὐτε γὰρ ἵππεῖς ἤσαν τοῖς Ἑλλησιν. Cyrus’s Greek levies for the expedition had consisted entirely of infantry, his cavalry being either Asiatic or Thracian. The Thracian horse, who were not many in number, had already deserted, and the Asiatic cavalry had parted company with the Greeks, and gone over to Tissaphernes soon after the battle. The Greeks at home do not appear to have attended much to cavalry, until the times of Epaminondas, Philip, and Alexander. (*Lion, ad loc.*)—*ἐκ πολλοῦ φεύγοντας.* “Fleeing from afar.” Supply *διαστήματος*.—*ἐν ὀλίγῳ χωρίῳ.* “Within a small space.” The movements of the infantry, in the pursuit, were limited, as a matter of course, to a much more circumscribed space than those of cavalry would have been.—*πολὺ.* “Far.”—*ἀπὸ τοῦ ἄλλου στρατεύματος.* “From the rest of the army.”

§ 10.

καὶ φεύγοντες ἄμα ἐτίτρωσκον. “Even at the same time while fleeing inflicted wounds.” The time of the participle is often more accurately expressed by the addition of the temporal adverbs *ἄμα*, *μέταξν*, *αὐτίκα*, &c. (*Kühner*, § 696, Obs. 5.) The movements of the Persian cavalry, as described here and further on, remind us of the Parthians of a later age. Compare Plutarch (*Vit. Crass.*, c. 24): *ὑπέφευγον γὰρ ἄμα βάλλοντες οἱ Πάρθοι.*—*εἰς τοῦπισθεν.* “Backward.” Crasis for *τὸ διπισθεν*. Supply *μέρος*.—*όπόσον δὲ προδιώξειαν οἱ Ἑλληνες, κ. τ. λ.* “And as far as the Greeks advanced in pursuit, so far was it necessary for them to retreat again, fighting (all the way).” Observe the employment here of the optative, indicating, in fact, that *as often as* this was done a certain result necessarily followed.

§ 11.

διῆλθον. “They traversed.”—*πέντε καὶ εἴκοσι σταδίων.* Twenty-five stadia make very nearly three English miles. The progress of the army, therefore, on this day was slow indeed.—*ἐνθα δὴ πάλιν*

ἀθυμία ἦν. “Here, again, as might be expected, there was despondency.” Observe the force of δῆ.—οὐδὲν μᾶλλον ἐδύνατο. “Was able none the more.”

§ 12.

ἀκούσας δὲ Ξενοφῶν, κ. τ. λ. Xenophon here does not so much endeavor to vindicate his own conduct, as to urge the necessity which had been so clearly manifested by the events of the day, of immediately forming a body of cavalry and slingers capable of repelling the enemy’s assaults.—καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖν. “And that the issue itself bore witness for them.” Literally, “the thing done itself.”—ἐν τῷ μένειν. “While remaining at our posts,” i. e., keeping our appointed places in the line of march, and not sallying forth therefrom against the foe.

§ 13.

ἔπειδὴ δὲ ἐδιώκομεν, κ. τ. λ. “When, however, we pursued, you say true things.” More freely, “the truth is as you say.” A brief form of expression, in place of the following: ἔπειδὴ δὲ ἐδιώκομεν ἐγένετο ἀπερ ὑμεῖς, ἀληθῆ λέγοντες, αἰτιάσθε.

§ 14.

τοῖς οὖν θεοῖς χάρις, κ. τ. λ. “Thanks, then, to the gods, that they came not with much force, but with few men, so as not to do us any great harm, and yet to show of what we are in need.” After χάρις supply ἔστω.

§ 15.

ὅσον οὔτε οἱ Κρῆτες ἀντιτοξένειν δύνανται, κ. τ. λ. “As far as neither the Cretans can shoot back, nor they who throw from the hand can reach.” By οἱ ἐκ χειρὸς βάλλοντες are meant the ἀκοντισταί, or javelin-men; and hence, after βάλλοντες we may supply ἀκόντια. Compare § 7.—ἐξικνεῖσθαι. This verb is often thus employed without any defined object.—πολὺ μὲν χωρίον. “Any great distance.” Literally, “for much space.”—ἐν ὀλίγῳ δὲ οὐδὲ εἰ ταχὺς, κ. τ. λ. “Whereas, in a small space, not even if a foot-soldier were swift, could he overtake a foot-soldier, if pursuing him from the distance of a bow-shot.” Literally, “from the drawing of a bow,” i. e., if the latter have a bow-shot start of him. The Greeks could not venture to pursue them far, and hence the expression ἐν ὀλίγῳ.

§ 16.

ἥμεῖς οὖν εἰ μέλλομεν, κ. τ. λ. “If, then, we intend to keep off these men.” Lion reads μέλλοιμεν, from two of the MSS. But the indic-

ative is required here, not the optative; for the meaning is, “if we intend, (and we certainly do so intend).”—πορευομένονς. “On our march.”—τὴν ταχίστην δεῖ. “We need as quickly as possible.” Supply ἡμῖν with δεῖ, and ὁδόν with ταχίστην.—Ποδίονς. The Rhodians excelled in the service of light troops, particularly as darters and slingers. Compare Thucydides, vi., 43.—καὶ τὸ βέλος αὐτῶν, κ. τ. λ. “And that their weapon carries even double the distance of the Persian slings.” Observe that βέλος is here employed in a general sense as a weapon of attack, and is, therefore, equivalent, in fact, to σφενδόνην. Compare Sturz, *Lex. Xen.*, s. v.

§ 17.

ἐκεῖνατ γάρ, κ. τ. λ. “For these, on account of (the Persians) sling-ing with stones that fill the hand,” i. e., stones as large as can be held in the hand. Observe that ἐκεῖναι refers to the Περσικὰ σφενδόνατ.—μολυβδίσιν. “Leaden bullets.” Frequent mention is made of this kind of missiles by the ancient writers as employed by slingers. They were used, in particular, by the inhabitants of the Balearic islands; and, according to some, were thrown occasionally with so much force as to melt in the air! *Ovid, Met.*, ii., 727; *Sil. Ital.*, ix., 233; *Virg., Aen.*, ix., 588, &c.

§ 18.

ἢν οὖν αὐτῶν, κ. τ. λ. “If, then, we see who of them possess slings, and give money for them unto this one,” i. e., unto him who shall be found possessing any. Observe that αὐτῶν here is the genitive, not of price, but of exchange or barter, and consult Kühner, § 516. The reading of the present passage is very uncertain. We have given that of Dindorf.—ἄλλας πλέκειν. “To plat others.”—καὶ τῷ σφενδόνῳ ἐν τῷ τεταγμένῳ, κ. τ. λ. “And if we find some other immunity for him who is willing to serve as a slinger in the place assigned him,” i. e., in whatever quarter we shall see fit to station him. By ἀτέλεια is meant immunity from standing guard, keeping watch, &c. As regards the expression ἐν τῷ τεταγμένῳ, compare the explanation of Poppe: *ἐν τῷ τεταγμένῳ pro in loco constituto, assignato.*”

§ 19.

τοὺς δὲ τῷ Κλεάρχῳ καταλειμμένονς. “And others left by Clearchus.”—αἰχμαλώτους. “Taken from the enemy.”—σκευοφόρα μὲν ἀντιδῷμεν. “We give ordinary baggage animals in their stead.”—τοὺς δὲ ἵππους εἰς ἱππέας κατασκενάσωμεν. “And accoutre the horses for cavalry.” Observe here what is termed by grammarians the causal

signification of *εἰς*, namely, as denoting the intention, purpose, &c (Kühner, § 625). Compare, also, the version of Poppe : “*die Pferde für Reiter zustutzen.*” (*Ind. Græc. ad Anab.*, s. v. κατασκενάζω.)—τὶ ἀνιάσοντιν. “Will prove some annoyance.”

§ 20.

σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο. “As many as two hundred became slingers.” Observe, as before, the force of *εἰς* with a numeral.—ἔδοκιμάσθησαν. “Were judged fit for service,” i. e., upon actual examination having been made, such being the true force of δοκιμάζω.—σπολάδες. “Leathern jackets.” By σπολάς is meant a kind of jerkin or overcoat, made of leather or skin, and serving as a protection for the person. Its lightness would render it well adapted for the slingers. Hesychius defines it, ὁ βύρσινος θώραξ; and Photius (*Lex.*, p. 531, ed. Pors.), δερμάτιον ἐφαπτῶδες, πρὸς τὰς ἐν πολέμῳ μάχας χρήσιμον. The word itself appears to have come into Attic Greek from the Æolic and Doric dialects. A various reading gives στολὰς as another form for it. (*Schaeff. ad Greg. Cor.*, p. 364. Compare Ahrens, *de Dialect. Æol.*, p. 40, seq.)

CHAPTER IV.

§ 1.

μελναντες δὲ ταύτην τὴν ἡμέραν. The villages where they were stopping lay, according to Ainsworth, between the ferry, near which they had crossed, and the River *Khazir* or *Gomar-sou*. (p. 135.)—πρωϊαίτερον. “Earlier than usual.” Thomas Magister prefers the form πρωΐτερον, though not found in good Attic writers; for in Thucydides (viii., 101), Bekker writes πρωϊαίτερον.—χαράδραν διαβῆναι. “To cross over a ravine formed by a mountain-torrent.” Ainsworth thinks that the torrent here alluded to was evidently the *Khazir* or *Gomar-sou*, a small river which has its sources in the mountainous districts of Kurdistan, to the west of the central chain, and where its principal branch is called the *Gomar-sou*; but after its arrival on the fertile plains of Adiabene, where it flows past the eastern part of the Mons Nicæphorius of Alexander, and is joined by the river of *Akra*, it is more generally known by the name of *Khazir-sou*. It is the *Bumadus* of Quintus Curtius and of the historians of Alexander; and the adjacent plain became on the first of October, seventy years afterward, the scene of the final overthrow of the Persian dynasty. (Ainsworth, p. 136.)

§ 2.

διαβεβηκόσι. “Having just crossed over.” An example, remarks Balfour, of a definite tense, whereby the precise point of time is marked; “at the very moment they had crossed over.”—*καὶ ἔλαβεν ὑποσχόμενος.* “And had received (them from him) on having promised.”—*ἔχων.* “Although he had (with him).”—*ἐνόμιζε ποιῆσαι.* “Thought he had inflicted.”

§ 3.

ὅκτὼ σταδίους. Nearly a mile.—*ἔχων τὴν δύναμιν.* “Having (with him) the force above mentioned.” Observe the force of the article.—*παρήγγελτο δέ τῶν τε πελταστῶν, κ. τ. λ.* “Now instructions had been given to both those of the targeteers, and of the heavy-armed men whom it behooved to pursue.” We translate here as if the full expression were *τοῖς τῶν πελταστῶν οὓς, κ. τ. λ.* In reality, however, the genitive is put partitively. (*Matthiæ, § 321, 5.*)—*θαρροῦσι.* “With boldness.”—*ώς ἐφεψημένης.* “Since a sufficient force was going to follow them.”

§ 4.

κατειλήφει. “Had overtaken them.”—*κξικνοῦντο.* “Began to reach.”—*ἐσήμηνε.* Consult note on *σημῆνη*, ii., 2, 4.—*καὶ εὐθὺς ἔθεον ὄμόσε.* “And those straightway ran to meet (the foe).”—*οἱ δὲ οὐκ ἐδέξαντο.* “The enemy, however, did not wait to receive them.”—*ῃλαννον.* “Charged.” Supply, for a literal translation, *τοὺς ἵππους.*

§ 5.

τοῖς βαρβάροις. The dative of disadvantage.—*τοὺς δὲ ἀποθανόντας, κ. τ. λ.* “The Greeks thereupon, at their own instigation, mutilated the slain,” i. e., without having received any orders to that effect. The Greeks, knowing the character of the enemy whom they had to deal with, did this in order to heighten the dread of their valor by a false show of cruelty.—*ώς ὅτι φοβερώτατον, κ. τ. λ.* “That it might be as frightful a thing as possible for the enemy to behold.”

§ 6.

οὗτῳ πράξαντες. “Having fared thus.”—*ἀσφαλῶς.* “Securely,” i. e., secure from any further annoyance or attack.—*ἐπὶ τὸν Τίγρητα ποταμόν.* The distance marched by the Greeks on this occasion is not given by Xenophon. But the Bumadus nowhere approaches the Tigris to within less than twelve miles, and it would have been ten to the great Assyrian ruins, now called *Nimrud*, and which are

supposed to correspond to the ancient Larissa, mentioned in the next section. (*Ainsworth*, p. 137.)

§ 7.

Λάρισσα. The city here meant is now generally supposed to have been the same with the one indicated at the present day by the great Assyrian ruins called *Nimrud*, after the name of the mighty hunter mentioned in Scripture. It is worthy of remark, that the learned Bochart, without being acquainted with the localities of Larissa, first advanced the supposition that this Assyrian city was the same as the *Resen* of the Sacred Writings, and that the Greeks, having asked its name, were answered *Al Resen*, the article being prefixed, from which they made *Larissa*, by an easy transposition. Fraser, and all modern writers on the subject, prefer this etymology to any identification, founded upon the analogy of sound, between *Resen* and *Ras'ul Ain*, which has an Arabic meaning, “the head-spring,” a town in Northern Mesopotamia, transformed into *Ressaina* by the Romans. The identity is further supported by the fact of the ruins of *Nimrud* being those of an Assyrian city of great antiquity; by their being placed between Nineveh and Calah (*Genesis*, x., 12), and determined by Major Rawlinson to be at the ruins of *Sar Puli Zohab*; by the traditional name *Nimrud*, which is still given to them; and by the remains of the pyramid existing there. (*Ainsworth*, p. 137.)

ὅκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι. This remark, if correct, must, of course, refer to the period subsequent to the overthrow of the Assyrian Empire. Resen is said, in the Sacred Writings, to have been founded by Ashur, and to have been a great city, and we know that the Assyrian Empire was not overthrown until the capture of Nineveh by Cyaxares I. After this the Median power enjoyed the ascendency, until it was reduced in turn by the conquests of Cyrus the Great.—τοῦ τείχους αὐτῆς. “Of its wall.”—τοῦ δὲ κύκλου ἡ περίοδος, κ. τ. λ. “And the circuit of the enclosure two parasangs.” Reckoning the parasang, with Herodotus, at thirty stadia, this would make the circuit of the walls very nearly seven English miles.—πλίνθοις κεραμίαις. “Of bricks made of clay.” Burned bricks, of course, are meant. Compare Poppo: “κεράμιος, fictilis, ex argilla coctus.” (*Ind. Græc. ad Anab.*, s. v.) The unburned brick is called, in Greek, ἡ ὥμη πλίνθος. (*Siebelis, ad Pausan.*, viii., 8, 5.)—κρηπὶς δ' ὑπῆν λιθίνη, κ. τ. λ. “But there was under it a stone foundation,” &c. Ainsworth informs us that he ascertained, on examination, that the walls of Resen were in most parts based on a rude

and hard conglomerate rock, giving to them all the solidity and characteristics of being built of stone. (p. 139.)

§ 8.

βασιλεὺς ὁ Περσῶν. Probably Cyrus the Great.—*ὅτε τὴν ἀρχὴν ἐλάμβανον Πέρσαι.* “When the Persians were wresting the empire.”—*ἥλιον δὲ νεφέλη, κ. τ. λ.* “A cloud, however, having covered the sun, caused it to disappear.” The MSS., with two exceptions only, read here *ἥλιος δὲ νεφέλην προκαλύψας*. Of the other two MSS., one has *νεφέλη*, a final *v* having been erased, and the other *νεφέλῃ*. Larcher conjectures *ἥλιος δὲ ὡς νεφέλῃ προκαλύψας* (*scil. ἔαυτόν*), and translates as follows: “mais le soleil ayant disparu comme s'il fut enveloppé d'un nuage.” We have preferred giving, however, with the best editors, the conjectural emendation of Brodæus and Muretus. The reference appears to be to an eclipse of the sun.

§ 9.

πυραμὶς λιθίνη. “A stone pyramid.” What remains of the ruins of Nimrud at the present day consists chiefly of long mounds of earth, as at Nineveh, marking the former extent and area of the wall of the city, and a hill, or mound, of a pointed shape, one hundred and forty-four feet in height. Ainsworth thinks that this hill was undoubtedly riveted with stone mason-work, vestiges of which still remain at the western base, and he seeks, therefore, to identify this with Xenophon’s stone pyramid. He describes the pyramidal hill as steep, and the top very small; but its base measured upward of 700 feet in circumference. Fragments of bricks, with cuneiform inscriptions, thicker than those of Babylon, are scattered about. This spot is also called *Al Athur*, or *Asshur*, by the natives. (p. 138.)—*ἐπὶ ταύτης.* “Upon this.” Ainsworth makes a strange mistake here, rendering the words *ἐπὶ ταύτης*, “in this,” and then remarks, naturally enough, that he “can not understand how the peasants could convey themselves into the pyramid.”

§ 10.

παρασύγγασ ἔξ. Very nearly twenty-one English miles.—*πρὸς τεῖχος ἔρημον, κ. τ. λ.* “To an unoccupied fortress, large of size and lying near a city.” The common text has *πρὸς τῆς πόλει*; but the article is not required here, and we have, therefore, adopted Schaefer’s emendation, *πρὸς τε πόλει*.—*Μέσπιλα.* The distance given in the text would carry the Greeks from Nimrud to the modern village of *Yarum-jah*, built upon a mound of ruins, which may thus, from

Xenophon's evidence, be determined to have belonged to a fortress or castle, and situated on a bend of the river at a short distance from the ruins of Nineveh. The mound is 1150 feet long, by 42 in perpendicular height. As for Mespila itself, there appears to be but little doubt that it is the same as the Nineveh of antiquity. Such a conclusion appears warranted by distances, and by the circumstance that there are no other ruins of extent sufficient, excepting these, to answer the description of Xenophon. (*Ainsworth*, p. 140.—*Rennell*, p. 147.)

ἡν δὲ ἡ μὲν κρηπὶς, κ. τ. λ. “*The foundation, moreover, was of polished stone full of shells.*” As a strongly corroborative proof that Mespila and Nineveh were identical, Ainsworth mentions the curious fact, that the common building-stone of *Mosul* (which place lies opposite the site of Nineveh) is highly fossiliferous, and, indeed, replete with shells, characteristic of a tertiary or supra-cretaceous deposit; and the same limestone does not occur far to the north or to the south of *Mosul*, being succeeded by wastes of gypsum. Leunclavius argued that the shells mentioned here by Xenophon were sculptured on the walls! others have treated the whole subject as unworthy of attention; but it has served, like any other correct observation, to illustrate a question of identity in the most satisfactory manner. (*Ainsworth*, p. 140.) The *λίθος κογχιλιάτης* of Xenophon is the same with the *κογχιλίας* of Julius Pollux, which he describes as *λίθος σκληρός, ἔχων ἐν ἑαυτῷ κογχιλίους τύπους*, and also with the *λίθους κογχιλιώδεις* spoken of by Strabo (i., p. 132, *ed. Siebenk.*), as found by Xanthus the Lydian in Armenia, in the country of the Mattieni, and in Lower Phrygia. The editors of the French Strabo render the expression by “*de moules pétrifiées*.” The *λίθος κογχίτης* of Pausanias (i., 44, 9) also appears to be identical, which Clavier renders “*marbre à coquille*,” and Goldhagen “*Muschelmarmor*.” This last is found near Megara. (*Reinganum, Das alte Megaris*, p. 40.)

§ 11.

πλίνθινον τεῖχος. “*A brick wall.*”—*ἔξ παρασάγγαι.* The extent here given by Xenophon to the wall far exceeds what remains in the present day, and contributes toward multiplying the doubts which have existed among historians as to the magnitude of ancient Nineveh. (*Ainsworth*, p. 140.)—*Μηδία γυνὴ βασιλέως.* “*Media, the king's consort.*” We have preferred here the common reading *Μηδία*. Dindorf and others give *Μήδεια*. On the form of the name, consult the remarks of Buttmann (*Abhandl. der hist. phil. Klasse der König. Preuss., Akad.*, 1818, p. 233), who, though in favor of *Μήδεια*,

confesses that Μηδία is a regular derivative from Μῆδος.—ὅτε ἀπώλεσαν τὴν ἀρχὴν, κ. τ. λ. “*When the Medes lost their empire through the Persians.*” Observe that the preposition ὑπό here employed with the transitive ἀπολλύναι converts it, in fact, into a kind of passive, as if the Greek had been ἀφγρέθησαν τὴν ἀρχὴν ὑπὸ Περσῶν. (*Poppe, Ind. Græc. ad Anab.*, s. v. ὑπό. Compare *Matthiæ*, § 496, 3.)

§ 12.

ὁ Περσῶν βασιλεύς. Cyrus the Great. Compare the remarks of Krüger. (*de Authent.*, p. 15.)—Ζεὺς δ' ἐμβροντήτος ποιεῖ, κ. τ. λ. “*But Jupiter makes the inhabitants thunderstruck.*” The allusion appears to be to some violent tempest accompanied with thunder, which so much alarmed the inhabitants that they surrendered the place. Becker translates in accordance with this idea: “*Endlich setzte Zeus die Einwohner durch ein heftiges Gewitter in Furcht, und sie ergaben sich.*” Observe that the term ἐμβρόντητος, like the Latin *attonitus*, refers properly to one's having been stupefied, or deprived of all judgment, by the loud din of thunder near at hand. Compare the English “*Dunder-head,*” in which the same idea lies at the basis.

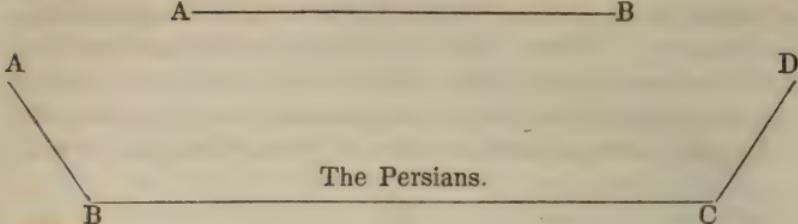
§ 13.

παρασάγγας τέτταρας. This would have carried the Greeks to villages, which are now represented by the small town of the Chaldaeans called *Tel Keif*, a site of much interest on the plain of Adiabene, and evidently of great antiquity. (*Ainsworth*, p. 141.)—εἰς τοῦτον τὸν σταθμόν. “*In the midst of this day's march.*”—οὓς τε αὐτὸς ἵππεας ἤλθεν ἔχων. “*Having with him both the cavalry which he himself came with.*” Literally, “came, having.” The full construction will be, ἐκείνους τε ἔχων ἵππεας οὓς αὐτὸς ἤλθεν ἔχων, for which, however, the present abbreviated form of expression is substituted. The horsemen referred to are the 500 mentioned in i., 2, 4.—τὴν δύναμιν. “*The force.*”—τοῦ ἔχοντος. “*Who had with him (in marriage).*” Consult note on ἐπὶ γάμῳ, ii., 4, 8.—οἱ βασιλέως ἀδελφός. Compare ii., 4, 25.

§ 14.

τὰς μὲν τῶν τάξεων εἶχεν, κ. τ. λ. “*He placed some of his ranks in the rear (of the Greeks), and leading others in an oblique direction against the flanks.*” Literally, “*having placed some of his ranks in the rear, he kept them (in this position), and having led others,*” &c. Observe the force of εἶχε with the participle, and, moreover, that παραγαγών is not for εἶχε παραγαγ. Halbkart gives the following diagram as illustrating the arrangement made by Tissaphernes :

The Greeks.



§ 15.

διαταχθέντες. “Having been dispersed among the ranks.”—*οἱ Σκυνθοτοξόται.* “The archers imitating the Scythian fashion.” Literally, “the Scytho-bowmen.” The Grecian archers had hitherto fought on foot; now, however, at the suggestion of Xenophon, they were mounted on horses, and hence, from their resemblance to the Scythian bowmen, who also fought from on horseback, they are called in the text *Σκυνθοτοξόται*. Zeune refers the term to their imitating the Scythians in the mode of discharging the arrow; but this is too special. The imitation consisted merely in their being mounted archers.—*οὐδὲ γάρ, εἰ πάντα προθυμοῖτο, ἥδιον οὐν.* “For neither, if he greatly desired it, was it easy.” This was owing to the great numbers of the enemy, so that every shot from slinger and archer could not but take effect.

§ 16.

καὶ οὐκέτι ἐσίνοντο, κ. τ. λ. “And the barbarians no longer harassed them by their accustomed skirmishing.” Literally, “the then skirmishing.” Observe the adjectival force given to the adverb by its position between the article and noun. In place of *ἐσίνοντο* the common text has *ἐπέκειντο*, which also gives a good meaning, and by no means deserves the epithet of “lectio ineptissima,” which some critics bestow upon it. The verb *σίνομαι* is properly a poetic one, and rarely occurs in Attic prose.—*οἱ Ῥόδιοι.* The common text has *οἱ τε Ῥόδιοι*. But we have rejected *τε* as inadmissible here. If admitted into the text, it can only be placed between *τῶν* and *Περσῶν*, as Weiske correctly remarks.

§ 17.

μεγάλα δὲ καὶ τὰ τόξα, κ. τ. λ. Herodotus also makes mention of the large size of the Persian bows. (vii., 61.) The conjunction *καὶ* does not seem required here, and might, perhaps, be more correctly omitted. Krüger makes a strange mistake in attempting to explain its force, and confounds the Rhodian sling with the Persian

bow: thus he remarks, “*καὶ, auch die Persischen, wie die der Rhodier.*”—*χρήσιμα*. This is explained immediately after.—*όπόσα ἀλίσκοιτο τῶν τοξευμάτων*. “*As many of the arrows as were taken,*” i. e., as were gathered up.—*καὶ ἐμελέτων τοξεύειν ἄνω ιέντες μακράν*. “*And they practiced shooting them to a great distance, by sending them up into the air.*” This serves to explain *χρήσιμα* which precedes. The long arrows were useful to the Cretan archers in their being made to come down upon the foe with a greater momentum by being shot upward to a great height. For it must be borne in mind that the ancient archers did not always discharge their arrows point blank, but frequently gave them an inclination upward, so that they described an arc in descending. Thus, Xenophon, in describing the arrangement of the troops of Cyrus the Great, preparatory to his battle with Crœsus, makes that monarch station his archers behind the infantry, with directions to shoot over the heads of the former. (*Xen., Cyrop., vi., 3, 24.*) Thirlwall quite mistakes the meaning of the present passage, and the main source of the error consists in his translating the term *τοξευμάτων* by “*bows.*” The learned bishop thinks that Sir Walter Raleigh misconceives the meaning of Xenophon, when he says (*Hist. of the World*, iii., 10, 8) that the latter “*trained his archers to shoot compass, who had been accustomed to the point blank.*” But Raleigh is right, and his critic is in error. (Compare *Luzerne*, t. i., p. 436, *not.*, and *Schneider and Poppo, ad loc.*) Krüger, moreover, from a similar misconception of the passage under consideration, conjectures, without any necessity, *ἄμα ιόντες*, “*while on the march,*” in place of *ἄμα ιέντες*. (*de Authent.*, p. 46.)

§ 18.

ἐπιτυχόντες. “*Having fallen in with.*”—*μεῖον ἔχοντες*. Consult note on *μεῖον ἔχων*, i., 10, 8.—*ἢν γὰρ πολὺ σῖτος ἐν ταῖς κώμαις*. According to Ainsworth (p. 142), the country around is still, to the present day, one of the most productive granaries of Assyria.—*ἀκροβολιζόμενος*. “*Shooting at them from afar,*” i. e., hovering on their rear, and trying to harass them from a distance.

§ 19.

ἔγνωσαν. “*Discovered.*”—*ὅτι πλαίσιον ἵστοπλευρον, κ. τ. λ.* “*That a square was a bad arrangement, when the enemy were following.*” As regards the literal meaning of *πλαίσιον*, consult note on *ἐν πλαισίῳ πλήρει ἀνθρώπων*, i., 8, 9.—*ἢν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου*. “*In case the points of the square close together,*” i. e., in case the two wings be brought close together.—*ἐκθλίβεσθαι τοὺς ὀπλίτας*. “*That*

the heavy-armed troops (in the centre) be pushed out of their places,” i. e., by the pressure of the light troops from either wing.—ἄμα μὲν πιεζομένους. “Being both pressed upon.”—ωστε δυσχρήστους εἰναι ἀνάγκη, κ. τ. λ. “So that it is necessary for them to be nearly useless, being in a state of confusion.” Literally, “to be hard to be used.” After ἀνάγκη supply ἔστι, the indicative being here employed because an actual fact is stated.

§ 20.

δταν δ' αὐδ στασχῆ τὰ κέρατα, κ. τ. λ. “And when, again, the points diverge, it is necessary that those who, in the former case, were pushed out of their places, be (now) drawn asunder, and that the middle between the two wings become empty,” i. e., when the narrow way, &c., are passed, and the square begins to open out again.—γέφυραν διαβαίνειν ή ἄλλη τινὰ διάβασιν. “To go over a bridge, or perform any other crossing,” i. e., or to go through any narrow road, or mountain defile, or cross any torrent, &c.—φθάσαι πρῶτος. “To get in advance first,” i. e., so as to be first.—καὶ εὐεπιθετον ήν ἐνταῦθα τοῖς πολεμίοις. “And there was here for the enemy a fine opportunity of attack.” We must be careful not to understand τὸ πλαίσιον here, with Zeune. The neuter, on the contrary, is placed absolutely. Compare iv., 8, 12, and Herodotus (vii., 199): ταύτη εὐρύτατόν ἔστι πάσης τῆς χώρης ταύτης. (Krüg., ad loc.)

§ 21.

ἐποίησαν ἕξ λόχους, κ. τ. λ. “They formed six companies of one hundred men each.” The generals, it will be perceived, do not substitute any other form for the square, in which they had hitherto been moving, but only create these six companies, detached from the main body, and placed under separate officers, to serve as any emergency might arise, to remedy the irregularity which the various accidents of the road produced, from time to time, in the flanks of the column. (Thirlwall, iv., p. 338.)—καὶ ἄλλονς πεντηκοντῆρας, κ. τ. λ. “And other officers commanding fifty, and others five-and-twenty.” By ἐνωμοτάρχης is meant the leader of an ἐνωμοτία; and by an ἐνωμοτία, taking the present passage for our guide, a body of twenty-five men. The term ἐνωμοτία properly means any band of sworn soldiers (ἐνώμοτοι, ἐν and ὅμνμι), but especially a division of the Spartan army, first mentioned by Herodotus (i., 65), but without explanation. In Thucydides (v., 68), it denotes a subdivision of the λόχος, which, he says, contained four πεντηκοστύες, and each πεντηκοστύς four ἐνωμοτίαι, and an ἐνωμοτία (on the average) thirty-two men. Others, as in the present instance, assign twenty-five

men to it, so that two ἐνωμοτίαι make a πεντηκοστύς. (*Schneid.*, *ad Xen.*, *Hell.*, vi., 4, 12.—*Dict. Antiq.*, p. 98, 100, *Am. ed.*)—ὑπέμενον ὑστεροι. “Stayed a little behind.” Observe the force of ὑπό in composition.—τότε δὲ παρῆγον, κ. τ. λ. “And then they led on either side without the points,” i. e., they then defiled by the flanks, and thus regained their former position.

§ 22.

τὸ μέσον ἀνεξεπίμπλασαν. “They filled up the centre again.” Krüger doubts the existence of such a verb as ἀνεκπίμπλημι, and ingeniously suggests ἀν ἔξεπίμπλασαν. (*de Authent.*, *præf.*, p. iii.) —εἰ μὲν στενώτερον εἴη τὸ διέχον, κ. τ. λ. “If the interval was rather narrow, by companies; but, if rather wide, by fifties, and, if very wide, by five-and-twenties.” Spellman, Rennell, and many others, find great difficulty here, and consider the text as corrupt, or else as requiring transposition; but every thing will become clear, if we adopt the simple explanation of Halbkart. According to this writer, the arrangement κατὰ λόχονς is when the λόχοι are drawn up side by side, and the four ἐνωμοτίαι of each λόχος are placed one behind the other. If, now, we give each λόχος a front line of five men with a depth of twenty, six of these λόχοι, side by side, will present a combined front of only thirty men, and will be well suited to fill up merely a narrow interval. Again, the arrangement κατὰ πεντηκοστύς is when the half λόχοι are drawn up side by side, for each λόχος; so that, giving each πεντηκοστύς a front line of five men with a depth of ten, and having twelve of these half λόχοι arranged side by side, we will have a combined front of sixty men, a number well suited to fill up a rather broad interval. And, finally, the arrangement κατ’ ἐνωμοτίας is when the four ἐνωμοτίαι of each λόχος are similarly stationed. This will produce a line of twenty-four ἐνωμοτίαι, and, giving each ἐνωμοτία a front of five men and a depth of the same number, we will have a combined front of 120 men, a number well adapted for a very wide interval. (*Halbkart*, p. 124, *not.*)

§ 23.

ἐν τῷ μέρει. “In succession,” i. e., one λόχος after the other, and no longer abreast.—καὶ εἰ πον δέοι τὶ τῆς φάλαγγος. “And if anything was needed in any part of the main body, these were at hand.” Observe that πον is to be construed with φάλαγγος, under the rule of adverbs of place taking the genitive. (*Kühner*, § 527.)

§ 24.

τὸν πέμπτον. Supply σταθμόν.—βασίλειόν τι. “A kind of palace,”

i. e., a palace-like structure.—διὰ γηλόφων ὑψηλῶν γιγνομένην. “*Lying over high hills.*” Ainsworth thinks, from the language of the text, that the Greeks could not have seen the palace till the hills were surmounted. The first hills that are met with in proceeding northward from Adiabene to Karduchia constitute a double range, designated *Chá Spi* by the Kurds, and *Jebel Abyádh* by the Arabs, both signifying “White Hills;” and immediately beyond them is *Zakhú*, at a distance of about fifty miles, by map, from *Tel Keif*, but about sixty by the road, giving an average of nearly four parasangs, or over twelve miles each day. (Ainsworth, p. 143.)—οἱ καθῆκον ἀπὸ ὄρους, κ. τ. λ. “*Which reached down from a mountain, at the base of which the village was,*” i. e., which formed the prolongation of a mountain. According to Ainsworth, the White Hills, as described by Xenophon, are a prolongation of the loftier mountains of Kurdistan, and are divided, at the point of passage, into three parts. The first, or southerly range, is the highest and most difficult. The second, in the interior, is woody and hilly at the same time; and the third is constituted of a range of rocks, which, in the westerly prolongation of the *Chá Spi*, unite with the main chain. The enemy attacked the Greeks on passing the first range, and successively on each different height. The appearance of *Zakhú* at the present day coincides, in a remarkable manner, with what it is described to have been in the time of Xenophon; a palace amid villages, constituting, in fact, a good picture of what we can imagine a baronial castle to have been in feudal times, surrounded by the cottages of serfs and retainers. As the stranger approaches, he is struck with its bold and isolated appearance. Built on an island of rocky conglomerate, it rises out of the blue waters of the *Khabur*, a pile of ruins belonging to different ages, with abutments and foundations of solid hewn stones, possibly of Persian origin, and walls of more recent, but still ancient construction. (Ainsworth, p. 144.)

§ 25.

κατέβαινον ὡς ἐπὶ, κ. τ. λ. “*They commenced descending, that they might climb up on the next.*” Stephens conjectured καὶ κατέβαινον, from the version of Amasæus, but καὶ is absent from the MSS.—ἐπιγίγνονται. “*Come upon them.*”—ἀπὸ τοῦ ὑψηλοῦ, κ. τ. λ. “*From the high ground to the place below.*” Literally, “from the height to the steep.” The term πρανῆς is properly analogous to our English expression “*down-hill*,” and is opposed to ὅρθιος, “*up-hill*.”—ὑπὸ μαστίγων. “*Under lashes.*” This was a part of Persian discipline, to which Herodotus alludes in his account of the battle of Thermop-

ylæ: ὅπισθε γὰρ οἱ ἡγεμόνες τῶν τελέων ἔχοντες μάστιγας ἐρράπιζον πάντα ἄνδρα, αἰεὶ ἐξ τὸ πρόσω ἐποτρύνοντες. (vii., 223.) Compare *Ctesias, Pers.*, 23.

§ 26.

καὶ πολλοὺς ἐτίτρωσκον, κ. τ. λ. Observe that πολλοὺς is governed by ἐτίτρωσκον, and γυμνήτων by ἐκράτησαν.—κατέκλεισαν αὐτὸν εἰσω τῶν δπλων. “Shut them up within the heavy-armed men,” i. e., compelled them to retire within the body of the heavy-armed.—ἐν τῷ δχλῷ ὄντες. “Being amid the crowd (of camp followers),” i. e., being mixed up with those who were with the baggage.

§ 27, 28.

ἐπὶ τὸ ἄκρον. The summit over which they had just passed is here meant, not the one before them.—ἀπεπήδων. “Leaped down.”—όποτε ἀπίουεν. “When they went back,” i. e., to rejoin the main body that was moving on in advance. The heavy-armed men who drove the barbarians back formed part of the Grecian rear.—ὦστε ἀπὸ τοῦ τρίτου γηλόφου, κ. τ. λ. When the Greeks had reached the top of the third ridge, it was thought advisable to halt, until they had sent a body of targeteers to occupy the higher ground on their right.—πρὶν ἀπὸ τῆς δεξιᾶς, κ. τ. λ. “Until they had led up a body of targeteers, from the right flank of the square, unto the mountain.” The mountain, it will be remembered, formed the higher ground, and the hills were merely a prolongation of it. Compare § 24.

§ 29, 30.

ἔγενοντο ὑπέρ. “Had got above.”—καὶ ἀμφοτέρωθεν αὐτῶν, κ. τ. λ. By οἱ πολέμιοι in this clause are meant the Greeks, and by αὐτῶν the Persians.—οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, κ. τ. λ. “Some along the route over the hills, and others marching, also, abreast of them over the mountain.” Observe that by οἱ μὲν the main body of the Greeks is meant, and by οἱ δὲ the targeteers.—εἰς τὰς κώμας. “Unto the villages (already mentioned).” Compare § 24.—ἰατρούς. These were not, of course, what we would term professional men, but merely some of the soldiers, whom long experience had made rather skillful in the treatment of wounds.

§ 31, 32.

καὶ ἄμα. The second reason for their stay is here expressed without δτι, which would be the more natural arrangement.—συνενηγμένα ἦν, κ. τ. λ. “Had been collected for the one who was satrap of the country.” Literally, “had been brought together,” from συμφέρω.

Each satrap had to provide subsistence for the royal forces, if any, that might be employed by him in his government. Hence the abundant store of provisions here mentioned.—πολλοὶ γὰρ ἦσαν ἀπόμαχοι. “*For there were many out of action,*” i. e., prevented by various causes from taking part in the fight. These causes are mentioned immediately after, namely, wounds, attendance on the wounded, &c.

§ 33, 34.

ἐπεχίρησαν αὐτοῖς ἀκροβολίζεσθαι. “*Attempted to skirmish with them.*”—τὴν κώμην. The village in which they might have taken up their quarters for the time being.—πολὺ περιῆσαν. “*Proved much superior.*”—πολὺ γὰρ διέφερεν, κ. τ. λ. “*For it was a very different thing, that they, rushing from ground (where they had been previously stationed), should repel an attack, rather than, while marching along, should fight with the enemy coming upon them,*” i. e., should fight, as they marched, with the enemy assailing them. The more usual construction of διαφέρειν is with the genitive; here, however, it is followed by the particle ἢ. (Compare Stallbaum, *ad Plat., Phædon*, p. 85, B., and Kuhner, § 503, Obs. 2.) We have followed the ordinary reading. Dindorf, however, has διέφερον . . . ὄρμαντες . . . πορευόμενοι, where μάχεσθαι comes in very awkwardly after πορευόμενοι; for, as Poppo remarks, the Greeks did not march in order to fight, but fought while on the march.—ῶρα ἦν ἀπιέναι τοῖς πολεμίοις. “*It was time for the enemy to depart.*”—ἔξηκοντα σταδίων. Nearly seven English miles.

§ 35.

πονηρὸν ἔστι. “*Is a wretched thing.*”—δέδενται. “*Are tied up.*”—καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσι, κ. τ. λ. “*And for the most part are fettered, for the sake of their not running away in case they should be untied.*” The Greeks pursued this same custom of fettering their horses, but not in camp, nor in time of warfare, and this is the point of difference to which Xenophon wishes to call the attention of the reader. (Compare *Hom., Il., xiii., 36.*)—δεῖ . . . Πέρησ ἄνδρις κ. τ. λ. In this sentence we have δεῖ taking both a dative and an accusative (*ϑωρακισθέντα*) in construction with the infinitive. The distinction in such cases appears to be this. When the dative is used, it is considered as the personal object of the verb; whereas the accusative coalesces with the infinitive, so that together they make up one compound notion. So here, in *ϑωρακισθέντα ἀναβῆναι*, we have the compound cognate notion of arming and mounting. (Kühner, § 674.)—νύκτωρ καὶ θορύβου ὄντος. “*By night, and when an alarm prevails.*”

§ 36.

διαγγελλομένους. “Announcing it among themselves throughout the ranks.” The reference appears to be to orders passing from the officers to the soldiers, and uttered in a loud tone of voice.—*ἐκήρυξε.* “Proclamation was made.” A species of impersonal usage, where some, however, supply *ὁ κῆρυξ*, and translate “the herald proclaimed.”—*ἀκονόντων τῶν πολεμίων.* The Greeks caused the announcement to be made aloud, in order to show their own courage and confidence, as well as their contempt for their opponents. (*Weiske, ad loc.*)—*ἐπέσχον τῆς πορείας.* “Stayed their march.” Literally, “checked themselves in respect of their march,” *ἴαντον* being, in fact, understood after *ἐπέσχον*.—*έγιγνετο.* “It was becoming.”—*οὐ γὰρ ἐδόκει λυσιτελεῖν αὐτοῖς, κ. τ. λ.* “For it did not seem to be expedient for them to march and arrive at their camp in the night.” By *στρατόπεδον* is here meant, in fact, the place where they intended to encamp.

§ 37, 38.

σαφῶς ἀπιόντας. “Fairly departing.”—*ἀναξενέζαντες.* “Having decamped.” Properly, “having re-yoked (their cattle),” but to be taken here in a general sense, as analogous to the *castra movere* of the Latins, since the Greeks had burned all their baggage-wagons.—*καὶ διῆλθον ὅσον ἔξηκοντα σταδίους.* If we add as much as this for the march of the following day, the Greeks would then reach the ancient mound called *Tel Kobbīn*, now surmounted by a village of Chaldeans. (*Ainsworth, p. 146.*)—*νυκτὸς προελθόντες.* “Having gone on before during the night.” Tissaphernes now adroitly steals a march upon the Greeks.—*καταλαμβάνοντι χωρίον, κ. τ. λ.* “Occupy a position high above on the right.”—*ἀκρωνυχίαν ὅρους.* “A mountain’s brow.” From a careful study of the adjacent country, and allowing a march of nine geographical miles each day, Ainsworth thinks that this eminence would appear to be the last of the series, of which the first, or more southerly, is occupied by the ruins of the castle of *Rabāhī*, overlooking a fertile tract with villages, which extends thence along the *Tigris*, south of *Jezireh*. (*Ainsworth, p. 146.*)—*προκατειλημμένην.* “Preoccupied.”—*παραγενέσθαι εἰς τὸ πρόσθεν.* “To advance, by a flank movement, to the front,” i. e., to bring his targeteers from the rear to the front by moving along the right flank of the square.

§ 39, 40.

οὐκ ἦγεν. Because he did not like to leave the rear exposed.—*ἐπιφαινόμενον.* “In full view.”—*αὐτὸς δὲ προελάσας.* “But riding up alone.” Literally, “by himself.”—*οἱ ὑπὲρ τῆς καταβάσεως λόφοι.*

"The high ground above the descent," i. e., which commands the descent to the plain.—*εἰ μὴ τούτους ἀποκόψομεν*. "Unless we shall cut these off."—*οὐ δὲ λέγει*. Xenophon is meant.—*τὰ ὅπισθεν ἔρημα*. "The rear in a defenseless state."—*ἔφη*. "Continued he." Xenophon is still the speaker.—*ἀπελᾶ*. Attic contracted future for *ἀπελύσει*.

§ 41.

ὅρᾳ τοῦ ὄρους τὴν κορυφήν, κ. τ. λ. "Sees the summit of the mountain, how it was above their own army." Literally, "being above." The barbarians committed a capital error in not seizing upon this summit also, since it completely commanded the height on which they had taken post. The Grecian army had by this time reached the base of the mountain, so that it was comparatively easy for the troops to ascend it.—*ἔφοδον*. "An approach."—*ἐπὶ τὸ ἄκρον*. By *ἄκρον* is here, again, meant the summit of the mountain.—*οἱ ύπερ τῆς οδοῦ*. "Those above the road," i. e., who now occupy the heights commanding the road.—*ἐθέλω πορεύεσθαι*. "Am willing to go."—*εἰ δὲ χρήζεις*. "Or, if you want (so to do)."

§ 42, 43.

ἀλλὰ δίδωμι σοι ἐλέσθαι. "Well, then, I permit you to choose."—*εἰπὼν δὲ Ξενοφῶν*. Observe the asyndeton, and compare iv., 1, 20; iv., 8, 6, &c.—*κελεύει δέ οἱ συμπέμψαι, κ. τ. λ.* "And he desires (Cheirisophus) to send along with him some men from the front; for it was a long way to take them from the rear." Literally, "it was long to take (them)." The more usual construction would have been with the comparative and *ἡ ὥστε*; thus, *μακρότερον γὰρ ἡνὶ ἡ ὥστε ἀπὸ τῆς οὐρᾶς λαβεῖν*, "for it was too long to take them," &c. But the positive is very frequently employed thus in its stead. (*Matthiae*, § 448, b.)—*κατὰ μέσον τοῦ πλαισίου*. "About the middle of the square."—*τοὺς τριακοσίους*. Krüger thinks that the one half of the six *λόχοι* mentioned in § 21 are here meant. The reference, however, appears to be rather to a separate body of 300 men, whom Cheirisophus had continually about him as a sort of body-guard, in imitation of the Spartan monarchs. (Compare *Thucyd.*, v., 12, and consult *Larcher, ad loc.*)—*οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων*. "Whom he himself had (with him) of the picked men (of the army)."

§ 44, 45.

ἐντεῦθεν ἐπορεύοντο, κ. τ. λ. Referring to Xenophon and his detachment.—*οἱ δὲ ἐπὶ τοῦ λόφου πολέμιοι*. The enemy posted on the high ground commanding the road are meant.—*αὐτῷ*. Xenophon's

party.—ἐπὶ τὸ ἄκρον. The summit of the mountain is again meant.—ὢρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. “Rushed forward to contend for the summit.” The great point was which of the two parties should get there first.—πολλὴ κραυγὴ. “Much shouting.”—διακελευομένων τοῖς ἑαυτῶν. “Cheering on their own men.” Literally, “uttering exhortations unto their own men.” Observe here the construction of διακελευομένων after στρατεύματος, and in apposition with it, and compare note on κόπτοντες, ii., 1, 6.—πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην. In anaphoræ of this kind it is not usual for the substantive to be repeated, and Krüger, therefore, thinks that the second κραυγὴ ought to be struck out of the text. But Xenophon would seem to have inserted it purposely, in order to make the sentence more graphic.

§ 46, 47.

ἐπὶ τὴν Ἑλλάδα. “For Greece,” i. e., with Greece and restoration to your homes as the object. Compare Halbkart, “als wäre Griechenland das Ziel.”—νῦν πρὸς τὸν παιδας, κ. τ. λ. As illustrative of the emphatic repetition of νῦν in this sentence, Krüger refers to Sophocles, *OEd. R.*, 596. Νῦν πᾶσι χαίρω, νῦν με πᾶς ὑσπάζεται, | νῦν οἱ σέθεν χρῆζοντες ἐκκαλοῦσι με.—τὴν λοιπήν. “The rest of the way.” Supply ὁδόν.—ἐξ ἵσου. “Upon an equality.”—ὅχει. “Are carried.”—χαλεπῶς κάμνω, τὴν ὑσπίδα φέρων. “Labor hard, carrying this shield,” i. e., have hard work to carry this shield.

§ 48.

καὶ ὅς. Compare 1, 8, 16.—ώθεῖται. More animated than ὠθεῖτο, and therefore preferred by Porson.—ώς ἐδύνατο τάχιστα ἔχων ἐπορεύετο. “He began to proceed with it as quickly as he could.” Observe here the peculiar employment of the participle ἔχων, which is by no means pleonastic, as some suppose. In such cases, where we use “with” in English, the Greeks employ ἔχων, ὕγων, φέρων, λαβῶν. Of animate or inanimate things or possessions ἔχων and λαβῶν are used; of animate, ὕγων; of inanimate, φέρων. (Kühner, § 698, Obs. 2. Compare Erfurdt, *ad Soph.*, *OEd. R.*, 733, ed. min. 1811.) —θύρακα τὸν ἵππικόν. “A corselet of the cavalry kind,” i. e., a horseman’s corselet. The cavalry corselet was much heavier than that worn by the infantry. Compare Plutarch (*Vit. Philop.*, 9): πεζὸς ἐν ἵππικῷ θύρακι καὶ σκενῇ βαρυτέρᾳ.—ῶστε ἐπιέζετο. “So that he was borne down (by the weight),” i. e., began to be distressed by both his own heavy armor and the shield which he had taken from So-teridas.—ὑπάγειν. “To lead gently,” i. e., in order that those in the rear might be able to keep up with them. Compare Poppe (*Ind.*

Græc., s. v.), “procedere pedetentim,” and particularly iv., 2, 16, *τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λοχαγοὶ προσμίξεταιν.*—*παριέναι.* “To come forward,” i. e., not to lag. Opposed to *ὑπάγειν* that precedes.

§ 49.

βάλλοντι. “Throw at.”—*ό δὲ ἀναβάς.* “Xenophon, thereupon, having mounted (his horse),” i. e., after the soldiers had compelled Soteridas to take his shield again. With *ἀναβάς* supply *ἐπὶ τὸν ἵππον.*—*ἔως μὲν βύσμα ἦν, κ. τ. λ.* “As long as the way was passable (for a steed), led on horseback.” Literally, “as long as it was passable.” When an adjective is put with an auxiliary verb, as predicate, without referring to a proper subject, consisting of one word, it is properly in the neuter singular. The Greeks, however, often put (as in the present instance) the neuter plural. (*Matthiae.*, § 443, 1.) With *βύσμα* we may supply *τῷ ἵππῳ.*—*καὶ φθάνονται ἐπὶ τῷ ἄκρῳ, κ. τ. λ.* “And they get before the enemy on the top of the mountain.” Literally, “and they are beforehand with the enemy in having got upon the top.”

CHAPTER V.

§ 1, 2.

ἔνθα δῆ. “Then, as might be expected.” Observe the strengthening force of *δῆ*.—*ἡ ἔκαστος ἐδύνατο.* “What way each one could.” Supply *όδῳ.*—*εἰχον.* “Held.”—*ἀποτραπόμενοι ἄλλην ὄδὸν ὥχοντο.* “Having turned aside, went off another way.” Observe that *όδόν* is the accusative after a verb of *moving along*. The notion of *going* implies, as coincident with it, the notion of a space along which the motion takes place. (*Kühner*, § 557, 1, a.)—*ἐν τούτῳ τῷ πεδίῳ.* The plain here alluded to is evidently the district around the modern *Jezireh ibn Omar*, the *Bezabde* of the Romans, and *Zozarta* of the Chaldeans. (*Ainsworth*, p. 148.)—*τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἀρπαγήν.* “Who were dispersed in the plain for pillage.”—*καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων, κ. τ. λ.* “And (no wonder they were so dispersed), for many herds of cattle, in the act of being passed to the further bank of the river, had been seized.” The temptation offered by this booty had caused many of the Greeks to scatter themselves incautiously over the plain. Buttmann conjectures *κατελεῖθησαν*, “had been left behind,” but this is quite unnecessary. The meaning is, that the Greeks seized upon a portion of the animals before they could all be conveyed across the stream. It is naturally im-

plied, therefore, that some remained on the bank, and were there secured.

§ 3, 4.

μάλα ἡθύμησαν. “Were much disheartened.”—ἐννοούμενοι μή. “*Being apprehensive lest.*”—τὰ ἐπιτήδεια. Governed by λάμβανοιεν.—εἰ καίσιεν. Supply αὐτάς, referring to the villages.—ἀπήσαν ἐκ τῆς βοηθείας. “Were returning from the relief (which they had lent to the Greeks in the plain).” The abruptness of this announcement, no previous mention having been made of the sending of such relief, has led some critics, Schneider, for instance, to reject all of this section that precedes ὁ δὲ Ξενοφῶν, κ. τ. λ., as spurious; while others, as Krüger, think that something relative to this lending of aid has fallen out of the text before καὶ οἱ μὲν ἀμφὶ Χειρίσοφον, κ. τ. λ. Both parties appear to be in error, and the present arrangement to be merely a specimen of the more concise mode of speaking. (Compare *Poppo, ad loc.*)—ἡνίκα ἀπὸ τῆς βοηθείας, κ. τ. λ. Schneider here reads ἡνίκα οἱ ἀμφὶ Χειρίσοφον ἀπήντησαν ἐκ τῆς βοηθείας, which he had rejected from the beginning of the section. But this is taking an unwarrantable liberty with an author’s text.

§ 5, 6.

όρατε, ω̄ ἄνδρες “Ελληνες, κ. τ. λ. “*You see them, O Greeks, conceding that the country is already ours.*”—ἀ γάρ, ὅτε ἐσπένδοντο, διεπράττοντο, κ. τ. λ. “*For what, when they were making the truce, they negotiated, (namely,) that we should not burn the king’s country, (this) they themselves now (do, and) burn it as no longer theirs.*” We have here, as Krüger remarks, an evident *confusio locutionum*, and, in place of νῦν αὐτοὶ καίσιν ώς ἀλλοτρίαν, the regular form of expression would have been νῦν αὐτοὶ ποιοῦσι, καίσοντες ώς ἀλλοτρίαν. We have endeavored to indicate this in our translation, or, more correctly speaking, paraphrase.—ώς ὑπὲρ τῆς ἡμετέρας. “*As in behalf of our own territory.*”—καὶ ἡμεῖς καίωμεν. “*Let us, also, burn.*”

§ 7.

ἐπὶ τὰς σκηνὰς. “*To their quarters.*” As their tents had been burned (iii., 3, 1), we must, of course, take σκηνὰς here in a general sense, as indicating, according to Rennell (p. 168), merely their quarters or stations in the camp. Luzerne, however, translates literally, and thinks that the Grecian generals had preserved some tents for themselves. Larcher, again, supposes that they merely burned their superfluous tents. But he is sufficiently refuted by

Rennell, who is of opinion that the Greeks had now adopted the plan of bivouacking. Had they possessed tents at the present time, he thinks that the Rhodian mentioned in the next section would rather have made use of these, than have hazarded the chance of being able to catch two thousand animals, and incur the certain labor of flaying them. For at Charmande (i., 5, 10) the soldiers did actually use the skins of which their tents were made, for the purpose of constructing floats to cross the Euphrates. (*Rennell, l. c.*) —*οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἤσαν.* “*The rest (of the army) were busied about their provisions.*” Observe that *οἱ μὲν ἄλλοι* stand here opposed to *στρατηγοὶ δὲ καὶ λοχαγοί*, and denote, therefore, the soldiery at large. *

καὶ ἐνταῦθα πολλὴ ἀπορίᾳ ἦν. “*And here there was much perplexity,*” i. e., among the officers assembled on this occasion. This perplexity arose not merely from the natural difficulties by which they were surrounded, but likewise from the new mode of attack, by fire, which had been before threatened by Tissaphernes (ii., 5, 19), but which he seems to have reserved, as a last expedient, for the time when the Greeks should be enclosed, as they now were, between the mountains and the river; for at the north end of the plain precipitous cliffs, descending into the bed of the Tigris, stopped their passage; while the stream itself was unfordable. It became necessary, therefore, to change their line of march. (*Thirlwall, iv., p. 340.*)—*τοσοῦτος τὸ βάθος, ὡς μηδὲ, κ. τ. λ.* “*So great in depth, that not even their spears were above (the water) to those making trial of its depth,*” i. e., could reach above the water. With *ὑπερέχειν* supply *τοῦ ὕδατος.*

§ 8, 9.

ἔγὼ θέλω, ὡς ἀνδρες, διαβιβάσαι ὑμᾶς, κ. τ. λ. “*I will convey you across, O men, by four thousand heavy-armed men at a time, if you shall supply me with the things which I want (for that purpose),*” &c. Observe here the employment of *θέλω* with the infinitive, merely to give it a future signification, like our *will* or *shall*, as a sign of the future tense, and consult, on this idiom, *Wesseling, ad Herod.*, vii., 49, and *Stallbaum, ad Plat. Rep.*, 370, B.—*κατὰ τετρακοιλίονς ὁπλίτας.* Observe the distributive force of *κατὰ*. (*Kühner, § 629.*)—*ἀσκῶν δισχιλίων.* “*Two thousand skin-bags,*” i. e., bags formed of inflated hides.—*ἄ, ἀποδαρέντα καὶ φυσηθέντα, κ. τ. λ.* “*Which, having been skinned and blown up, would easily furnish the means of crossing.*” Observe that, for brevity’s sake, what is applicable only to the hides, is here said of the animals themselves.

§ 10, 11.

τῶν δεσμῶν, οἷς χρῆσθε, κ. τ. λ.. “The bands which you use about the baggage cattle.”—τούτοις ζεύξας τοὺς ἀσκοὺς πρὸς ἄλλήλους, κ. τ. λ. “With these having joined the bags to one another, having given each bag stability by attaching stones to it, and by letting these down like anchors into the water, having (then) extended them across (the stream), and having secured them to both banks, I will place wood upon them, and upon this (wood) will strew earth.” We have here given, from Halbkart, what appears to be the most natural version of this much-disputed passage. The common text has *ἀρμόσας*, for which we have substituted *όρμίσας*, with Schneider and the best editors. The idea implied in *όρμίσας* is that of mooring, or, in other words, of keeping the bag from swaying too much toward either side through the force of the current. Krüger joins *διαγαγών* in construction with *ἀφεὶς ὥσπερ ἀγκύρας εἰς τὸ ὑδωρ*, producing a harsh, if not entirely erroneous meaning, namely, “*diese wie Anker nach entgegengesetzten Seiten hin (διαγαγών) herabsenke*,” &c. This, of course, will require the removal of the comma after *ὑδωρ*.—*δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι.* “*Will keep two men from sinking.*” Observe that *μὴ* increases the negation implied in *ἔξει*.—*ώστε δὲ μὴ ὀλισθάνειν, κ. τ. λ.* “*While the wood and earth will keep (them) so as not to slip.*”

§ 12, 13.

τὸ μὲν ἐνθύμημα χάριεν ἐδόκει εἶναι. “The contrivance appeared to be a clever one, but the execution of it an impossibility.”—τοῖς πρώτοις. “The foremost,” i. e., those who were to convey the bags across, and secure them on the opposite bank.—τὴν μὲν ὑστεραίαν ὑπανεχώρουν, κ. τ. λ. “During the following day they began gradually to withdraw in a retrograde direction, along the road leading to Babylon.” The common text has *ἡ πρὸς Βαβυλῶνα*, so that *τοῦμπαλιν ἡ πρὸς Βαβυλῶνα* will mean “*the contrary way from that toward Babylon.*” This, however, can not be correct, for the simple reason that the Greeks had been pursuing this very route for a long time previous, for they had been constantly receding from Babylon in their retreat. We must either, therefore, reject *ἡ* from the text, or must read *τὴν* in its place, from the conjecture of Holzmann. We have pursued the latter course. That the Greeks should make, on this occasion, a retrograde march is not at all surprising, since they were driven to it by the necessity of the case.—*κατακαύσαντες ἐνθεν ἔξησαν.* “*Having burned down those whence they went out.”—ἐθεῶντο. “Kept observing them.”—καὶ ὄμοιοι ἦσαν θαυμάζειν, κ. τ. λ. “And were like wondering, whither,” &c., i. e., and appeared to be wondering, &c.*

Observe that *ὅμοιοι ἡσαν* is equivalent here to *ἐώκεσαν*, and, therefore, takes the infinitive. The common text has *θαυμάζοντες*, which is retained in some of the best editions. But we have preferred following Dindorf. If *θαυμάζοντες* be read, it is to be explained on the principle that *έουκέναι*, “to appear,” takes not only the infinitive, but the participle, and the participle, too, not merely in the dative, but sometimes, also, in the nominative. (*Matth.*, § 555, *Obs.* 2.) Porson conjectures *καὶ οἱοι ἡσαν θαυμάζειν*, “et mirari videbantur.”

§ 14, 15, 16.

ηλεγχον τὴν κύκλῳ πᾶσαν, κ. τ. λ. “Questioned (them) about the whole country around, what each (district) was.” With *ηλεγχον* supply *ἀντούς*, the verb being construed with a double accusative; and after *ἐκάστη* supply *χώρα*.—*δτι τὰ μὲν πρὸς μεσημβρίαν, κ. τ. λ.* “That the parts toward the south were upon the road to Babylon and Media.” Literally, “belonged to the road,” &c. With *τῆς* supply *όδοῦ*.—*ἡ δὲ πρὸς ἤω*. “And that the road toward the east.” Supply *ὅτι* from the previous clause, and also *όδος* after *ἡ*.—*Σοῦσά τε καὶ Ἐκβάτανα*. Compare ii., 4, 25.—*ἐνθα θερίζειν καὶ ἔπιζειν, κ. τ. λ.* Compare note on *ἀναβαίνει οὖν ὁ Κύρος*, i., 1, 2.—*εἰς Καρδούχονς*. The Carduchi of antiquity are the progenitors of the modern *Kurds*, a hardy mountaineer race, remarkable for their fierce and independent spirit.—*ἄνα τὰ δρη*. “Through the mountains,” i. e., scattered in every direction through them. Compare *Poppo, Ind. Græc.*, s. v. *ἀνά*.—*καὶ βασιλέως οὐκ ἀκούειν*. The verbs of hearing take the genitive in the sense of “to obey.” (*Kühner*, § 487, 4).—*καὶ ποτε*. “And that, on one occasion.”—*διὰ τὴν δυσχωρίαν*. “On account of the roughness of the country.”—*όπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ, κ. τ. λ.* “That when, however, they entered into a treaty with the satrap who resided in the plain, both some of them had intercourse with those (mountaineers), and some of those with them.” Observe that by *ἔκεινονς* and *ἔκεινων* the Carduchi are meant, and by *σφῶν* and *ἔαντούς*, the inhabitants of the plain.—*σφῶν ἔκεινων*. Partitive genitives.

§ 17, 18.

ἔκάθισαν χωρὶς τοὺς ἔκασταχόσε, κ. τ. λ. “Placed apart those who said that they knew the road each way,” i. e., in each of the directions mentioned. Literally, “who said they knew in each direction.”—*ἔδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι, κ. τ. λ.* To continue their march northward, without crossing the Tigris, it became necessary to enter the mountainous region on their right, which was

inhabited by the fierce Carduchi.—εἰς Καρδούχονς ἐμβάλλειν. “*To penetrate among the Carduchi.*”—τούτονς γὰρ διελθόντας ἔφασαν, κ. τ. λ. “*For they said that they (the Greeks), after having passed through these,*” &c.—ἐπὶ τούτοις ἑθύσαντο, κ. τ. λ. “*With reference to these (movements), they inspected the entrails, in order that, whenever it should seem to be time, they might begin to make the march.*” For a more literal translation, we must construe ὀπηνίκα with ὥρας, the genitive being governed by the adverb of time. (*Matth.*, § 324.)—τὴν ὑπεο-βολὴν τῶν ὄρέων. “*The passage over the mountains.*”—συνεσκενασ-μένους. *Having packed up their baggage.*” The early editions have συσκενασαμένους, but the perf. part. is here taken in a middle sense.—παραγγεῖλῃ. “*May pass the word.*”

BOOK IV.

CHAPTER I.

§ 1, 2.

ἐποιήσαντο. The common text has ἐσπείσαντο.—παραβάντος.
“Having broken.” In a transitive sense, and agreeing with βασιλέως as the more important noun.—ἐπολεμήθη. “Were done in open war.”—ἐπεὶ δὲ ἀφίκοντο, κ. τ. λ. From these words to καταλαβεῖν τὰ ἄκρα in § 4, inclusive, is regarded by some critics as a mere interpolation, from its containing only a frigid repetition of what has already been mentioned; and it is omitted, moreover, in some of the MSS. Schneider, Halbkart, Dindorf, and others, however, are in favor of its authenticity.—ἀπότομα ἐκρέματο. “Hung steep.”

§ 3, 4.

τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Compare chap. ill., § 12.—περιίσται. “Will go around.” Present in a future sense.—οὐ πρόσω τοῦ Τίγρητος. We ought to read, probably, τῶν τοῦ Τίγρητος.—καὶ ἔστιν οὗτος ἔχον. “And it is actually so.” This is the conjectural emendation of Abresch. The common text has καὶ ἔστιν οὗτος στενόν, for which Stephens conjectured καὶ ἔστιν οὐ τὸ στενόν, “and it is where the narrow pass is.” Dindorf retains the common reading.—τὴν ἐμβολήν. “The irruption.”—λαθεῖν. “To escape observation.”—φθάσαι, πρὶν τοὺς πολεμίους, κ. τ. λ. “To get the start (of them), before the enemy have seized upon the high grounds,” i. e., to get the start of the enemy in seizing upon the high grounds; to seize upon the high grounds before them, and in this way make their passage more secure.

§ 5, 6.

τὴν τελευταίαν φυλακήν. The Greeks divided the night into three watches, the Romans into four. (Eustath., ad Il., x., 252.)—καὶ ἐλείπετο τῆς νυκτὸς ὅσον, κ. τ. λ. “And there was left of the night as much as to pass through the plain in the dark.” Equivalent to ἐλείπετο τῆς νυκτὸς τοσοῦτον ὡς τε διελθεῖν.—ἀπὸ παραγγέλσεως. “At the word of command.” This expression refers to an order given by word of mouth, not by the trumpet, and which travels in this way through the whole army. (Budaeus, Comm. Ling. Gr., p. 606.) It was adopted on the present occasion, as Krüger remarks, in order to conceal their movements from the enemy.—τὸ ἀμφ' αὐτόν. Sup-

ply στράτευμα. — μή τις ἄνω πορευομένων, κ. τ. λ. “*Lest any one should pursue from behind as they ascended.*” Observe that πορευομένων is the genitive absolute, αὐτῶν being understood.

§ 7.

ὑφηγεῖτο. “*He led slowly onward,*” i. e., he relaxed the rapidity of his movements to enable the rest to come up.—έφείπετο δὲ ἀεὶ τὸ ὑπερβάλλον, κ. τ. λ. “*And the part of the army that gained the height from time to time kept following,*” i. e., and each portion of the army, as it successively gained the height, followed on. Observe here the force of ἀεί, and consult note on τὸν ἀεὶ ὑμῶν ἐντυγχάνοντα, iii., 2, 31.—ἐν τοῖς ἄγκεσι τε, κ. τ. λ. “*In both the dells and nooks of the mountains.*” According to Ainsworth (p. 153), the Greeks here made their entrance into Kurdistan, through one of the most defensible passes which they were destined to meet. This is the point where the lofty mountain chain, now designated as *Jebel Judi*, comes down to the very flood of the Tigris, which it encloses in an almost impassable barrier of rock. There can be very little doubt that the Greeks thus gained what are the first Kurd villages in the pass of the Tigris to the present day, in the centre of which is *Fenik*, surrounded by extensive ruins and luxuriant gardens, and representing, apparently, the Phœnica of Ammianus Marcellinus. (xx., 7, § 1.)

§ 8, 9.

χαλκώμασι παμπόλλοις κατεσκενασμέναι. “*Supplied with very many brazen utensils.*” As already remarked, “bronze” would be a more correct version, but we have followed general usage. Ainsworth remarks, that the Kurds at the present day take great pride in their copper utensils.—ὑποφειδόμενοι, εἰ πως, κ. τ. λ. “*Sparing them somewhat, (in order to try) whether the Carduchi would by any means let them pass as through a friendly country.*” The optative is often thus used elliptically with εἰ (with the omission of πειρώμενος, σκοπῶν, &c.), of a future event yet to be investigated. (*Matthiae*, § 526.)—ὅτῳ τις. The emendation of Stephens, followed by the best editors, in place of the common reading ὅ τί τις.—οὔτε καλούντων ὑπήκοουν. “*Neither hearkened when they called.*” Observe that καλούντων is here the genitive absolute, since ὑπακούω in this sense properly governs the dative.

§ 10, 11.

ἥδη σκοταιοι. “*Being now in the dark.*”—δλην τὴν ἡμέραν ἔγενετο. “*Was the whole day performing.*” Literally, “had been during the

whole day."—*όλιγοι ὄντες*. "Being (only) a few in number." Some MSS. and editions read *όλιγοι τινὲς ὄντες*, "being some few."—*ἐξ ἀπροσδοκήτου*. "Unexpectedly."—*τὸ Ελληνικόν*. Supply *στράτευμα*.—*εἰ μέντοι τότε πλείονς συνελέγησαν, κ. τ. λ.* "If, however, they had on this occasion been collected in greater numbers, a large part of the army would have run the risk of being destroyed."—*ηὐλίσθησαν*. "Lodged"—*πυρὶ πολλὰ ἔκαιον*. "Burned many fires."—*καὶ συνεώρων ἀλλήλους*. "And kept giving signals to one another." Literally, "and together kept an eye on one another," i. e., in order to see that all were on the alert. These signals, of course, were made with fire. Compare Krüger: "*und gaben sich durch Feuer signale einander;*" and also Becker: "*und gaben sich auf die Art einander signale.*" Spellman and others erroneously refer the words in question to both the Greeks and Carduchi: "and both had their eyes upon one another."

§ 12, 13.

τῶν τε ὑποζυγίων τὰ ἀναγκαῖα, κ. τ. λ. "Both to march, having of the baggage-animals (merely) those that were necessary and most able."—*ἀφεῖναι*. "To set at liberty."—*σχολαίαν γὰρ ἐποίουν, κ. τ. λ.* "For the baggage-animals and the slaves, being many, made the march a tardy one," i. e., retarded the march.—*ἐπὶ τούτοις*. "Over these."—*ἀπόμαχοι ἦσαν*. "Were withdrawn from the ranks."—*πορίζεσθαι καὶ φέρεσθαι*. "To be procured and carried."—*δόξαν δὲ ταῦτα*. "And these things having been resolved upon." A peculiar construction. According to Matthiae (§ 437, Obs. 3), the predicate in the singular seems to be joined to the neuter plural; just in the same way as the neuter plural regularly takes the verb in the singular. (Compare Kühner, § 700, 2, a.)

§ 14, 15.

ὑποστάντες ἐν τῷ στενῷ. "Standing secretly in a narrow part (of the road)." One of the MSS. has *ἐπιστήσαντες*, whence Poppo conjectures *ἐπιστάντες* quite unnecessarily.—*μὴ ἀφειμένον*. "Not laid aside."—*τῶν εὐπρεπῶν*. "Of the handsome ones," i. e., remarkable for beauty.—*τὰ μέν τι μαχόμενοι*. "Partly fighting a little."—*χειμῶν πολύς*. "A great storm."

§ 16, 17.

στενῶν ὄντων τῶν χωρίων. Beyond the castle of Konakti, and the ascent of the hills, the road, according to Ainsworth, leads through narrow rocky ravines, which sometimes terminate abruptly over precipices of great perpendicular height.—*ἀναχάζοντες*. A poetic verb, and rarely occurring as an active; most commonly a depo-

nent.—*Θαμινὰ παρήγγελλεν ὑπομένειν.* “Frequently passed the word to wait a little.” Observe that Θαμινὰ is another poetic form—ἐνταῦθα ὁ Χειρίσοφος, ἄλλοτε μὲν, κ. τ. λ. “Here Cherisophus, at other times, when the order was passed, waited a little, but on this occasion he did not wait.” Observe the force of τότε δέ, and compare the explanation of Krüger, “eo de quo dicturus sum tempore.”—δτι πρᾶγμά τι εἶη. “That there was something to do.” Literally, “that there was some affair (on hand).” σχολὴ δ' οὐκ ἦν ἴδεῖν, κ. τ. λ. “But there was no leisure for a person, having moved along (the line of march), to ascertain the cause of the haste,” i. e., having moved along to the van of the column.

§ 18, 19.

σπολάδος. Consult note on *σπολάδες*, iii., 3, 20.—*διαμπερές τὴν κεφαλήν.* “Quite through the head.” Literally, “quite through as to the head.” The term *διαμπερές* is, strictly speaking, an Epic one, though occurring also in prose. We have also, in prose, *διαμπερέως*. (Ruhnk., ad Tim., Lex. Plat., s. v.)—*ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν, κ. τ. λ.* “But when they had come to a place for encamping,” &c. The place here meant appears to have been when they had passed the hills of *Finduk*, and had gained the slope where are the Syrian villages of *Kuwarro* and *Baravan*, and which exposed to their view the valley of the Tigris, shut up in its upper part by the almost impenetrable pass of *Chelek*. (Ainsworth, p. 158.)—*ώςπερ εἶχεν.* “Just as he was.”—*ἡτιάτο αὐτόν.* “Began to blame him.”—*φεύγοντες ἀμα μάχεσθαι.* “To flee and fight at the same time.” Literally, “to fight, at the same time fleeing.”—*καλώ τε κάγαθώ.* Consult note on *οἱ μὲν καλοὶ τε κάγαθοί*, ii., 6, 20.—*τέθνατον.* “Are lying dead.” Abbreviated form of the perfect of *ὑνήσκω*. Observe the idea of continuance implied by the tense.

§ 20, 21.

πρὸς τὰ ὅρη. “At those mountains.” Observe the demonstrative force of τά.—*μία δὲ αὕτη ὁδός, κ. τ. λ.* “This only road, too, which you see, is a steep one,” i. e., the only road, too, here is, as you see, a steep one.—*φυλάττοντι τὴν ἔκβασιν.* “Are guarding the outlet.” The outlet from the valley of the Tigris formed, in fact, the commencement of the pass of *Chelek*, so that it was, in one sense, an outlet, and in another an approach to the summit of the mountain. This explanation will serve to reconcile the conflicting opinions of commentators respecting the meaning of *ἔκβασις* here. Compare Krüger: *ἔκβασις*, “in sofern der Zugang ein Ausgang aus Thälern und Schluchten war.”—*ταῦτ' ἐγὼ ἐσπευδον.* “On these accounts I hastened.”

Observe that *ταῦτα* is here equivalent to *διὰ ταῦτα*.—πρὶν κατειλῆθει τὴν ὑπερβολήν. “Before the passage over the mountains was occupied.”—οὐ φασιν εἶναι. “Deny that there is.” Consult note on οὐκ ἔφασαν λέναι, i., 3, 1.

§ 22, 23.

ἐπεὶ γὰρ ἡμῖν πράγματα παρεῖχον. “For when they gave us annoyance.”—δῆπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε. “Which afforded us, also, time to breathe.” Literally, “which made us, also, to breathe again.”—προύθυμηθημεν. “We were eager.”—αὐτοῦ τούτου ἔνεκεν. “On this very account.”—χρησαίμεθα. The common text has χρησώμεθα. —ἡλεγχον διαλαβόντες. “They questioned (them), having taken (them) separately,” i. e., they questioned them apart.—ἢ τὴν φανεράν. “Than the one openly before the view.”—οὐ μὲν οὖν ἔτερος οὐκέτη. “One of the two denied (that he did).” Supply εἰδέναι.—καὶ μάλα πολλῶν φόβων προσαγομένων. “And that, too, although very many causes of fear were brought to bear upon him,” i. e., although very many fearful threats were uttered against him.

§ 24, 25.

ὅτι αὐτῷ τυγχάνει θνγάτηρ, κ. τ. λ. “Because he happens to have a daughter there given in marriage to a man.” Literally, “to have a daughter there with a man, having been given unto him.”—δννατήν καὶ ὑποξυγίοις, κ. τ. λ. “By a road possible even for beasts of burden to travel on.” More literally, “possible to travel upon even for beasts of burden ;” so that πορεύεσθαι depends, in fact, on δννατήν.—τὶ δυσπάριτον χωρίον. “Any spot of ground difficult to pass by.”—οὐ εἰ μῆτις προκαταλήψοιτο, κ. τ. λ. Observe that οὐ depends on προκαταλήψοιτο, and that παρελθεῖν governs αὐτό understood.

§ 26, 27, 28.

συγκαλέσαντας λοχαγοὺς, κ. τ. λ. “Having called together some captains, as well targeteers as of the heavy-armed troops.” Many doubts have been raised respecting the present reading, but all difficulty will disappear if, with Krüger, we regard πελταστάς merely as an attributive, and connect it with λοχαγούς. Compare γυμνήτων ταξιάρχων in § 28.—λέγειν τε τὰ παρόντα. “Both to tell them the present circumstances.”—καὶ ὑποστὰς ἐθελοντὴς πορεύεσθαι. “And, having engaged himself to go (upon this service) as a volunteer.” Literally, “having placed himself under (an engagement).”—Μεθυδριεύς. “The Methydrian.” So called from Methydrium, an Arcadian town, 170 stadia distant from Megalopolis.—ἀντιστασιάζων αὐτοῖς. “Contesting the point with them.” We have followed Krüger’s reading and

punctuation in this sentence, by which Καλλίμαχος becomes a nominative absolute, its place being subsequently supplied by οὗτος.—τῶν γυμνήτων ταξιάρχων. “*Of the light-armed taxiarchs,*” i. e., the taxiarchs of the light-armed troops. We have given ταξιάρχων here as the gen. pl. of ταξιάρχος. The common but inferior reading is ταξιάρχων, as a participle.—δις πολλαχοῦ πολλοῦ ἄξιος, κ. τ. λ. “*Who, in many situations, had proved of great value to the army for such services as these.*”

CHAPTER II.

§ 1, 2.

οἱ δ' ἐκέλενον. The reference is to Cheirisophus and Xenophon, as Krüger remarks.—ἐμφαγόντας. “*After having eaten something.*” 2 aor. part., the present in use being ἔσθιω.—καὶ συντίθενται, κ. τ. λ. “*And they settle with them, that, if they take the summit, they are to guard the place during the night.*” Cheirisophus and Xenophon make these arrangements with the commanders of the party.—τὸν μὲν ἄνω ὅντας. Referring to the party sent, after they should have succeeded in gaining the summit.—αὐτοὶ δὲ συμβοηθήσειν, κ. τ. λ. Referring to themselves, namely, Cheirisophus and Xenophon, together with the other commanders.—πλῆθος. Accusative of nearer definition.—καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ. “*And there was a heavy rain.*” So Thucydides (ii., 5), ὕδωρ γίνεται.—οἱ περιόντες. They took a circuitous route, observes Ainsworth, to gain the first summit, whose base is washed by a small but rapid tributary to the Tigris, and whose precipitous face is, at the present day, defended by a ruined castle.

§ 3.

ἐπὶ χαράδρᾳ. Compare iii., 4, 1.—πρὸς τὸ ὅρθιον ἐκβαίνειν. “*To come out upon the declivity.*” They had to pass the ravine in order to climb the ascent.—όλοιτροχοντις ἀμάξιαίους, κ. τ. λ. “*Round stones, large enough to load each a wagon, and (others, also), great and small.*” Literally, “and greater and smaller ones.” Supply λίθους in both clauses. By ὄλοιτροχος (*scil. λίθος*) is meant “a rolling stone,” or “round stone,” such as besieged people rolled down upon their assailants. It is derived, probably, from ὄλος and τρέχω, indicating that which is “quite round.”—οἱ φερόμενοι πρὸς τὰς πέτρας πταίοντες, κ. τ. λ. “*Which, as they were borne along, striking against the rocks, flew into pieces as if hurled by a sling.*” Literally, “were slung in different directions.”—τῇ εἰσόδῳ. “*The entrance,*” i. e., of the pass. The scene of this occurrence was, according to Ainsworth, the en-

trance of the pass of *Chelek*, where a rivulet of very clear water flows into the Tigris by a narrow ravine, hemmed in, as the Tigris is also, from this point northward, by perpendicular rocks.

§ 4.

εἰ μὴ ταύτη δύναιντο. “*In case they could not this way,*” i. e., as often as they could not, &c. Observe here the employment of *εἰ* with the optative, as indicating an oft-repeated action.—*ἄλλη ἐπειρῶντο.* Supply *πελάσαι.*—*ἀφανεῖς.* “*Unobserved.*”—*φοβούμενοι δηλονότι.* “*Being evidently in fear.*” These words are, without sufficient reason, regarded by some editors as an interpolation.—*τεκμαίρεσθαι δ’ ἦν τῷ ψόφῳ.* “*For it was (easy) to guess (this) from the noise.*”

§ 5, 6.

κύκλῳ περιιόντες. “*Having gone around by a circuitous route.*”—*τοὺς φύλακας.* The Carduchian guard.—*κατακανόντες.* The common text has *ἀποκτείναντες*.—*ώς τὸ ἄκρον κατέχοντες.* “*As if occupying the summit,*” i. e., thinking that they had made themselves masters of the summit.—*μαστός.* “*A knoll.*” This term is applied by the Greek writers to any round, *breast-shaped* object, especially a round hill, or knoll.—*παρ’ ὅν ἡ στενὴ αὐτῇ ὁδός.* “*By which lay that same narrow road.*”—*ἐφοδος μέντοι αὐτόθεν, κ. τ. λ.* “*There was an approach, however, from this quarter (where they at present were), unto the enemy.*”

§ 7, 8.

ὑπέφαινεν. “*Was just beginning to appear.*” Literally, “*was gradually appearing.*” Observe, again, the force of *ὑπό*.—*ἄστε ἔλαθον ἐγγὺς προσελθόντες.* “*So that they came close to them before they were perceived.*” Literally, “*so that they escaped observation, having come near.*”—*ἐπεφθέγξατο.* “*Sounded the onset.*” Compare Krüger, “*ad aggrediendum sonuit.*” We have given this form, with Borne-mann and Dindorf. The common text has *ἐφθέγξατο*, but the compound (in which observe the force of *ἐπί*) is far more spirited.—*εὔζωνοι.* “*Active of movement.*” Literally, “*well-girt.*” Hence they easily made their escape.—*ἱεντο ἄνω.* “*Rushed up.*” The common text has *ἱεντο*.—*κατὰ ἀτριβεῖς ὁδούς.* “*By unbeaten paths.*”—*ἄνιμων ἄλλήλον τοῖς δόρασι.* “*They drew up one another with their spears.*” The person below, clinging to the spear, was in this way drawn up by those above. The verb *ἄνιμάω* properly means *to draw up*, as water, by a leather strap (*ιμάς*), and then to draw up generally.

§ 9, 10.

καὶ οὗτοι. Those last referred to.—*τῶν ὄπισθοφυλάκων τοὺς ἡμίσεις.* “The half of the rear guard.” Observe here the partitive adjective agreeing in gender with the word denoting the whole. The common construction would have been *τῶν ὄπισθοφυλάκων τὸ ἡμισυν.* (*Matthiae*, § 442).—*ἡ οἱ τὸν ἡγεμόνα ἔχοντες.* “(By the road) along which those who had the guide (had proceeded).” Supply *τὴν ὁδῷ* before *ἡ*.—*εὐδιδωτάτη.* “The most practicable.”—*τοὺς ἡμίσεις.* “The (other) half.”—*ἡ διεζεῦχθαι.* “Or to be separated.” Literally, “to be disjoined.”—*καὶ αὐτοὶ μὲν ἀν ἐπορεύθησαν, κ. τ. λ.* “And they themselves, indeed, might have gone (along the same road) by which the rest (had proceeded), but it was not possible for the beasts of burden to make their egress (from the valley) by any other way than this,” i. e., it is true, Xenophon and his party might have gone the same way as the main body of the army, but the baggage-animals could not, &c.

§ 11, 12.

προσβάλλοντι πρὸς τὸν λόφον, κ. τ. λ. “They charge upon the hill in columns of companies,” i. e., each *λόχος* was thrown into column, and the charge was made on different sides of the hill, in order to distract the attention of the enemy, room being, at the same time, afforded the enemy for escaping, if they felt inclined. The *ὅρθιοι λόχοι* of the Greek tacticians were the same with the *recti ordines* of the Romans, and referred to troops arranged in column or file. Thus, *ὅρθίοντις τοὺς λόχους ποιεῖσθαι*, “to throw the *λόχοι* into column” (*Xen.*, *Cyrop.*, iii., 2, 6); and, again, *ὅρθίοντις τοὺς λόχους ἤγειν*, “to bring the *λόχοι* up in column.” (*Anab.*, iv., 3, 17.) Compare *Luzerne*, vol. ii., p. 21, note.—*οὐ κύκλῳ.* “Not all round it.”—*τέως μέν.* “For a while.” To be taken absolutely, and not in construction with the participle. Compare Krüger, “eine Zeit lang.”—*ὅπῃ ἐδύναντο ἔκαστος.* “Where they each could.” Observe here the employment of *ἔκαστος* with a plural verb. With words of number in the singular the verb is very often put in the plural, because in such words the idea of several subjects is always included. (*Matthiae*, § 302.)—*ἔγγὺς δ' οὐ προσίεντο.* “They did not, however, let them come near,” i. e., did not admit them to close quarters.—*κατεχόμενον.* “Held (by the enemy).”

§ 13, 14.

ἐννοήσας. “Having apprehended.”—*ἔρημον.* “Bare of troops.”—*καὶ πάλιν λαβόντες, κ. τ. λ.* “The enemy having seized upon it, might even again attack,” &c. Schneider unnecessarily objects to the

presence of *καὶ* in this clause.—ἐπὶ πολὺ δὲ ἦν τὰ ὑποξύγια. “*For the beasts of burden were upon a long space of ground,*” i. e., went in a long train.—Κηφισοφῶντος. “*Son of Cephisophon.*” Supply *νιός*.—ἔτι δέ. “*Still, however.*”—πολὺ ὥρθιώτατος. “*Much the steepest.*”—οὐ πέρ τῆς ἐπὶ τῷ πυρὶ, κ. τ. λ. Compare § 6.

§ 15, 16.

ἐγένοντο. The common text has *ἦγον*.—*καὶ ύπωπτενον.* “*And all suspected.*” Supply *πάντες*.—οἱ δὲ ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες, κ. τ. λ. “*But they, in truth, seeing down from the height the things that were doing behind, went all against the rear-guard.*” The Carduchi hastened away from the hill, with the design of falling upon the Grecian rear.—*ὑπάγειν.* “*To lead on gently.*” Compare iii., 4, 48.—*προσμίξειαν.* “*Might join them.*”—*καὶ προελθόντας κατὰ τὴν ὁδὸν,* κ. τ. λ. “*And he directed them to advance along the road, and halt under arms on even ground,*” i. e., to advance until they found a level piece of ground, and there to draw themselves up in arms.

§ 17, 18, 19.

πεφευγάς. “*Having escaped (from the enemy).*” Compare the English phrase, “came fleeing.”—*ώς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου.* “*How they had been cut off from the first hill,*” i. e., driven with great slaughter from it.—*τεθνάσι.* “*Lie dead.*”—*κατὰ τῆς πέτρας.* “*Down the rock.*”—*ἀφίκοντο.* “*Made their way.*”—*ἡκον ἐπ' ἀντίπορον λόφον τῷ μάστῳ.* “*Came upon a hill opposite to the knoll.*” Weiske thinks that the hill here meant was the second and middle one, but the absence of the article from *λόφον* seems to militate against this.—*ἐφ' ᾧ μὴ καλεῖν τὰς κώμας.* “*On condition of (their) not setting fire to the villages.*” Observe the employment of *ἐπί* with the dative to denote the terms or condition of an arrangement; the terms being considered as the foundation on which the whole rests. (Kühner, § 634.)—*ἐν ᾧ δέ.* “*But while.*”—*τὸ μὲν ἄλλο στράτευμα.* This refers to the remaining half of the rear-guard, who had been stationed behind the baggage-animals, and formed the extreme rear. Compare § 9.—*πάντες οἱ ἐκ τούτου τοῦ τόπου συνεβρύνησαν.* “*All the enemy from this part of the country had flocked together,*” i. e., upon the hill opposite the knoll. We have followed here the punctuation of Poppo and Krüger, by which *ἐνταῦθα* is made the commencement of a new section. The common text has *πάντες, οἱ ἐκ τούτου τοῦ τόπου συνεβρύνησαν, ἐνταῦθα ισταντο οἱ πολέμιοι.* Compare Krüger, *de Authent.*, p. 63.

§ 20, 21.

ἥρξαντο. This, as Schneider remarks, refers to the Greeks with

Xenophon.—πρὸς τοὺς ἄλλους, ἐνθα τὰ ὅπλα ἔκειντο. “*Unto the others, where the heavy-armed men were in position.*” The reference is to those mentioned in § 16, who were directed to halt under arms as soon as they came to level ground. Observe here, therefore, the peculiar meaning of ἔκειντο; the verb not indicating any actual lying or reclining, as it were, but simply signifying “to be in a position,” “to stand,” &c. Hence Poppe explains τὰ ὅπλα ἔκειντο in this passage by “*armati stabant omnes;*” and so κεῖσθαι often has the same force as if it were the perfect infin. pass. of *tίθεναι*. (Poppe, *Ind. Anab.*, s. v.) It is on this same principle that Eustathius (*ad Il.*, xxiii., 273, p. 1300) remarks, τὸ κεῖται συστοιχόν ἐστι τῷ τίθεται. Observe, moreover, the employment of the plural in ἔκειντο, showing that persons, not things, are meant by ὅπλα.—κατέαξαν. Aorist of *κατάγνυμι*.—ό νπασπιστής. “*His shield-bearer.*” A species of esquire.—Λονσιεύς. “*Of Lusia.*” Lusia was a small town of Arcadia, to the northwest of Clitor. According to Stephanus Byzantinus (who calls the place Λονσοῖ), the Gentile appellative was Λούσιος, or Λονσεύς, or Λονσιάτης. Xenophon uses the form Λονσιεύς thrice, and once he writes it Λονσιάτης. (*Lion*, ad iv., 7, 12.)—πρὸς τοὺς συντεταγμένους. “*Unto those who were drawn up (to support them).*” These were the same with those referred to in πρὸς τοὺς ἄλλους, § 20.

§ 22, 23.

όμοῦ ἐγένετο. “*Got together,*” i. e., a junction was made between the forces of Cheirisophus and those of Xenophon.—καὶ ἐπιτηδείους δαψιλέσι. “*And amid abundant provisions.*”—ῶστε ἐν λάκκοις κονιατοῖς εἶχον. “*So that they kept it in plastered cisterns.*” The description here given by Xenophon of the mode in which the Carduchi preserved their wine, assists in clearing up a question, as Ainsworth remarks, which has created much discussion among travelers, as to the use, namely, of the numerous plastered cisterns which are so frequent in Kurdistan, Armenia, and Northern Syria, and which, being in the form of a pear, and the mouth often closed by a single great stone, have been looked upon sometimes as sepulchres, and, at others, as granaries and reservoirs for water; but which were, no doubt, used for the storing of wine, when that luxury was more abundant in those countries. (*Class. Mus.*, ii., p. 312.)—διεπράξαντο. “*Effectuated it.*”—καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν, κ. τ. λ. “*And they performed all things for the deceased, according to their ability, as is wont (to be done) to brave men,*” i. e., and they bestowed upon them, as far as their present means allowed, all those funeral honors that are accustomed to be rendered unto brave men.

§ 24, 25, 26.

ὅπη εἴη στενὸν χωρίον. “Wherever there was a narrow place.” Ainsworth describes the whole of the road as hilly.—έκώλυνον τὰς παρόδους. “Obstructed the passes.”—κωλύοιεν. “They impeded.”—δπισθεν ἐκβαίνων πρὸς τὰ ὅρη, κ. τ. λ. “Going off to the mountains from behind, broke the obstruction of the pass for the van,” i. e., dislodged the enemy, who were obstructing the pass.—ἀνωτέρω γίγνεσθαι. “To get above.” Literally, “higher than,” i. e., to take possession of some high ground which commanded their position.—καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. “And took care of each other strenuously.”

§ 27, 28.

ἢν δὲ καὶ ὅπότε. “There were times, also, when.” Compare note on ξσθ’ ὅτε, ii., 6, 9.—πάλιν καταβαίνοντιν. “As they again descended.”—ῶστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν. “So as to escape even beginning their flight from near at hand.” The barbarians were so light of foot that they could approach securely within a short distance. (Thirlwall, iv., p. 342.)—ἄριστοι. “Very expert.”—ἐγγὺς τριπόλην. “Nearly three cubits in length.”—εἰλκον δὲ τὰς νευράς, ὅπότε τοξεύοιεν, κ. τ. λ. “And they drew the strings, whenever they shot, stepping forward with the left foot against the lower part of the bow.” They held the bow in a vertical position, with one end resting on the ground, and the left hand grasping the centre. The left foot was then advanced and brought in contact with the lower part of the bow between the hand and the ground. This gave the archer the appearance of one *stepping forth*, as it were (*προβαίνων*), and its object was to aid in bending the bow by the pressure of the foot. When the bow was fully bent, it was kept in that condition by the muscular strength of the arms, was then raised, and the arrow discharged. This explanation is based upon the ordinary text, and is, we conceive, a plain and natural one. The commentators, however, make strong objections to the common reading, and, professing not to understand it, give *προβαίνοντες* (the conjecture of Wesseling, ad Diod. Sic., iii., 8), in place of *προβαίνοντες*, while some of them regard the words *τοῦ τόξου* as an interpolation, and others, following Schneider, make Xenophon refer here to a cross-bow, bent by the pressure of the foot upon that part of the bow which was nearest the stock. But, in the first place, all the MSS., without a single exception, have *προβαίνοντες*; and, in the next place, the cross-bow appears to have been unknown in Xenophon’s time; while, if the Carduchi had actually used it, he would certainly have given it

a more particular mention. The common text, therefore, ought not to have been altered, in defiance of the MSS., on mere conjecture.

ἐχώρει διά. “Went through.”—ἀκοντίοις. “For javelins.” ἐναγκυλῶντες. “Fitting rests to them.” The verb ἐναγκυλάω means “to fit an ἀγκύλη to a javelin,” and by an ἀγκύλη is meant a bent poise or rest, fitted to the middle of a javelin, by which it was hurled, and differing from the Latin *amentum*, which was merely a strap. (*Dict. Ant.*, s. v. *Ansa*).

CHAPTER III.

§ 1.

ταῖς ὑπὲρ τοῦ πεδίου, κ. τ. λ. “That are above the plain which lies along the River Centrites.” The Greeks had thus accomplished a distance of from nine to ten miles on this day’s march. There can be no question, according to Ainsworth (p. 166), as to the identity of Xenophon’s Centrites with the *Buhtan-chai* of the present day. The width given by him answers to that of the last-mentioned stream, and distinguishes it from the Tigris. It constitutes, moreover, at the present day, a kind of natural barrier between *Kurdistan* and *Armenia*, and it is the only river of the size mentioned that occurs upon this line of march.—καὶ οἱ Ἑλλῆνες ἐνταῦθα ἀνεπαύσαντο, κ. τ. λ. “And the Greeks here rested, beholding with gladness a plain.” In a plain they would have little to fear from the Carduchi.—ἀπεῖχε δὲ τῶν ὄρέων, κ. τ. λ. In construing, join τῶν ὄρέων τῶν Καρδούχων, which, as Zeune, Weiske, and Schneider remark, the writer has separated in order to prevent an unpleasant sound by too great a similarity of termination.

§ 2.

μάλα ἡδέως. “Very agreeably.”—πολλὰ τῶν παρεληλυθότων, κ. τ. λ. “Reflecting much upon their past labors,” i. e., recalling to mind many incidents connected with them. Observe that πολλὰ is to be taken adverbially here.—ἐπτὰ γὺρ̄ ἡμέρας, κ. τ. λ. Rennell says that he can not make out more than five marches and two halts (p. 194); but Krüger thinks that what Xenophon relates in chapter ii., § 24–27, is meant to embrace, also, the events of the two following days, and that the writer, through negligence, has omitted to mention this.—καὶ ἔπαθον κακά, ὅσα οὐδὲ, κ. τ. λ. “And suffered evils, as many as were not even all (those) taken together (which they had suffered) from the king and Tissaphernes,” i. e., and suffered evils as were not equaled by even the whole of what they had endured from

the king and Tissaphernes. The full construction will be *ὅσα οὐδὲ τὰ σύμπαντα ἦν ἀ ὑπὸ βασιλέως καὶ Τισσαφέροντος ἔπαθον.* It is curious to reflect that this very march, so full of evils, through the mountainous region of the Carduchi, was actually the means of saving the Greeks from ruin. “Had they known,” remarks Rennell, “that the Tigris was fordable under the *Zakhu* hills, and passed into Mesopotamia, they would still have been followed by the Persians: they would, also, have had the Euphrates to cross; a yet more difficult river, in the line which they must have pursued. Therefore, according to our limited view of things, it appears that nothing less than such a barrier as these mountains of the Carduchi presented, could have saved the Greeks from eventual destruction from the hands of the Persians.” (*Rennell*, p. 174.)

§ 3, 4.

ὅρωσιν ἵππεας πον. “*They see horsemen, by some chance,*” i. e., they are surprised to see horsemen. The particle *πον* is added here by Schneider from the Eton MS.—*ἴξωπλισμένονς.* “*Completely armed.*” These were, probably, the same with what were called Cataphracti, being both themselves and their horses covered with defensive armor.—*ἐπὶ ταῖς ὅχθαις.* “*On the high banks.*” The ground rose upward from the river, and on this, in the rear of the cavalry, the infantry were stationed.—*Ὀρόντον.* Orontas was the satrap of Armenia. (Consult iii., 5, 17.) Of Artuchus nothing is known. He was probably the commander of the Mardi, a people of Asia, near the northern frontier of Media, or, rather, of Matiene, which formed part of Media.—*Χαλδαῖοι.* It is remarkable, observes Ainsworth, that there still exist, to the present day, several villages of Chaldaeans in this neighborhood.

§ 5, 6.

αἱ δὲ ὄχθαι αὐται, κ. τ. λ. The River Centrites is not fordable below *Janiminiyah*, where it is hemmed in between hills; and this spot coincides also, as Ainsworth thinks, with the description given of the high grounds occupied by the enemy on the opposite side.—*όδος δὲ μία ἡ ὄρωμένη, κ. τ. λ.* “*And there was only one road visible leading up from it, apparently made by hands.*” More literally, “*only one road that was seen leading up, as if made by hands.*”—*καὶ τραχὺς ἦν ὁ ποταμὸς, κ. τ. λ.* “*And the river was rough with large and slippery stones.*”—*εἰ δὲ μή, ἥρπαζεν ὁ ποταμός.* “*Or else the river carried them away.*”—*γυμνοὶ ἐγίγνοντο.* “*They became exposed.*”

§ 7, 8.

ἐνθα δὲ αὐτοί, κ. τ. λ. “But where they themselves had been the previous night.”—*πολλούς.* “In large numbers.”—*ἐν τοῖς ὅπλοις.* “In arms.” This is one of the very frequent instances where *ἐν* approximates to the force of *σύν*. Consult Bornemann, *ad loc.*—*ἔδοξεν* *ἐν πέδαις δεδέσθαι, κ. τ. λ.* “He seemed to be bound in fetters, and these of their own accord (appeared) to have on a sudden fallen from around him,” i. e., to have slipped off from his person, and fallen to the ground. Supply *ἔδοξαν* after *αὐταῖ*, and observe the force of the aorist *περιφρυῆναι* in denoting an instantaneous action, as well as the peculiar meaning of the verb itself, indicating, literally, “a flowing away from around one,” or a motion as easy and gentle as that of water flowing off.—*καὶ διαβαίνειν ὡπόσον ἔβούλετο.* “And strode about as much as he pleased.” The verb *διαβάνω*, as Weiske and others remark, refers here to one making a stride, or moving with the legs wide apart.—*καλῶς ἔσεσθαι.* “That all will be well.” Literally, “that it will be well.”

§ 9, 10.

καί, ως τάχιστα ἦως ὑπέφαινεν. “And, the very instant the dawn began to appear.” We have followed here the punctuation recommended by Porson. The common text erroneously places a comma after *τάχιστα*.—*ἀπὸ τοῦ πρώτου.* “From the first.” Supply, for a literal translation, *ἱερείου*. Schneider, unnecessarily, changes *ἀπὸ* to *ἐπὶ*, in opposition to all the MSS.—*προσέτρεχον.* “Ran up.”—*ὅτι ἤξειν αὐτῷ καὶ ἀριστῶντι, κ. τ. λ.* “That it was allowed to approach him both when taking his morning-meal,” &c.—*εἰ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον.* “In case any one had any thing (to say to him) of the matters that appertained to the war.”

§ 11, 12.

φρύγανα. “Fagots.”—*καθηκούσαις ἐπ’ αὐτὸν τὸν ποταμόν.* “That reached down to the very river.”—*ῶςπερ μαρσίπους ιματίων, κ. τ. λ.* “Apparently laying down bags of clothes in a cavernous rock.” Literally, “as if laying down,” &c.—*ἴδοῦσι δέ σφισι δόξαι, κ. τ. λ.* “That it appeared to them, on seeing (this), to be safe to cross, for that there was no access in this quarter even for the enemy’s horse.”—*ἐκδύντες.* “Having stripped.”—*γυμνοὶ ως νευσούμενοι διαβαίνειν.* “They began to cross over naked, as about to swim,” i. e., taking it for granted that they would have to swim. Observe the force of *ὡς* with the future participle, and compare the explanation of Krüger, “natandum fore rati.”—*πάλιν ἥκειν.* “They came back again.”

§ 13, 14, 15.

ἔσπενδε. “*Made a libation.*” Supply, for a literal translation, οἶνον or οἴνῳ.—έγχεῖν. “*To pour in,*” i. e., to pour wine into cups, for the purpose of making libations themselves.—καὶ εὔχεσθαι τοῖς φήνασι θεοῖς, κ. τ. λ. “*And to pray unto the gods who had shown both the dream and the passage, to consummate the benefits that remained,*” i. e., to crown with success what remained to be accomplished.—σπονδὰς ἐποίει. “*Made libations.*”—τὸν ἔμπροσθεν. Compare § 4.—τῶν ὅπισθεν. The Carduchi.—ἔτι ύπομένειν. “*Should still remain.*” The common text omits ἔτι.—ἐν μέσῳ τούτων. “*Between these,*” i. e., should cross after the division of Cheirisophus had passed over, and be followed by Xenophon's troops.

§ 16, 17, 18.

καλῶς εἶχεν. “*Were in good order.*”—ἐπὶ τὴν διάβασιν. “*To the crossing-place.*”—ἀντιπαρέσαν αἱ τάξεις τῶν ἵππεων. “*The lines of the cavalry advanced along with them on the opposite bank,*” i. e., moved on parallel with them, upon the opposite side of the Centrites.—κατὰ τὴν διάβασιν. “*Over against the crossing-place.*”—στεφανωσάμενος. “*Having crowned himself.*” This was a Lacedæmonian custom. Compare Xen., *de Rep. Lac.*, xiii., 8; Hell., iv., 2, 12; and Plutarch, *Vit. Lyc.*, 22.—ἀποδύς. “*Having stripped.*”—καὶ τοῖς ἄλλοις πᾶσι παρῆγγελλε. “*And gave orders to all the rest (to do the same),*” i. e., to strip and take up their arms.—τὸν λόχους ὄρθιονς. Consult note on ὄρθιοις τοῖς λόχοις, iv., 2, 11.—έσφαγιάζοντο εἰς τὸν ποταμόν. “*Slew victims, letting the blood flow into the stream,*” i. e., so that the blood flowed into the river to propitiate the deity of the stream. Compare note on σφάξαντες εἰς ἀσπίδα, ii., 2, 9.—ἄλλ' οὐπω ἔξικνοῦντο. “*But they did not yet reach.*”

§ 19, 20, 21.

ἀνηλάλαζον. “*Raised the battle-cry.*” More literally, “*raised shouts of alala.*”—συνωλόλνζον. “*Uttered loud cries along with them.*” The verb ὀλολύζω is especially used of the loud cries of women.—ἐνέβαινε. “*Entered (the stream).*” Supply τὸν ποταμόν.—πάλιν ἐπὶ τὸν πόρον, κ. τ. λ. “*Back to the ford that was over against the outlet which led into the mountains of the Armenians.*” Mention was made of this πόρος in § 5.—ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἵππεῖς. “*He will cut off the horse that were along the river,*” i. e., the cavalry that had marched up along the river to prevent the Greeks from crossing above. The object of this manœuvre was to compel the cavalry of the enemy to return, and thus leave the passage of Cheirisophus

unobstructed.—θέοντας εἰς τοῦμπαλιν. “Running back.”—ώς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ, κ. τ. λ. “As if to the outlet from the river upward,” i. e., as returning to the road which led from the river up into the country.—ἔτεινον ἄνω. “They stretched upward.”

§ 22, 23.

Λύκιος δέ. This was Lycius the Athenian, who was mentioned at iii., 3, 20. There was another of the same name, a Syracusan, spoken of at i., 10, 14.—τὴν τάξιν τῶν ἵππέων. “The troop of horse.”—τὴν τάξιν τῶν πελταστῶν. “The body of targeteers.”—έβόων μὴ ἀπολείπεσθαι, κ. τ. λ. “Called out (to one another) not to be left behind, but to go along with them upon the mountains,” i. e., kept encouraging one another with loud cries to keep on, and to go along with the pursuing cavalry, after the enemy, on the mountains. The meaning of this passage is misunderstood by Weiske, Larcher, Becker, Halbkart, and others. The true explanation is given by Poppe: “Clamabant ne remanerent (pone hostes); sie riefen, sie (die Peltasten) sollten nicht zurückbleiben, nicht ablassen.” The reference in στρατιῶται is to the targeteers.—εὐθὺς δὲ κατὰ τὰς προσηκούσας ὅχθας, κ. τ. λ. “But immediately issued out upon the enemy above, along the banks reaching down to the river.” He marched against the enemy’s infantry, mentioned in § 3, as being stationed on the higher ground in the rear of the horse.

§ 24, 25.

τὰ πέραν καλῶς γιγνόμενα. “Affairs on the other side going on well.”—τὴν ταχίστην. “By the shortest route,” i. e., very speedily. Supply ὁδόν.—καὶ γάρ. “And (there was good reason for so doing), for.”—ώς ἐπιθησόμενοι τοῖς τελευταίοις. “As if with the intention of attacking the hindmost.”—ἐπιχειρήσας ἐπιδιῶξαι. “Having taken in hand to pursue.”—τῶν σκευοφόρων τὰ ὑπολειπόμενα. “The portions of their baggage left behind (by the enemy).”

§ 26.

ἀκμὴν διέβαινε. “Were yet passing.” Xenophon uses ἀκμὴν here in the sense of ἔτι, which Mœris and Phrynicus condemn as an un-Attic usage. According to Lobeck (*ad Phryn.*, p. 123), this word had two significations: one, the older, implying “at this very instant,” “in a moment,” &c., the other equivalent to ἔτι, and used by later writers, such as Strabo, Plutarch, and Theocritus. (Poppe, *ad loc.*)—ἄντια τὰ ὅπλα ἔθετο. “Halted under arms over against them.”—κατ’ ἐνωμοτίας ποιήσασθαι ἔκαστον τὸν ἑαυτοῦ λόχον, κ. τ. λ. “To

form each his company into divisions of five-and-twenty men, having led each division, by a flank movement to the left, into line.” The object of this movement was to form a close and continuous line (*φάλαγξ*) against the Carduchi. Each *λόχος*, therefore, was first formed into a column of four *ἐνωμοτία*, and then, the front *ἐνωμοτία* remaining stationary in each *λόχος*, the remaining three faced to the left, filed out, and when they had advanced sufficiently far, faced again to the front, and moved forward into line.—*παρ' ἀσπίδας*. The Greek military phrase for “to the left” was *παρ' ἀσπίδα*, or *ἀσπίδας*, because the shield was held with the left hand; and “to the right,” *παρὰ δόρυ* or *ἐπὶ δόρυ*, the spear being held in the right hand. We must not, however, confound this with *παρ' ἀσπίδα στῆναι*, “to stand in battle array.”—*καταστήσασθαι πρὸς τοῦ ποταμοῦ*. “To halt upon the river.” More literally, “near the river.” Xenophon does not state what the depth of his *φάλαγξ* was; but, as each *ἐνωμοτία* composing it had a front of five men by a depth of five, this is easily supplied by the reader. As regards the expression *πρὸς τοῦ ποταμοῦ*, compare note on ii., 2, 4.

§ 27, 28.

τοὺς ὀπισθοφύλακας τοῦ ὅχλου ψιλονύμενονς. “The rear-guard of the crowd getting diminished in number,” i. e., those who were stationed in the rear of the baggage followers. Xenophon repeats this in § 30, where the causes of this weakening of the rear-guard are mentioned.—*ῳδάς τινας*. “Certain songs,” i. e., a species of rude, barbarian war-songs.—*διαβαίνοντας*. “Beginning to cross.” The common reading is *καταβαίνοντας*, which gives an inferior meaning.—*αὐτοί*. Referring to Xenophon and his soldiers, as distinguished from the *ὅχλος*.—*έναντίονς ἐνθεν καὶ ἐνθεν σφῶν, κ. τ. λ.* “They should enter the river opposite, on this side of them and on that, as if intending to cross, the javelin-men holding the javelin by its poise (ready to throw), and the archers having placed the arrow on its string.” The common text has *διηγκυλισμένονς*, which Jacobs (*ad Achill. Tat.*, p. 587) prefers; but MS. authority is in favor of the other reading. Observe that both *διηγκυλωμένονς* and *ἐπιθεβλημένονς* are to be taken in a middle sense. (Poppo, *ad loc.*) Consult, also, note on *ἐναγκυλῶντες*, chap. ii., § 28.—*μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν*. “But not to advance far into the river.” Compare Sturz., *Lex. Xen.*, s. v. *πρόσω*: “*Non longe in fluminis transitu progredi.*”

§ 29, 30.

ἐπειδὴν σφενδόνη ἔξικνῆται, κ. τ. λ. “Whenever a sling shall reach

(them) and a shield clatter (beneath the blow of a missile)," i. e., whenever the Carduchi are so near that the missiles cast by them strike the Greeks. We have given here the meaning assigned by the best editors to the expression ἀσπὶς ψοφῆ. Hutchinson, Weiske, and Zeune, less correctly, refer it to a clashing of their shields on the part of the Greeks, preparatory to an onset.—τὸ πολεμικόν. "The signal of attack." Compare our English expression, "the charge." Supply σημεῖον.—ἀναστρέψαντας ἐπὶ δόρν. "Having turned to the right about."—ἡ ἕκαστος τὴν τάξιν εἰχεν. "Where each one had his file." More freely, "which way each was directed by his file." Compare Luzerne: "chaque file marchant droit devant elle."—ὅτι οὗτος ἄριστος ἔσοιτο. "Because that one would be the best man," i. e., adding, that he would be, &c.—οὐλίγονς ἥδη τὸν λοιπὸν. This refers back to § 27.—τῶν μένειν τεταγμένων. "Of those who had been ordered to remain," i. e., of the ὅπισθοφύλακες.—ἐνταῦθα δή. Employed after a parenthesis, as if ἐπεὶ ἔώρων had preceded it, not ὅρῶντες.

§ 31–34.

ώς μὲν ἐν τοῖς ὄρεσιν. "As in their mountains," i. e., for mountain warfare merely. When they came down into the plain they were soon put to flight.—ἰκανῶς. "Well enough."—ἐν τούτῳ. "At this moment." Supply τῷ καιρῷ.—τάναντία στρέψαντες. "Having turned the contrary way."—καὶ πέραν ὄντων τῶν Ἑλλήνων, κ. τ. λ. "Even when the Greeks were across the river, were still seen running away."—οἱ δὲ ὑπαντήσαντες, κ. τ. λ. "The troops, however, who had come to meet them, piquing themselves on their valor, and advancing further (in the river) than was occasion," &c. The reference is to the tar-
geteers, slingers, and archers sent by Cheirisophus. Compare § 27.

CHAPTER IV.

§ 1, 2.

συνταξάμενοι. "Having drawn up in order."—διὰ τῆς Ἀρμενίας πεδίον ὑπαν, κ. τ. λ. "Through Armenia, all a plain and hills of easy ascent, for not less than," &c. Observe here the singular apposition arising from a blending of two forms of expression, namely, πορεύεσθαι διὰ γῆς, and πορεύεσθαι ὁδόν. (*Krüg.*, *ad loc.*)—εἰς δὲ ἦν ἀφίκοντο κώμην, κ. τ. λ. "The village, however, to which they came at length, was both large," &c. Observe here the attraction of the relative. The full form of expression would be, ἡ δὲ κώμη, εἰς ἦν ἀφίκοντο, κώμην, μεγάλη τε ἦν, and the regular one, ἡ δὲ κώμη, εἰς ἦν ἀφίκοντο,

μεγάλη τε ἡν.—τῷ σατράπῃ. The satrap of Armenia was Orontas (iii., 5, 17). Teribazus, who is named in § 4, was merely an *ὑπαρχος*, or lieutenant-governor of a part of the province. The village mentioned here would correspond, by the distances given, to the position of *Se'rt*, which, like *Zakhu*, preserves to the present day the character of a large village with a palace in it. If, however, the course of the Greeks was more westerly, it would answer to a position on the *Kharzen-su*. (Ainsworth, p. 171.)

§ 3-4.

μέχρι ὑπερῆλθον τὰς πηγὰς, κ. τ. λ. Had the Greeks marched by the great road from *Se'rt* to *Betlis*, the distances here given by Xenophon would not have carried them as far as to the head waters of the Tigris, which are at *Bash Khan*, not far from Lake *Van*. They must, therefore, have ascended directly toward the great chain of *'Ali Tágh*, corresponding to the ancient Niphates; by which proceeding, a journey of thirty miles would have carried them beyond the head waters of the tributaries of the Tigris, and another forty-five miles would have taken them to the valley of the *Kara-su*, the *Teleboas* of our author. (Ainsworth, p. 171.)—*τὸν Τηλεβόαν ποταμόν*. Rennell, incorrectly, makes the *Teleboas* the same with the *Arsanias*. This last-mentioned river, as we learn from Plutarch, in his life of *Lucullus* (c. 31), lay between *Tigranocerta* and *Artaxata*, and is, therefore, the same with the *Kharzen-su*. (Ainsworth, p. 172, note.)—*Ἀρμενίᾳ ἡ πρὸς ἐσπέραν*. “*Armenia to the west*,” i. e., Western Armenia. Xenophon’s Western Armenia was included in Armenia Major, of which it formed the western part, and extended as far as the Euphrates. On the other, or western, side of this river Armenia Minor commenced. (Rennell, p. 205.)—*ὑπαρχος*. “*Lieutenant-governor*.”—*βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν*. “*Lifted the king upon his horse*.” Compare *Livy*, xxxi., 37: “*Regem in equum subjecit*.”

§ 5, 6.

προσήλασεν. “*Came forward*.”—*εἰς ἐπήκοον*. Compare ii., 5, 38.—*θέλοι*. One of the MSS. has *θέλετ*, which is probably the true reading.—*έφ’ ϕ μήτε αὐτὸς, κ. τ. λ.* “*On the condition that he was neither to injure the Greeks, nor were they to burn the dwellings, and that they were, also, to take provisions, of whatever quantity they might stand in need*.” Observe the employment of *τέ* after the second *μήτε*, for the purpose of joining a positive to a negative clause. (Kühner, § 775, 3.)

§ 7, 8.

παρηκολούθει. “Followed by their side.”—ώς δέκα σταδίους. A little over a mile. The plain through which the Greeks were now marching was the ancient Moxoene, the modern *Mush*. The direction followed by them after reaching the *Kara-su* is determined by the time which it took them to arrive at the Euphrates, which they are described as passing over not far from its sources. Had they pursued a northerly course, they would have arrived at the *Murad-su*, or Eastern Euphrates, in a day’s march or less; but at that point it would not have been fordable; and it must have been for the purpose of arriving above its junction with the river of *Khanus*, called *Bin-gol-su*, that they followed a northeastern direction, up the plain of *Mush*, and toward the sites of *Perak* or *Lis*, north of Lake *Nazük*, and in which fertile district the palace and village described by Xenophon appear to have existed. (Ainsworth, p. 173.) —διασκηνῆσαι τὰς τάξεις, κ. τ. λ. “To quarter the (different) corps and generals throughout the villages.”

§ 9, 10.

τὰ ἐπιτήδεια ὅσα ἔστιν ἀγαθά. “Those provisions as many as are good,” i. e., all kinds of good provisions.—ἱερεῖα. “Victims.” As the Greeks never killed any animal without burning a portion of it in honor of some divinity, the term *ἱερεῖον* came to signify any animal used for food. (Hutch., ad Xen., Cyrop., i., 4, 17.)—δσπρια παντοδαπά. “Pulse of all kinds.”—τῶν ἀποσκεδαννυμένων ἀπὸ τοῦ στρατοπέδου. “Of those who strayed to a distance from the camp.” Literally, “who scattered themselves.”—διασκηνοῦν. “To quarter apart.”—συναιθριάζειν. “To bivouac in a body in the open air.” There is considerable doubt as regards the meaning of this verb here. Some render it, “to be clearing up at the same time;” but the former signification seems to suit the context better. At all events, however, *συναιθριάζειν* is a much better reading than *διαιθριάζειν*, though Dindorf adopts the latter.

§ 11.

χιῶν ἄπλετος. “The cold experienced by the Greeks in the Armenian uplands has been the subject of much controversy, and Tournefort, the celebrated botanist, was so much struck with it, as to suppose it was owing to so unnatural a cause as the impregnation of the soil with sal ammoniac. The knowledge which we now possess of the comparative elevation of these uplands renders all such far-fetched hypotheses quite needless. A positive elevation,

amounting on the plain of *Mush*, by my own barometrical observations, to 4200 feet above the sea; at *Khanus*, to 5200 feet; at *Erz-Roum*, to 5500 feet; and preserving, if not surpassing, the same elevation, in all the intervening country; and in which the immediate results of a lower temperature, induced by elevation, are increased by the openness of the country and the long continuity of high and elevated tracts of land, appear quite sufficient to account for this otherwise curious phenomenon.” (*Ainsworth*, p. 174.)—καὶ πολὺς ὄκνος ἦν ἀνίστασθαι, κ. τ. λ. “And there was much sluggishness to arise; for as they lay, the snow fallen upon them, served to keep them warm, for whomsoever it had not (melted and) run down his sides.” Literally, “the snow having fallen was a warm thing.”

§ 12, 13.

Ἒτόλμησε γυμνὸς, κ. τ. λ. “Had the courage to rise, though thinly attired, and cut wood.” It can hardly be that *γυμνός* is here to be taken in the sense of absolute nakedness. It means, more probably, having merely a tunic, or *χιτών*, thrown around him. Compare note on *γυμνῆ*, i., 10, 3, and consult the commentators on *Virgil*, *Georg.*, 1, 299.—ἐκείνου ἀφελόμενος ἐσχιζεν. “Having taken (the axe) from him, began to cut.” Supply *τὴν ἀξίνην* after *ἀφελόμενος*, the idea of it being implied in *σχιζειν* going before.—ἐχρίοντο. “Began to anoint themselves,” i. e., began to rub their limbs with unguents, to restore a full circulation. Anointing was a common practice among the Greeks, and not confined to the athlætæ merely.—σύειον, καὶ σησάμιον, κ. τ. λ. “Made of hog’s lard, and of sesame, and of almonds of the bitter kind, and of turpentine.” After *πικρῶν* supply *ἀμνγδαλῶν*. As regards the sesame, compare *Pliny*, *N. H.*, xviii., 22: “*Sesama ab Indis venit, ex ea et oleum faciunt;*” and *Quintus Curtius*, vii., 4, 23: “*Succo ex sesama expresso haud secus quam oleo artus perungebant.*”—ἐκ δὲ τῶν αὐτῶν τούτων, κ. τ. λ. “Of these same substances, also, a perfume was found.” Krüger supplies *τερεβίνθων* after *τούτων*; incorrectly, however, since the reference is a general one.

§ 14, 15, 16.

πάλιν διασκηνητέον εἶναι, κ. τ. λ. “That they must again quarter up and down in the villages, in places of shelter.” More freely, “under roofs.”—ὑπὸ ἀτασθαλίας. “Through blind folly.”—δίκην ἐδίδοσαν, κακῶς σκηνοῦντες. “Suffered punishment by wretchedly bivouacking.”—Τεμενίτην. “A Temenite.” Stephanus Byzantinus calls Temenus a place in Sicily. Göller seeks to identify it with that part of Syracuse which was afterward called Neapolis; but, then, Xenophon

would have called Democrates a Syracusan.—ἀνδρας. “*Some troops.*”—οὗτος γὰρ ἐδόκει καὶ πρότερον, κ. τ. λ. “*For this man seemed even already before to have reported truly many such things, both things existing as existing, and those not existing as not existing.*”—σύγαριν. “*A sagaris.*” This was a weapon used by the Scythians, Persians, Amazons, Mosynæci, &c. According to Hesychius, it was single-edged, and it is, therefore, joined by Xenophon with κοπίς. (*Cyrop.*, i., 2, 9.) Herodotus, however, explains it by ἀξίνη. (vii., 64.) Probably it was much like the old English bill. The word is said to be Persian for *a sword*.—ἔχουσιν. “*Have,*” i. e., are represented in works of art as having.

§ 17, 18.

ποδαπός. “*Of what country.*” Answering to the Latin *cujas*.—ὅπως ἐπιτήδεια λάβοι. “*That he might procure provisions.*” He was, according to his own account, a messenger sent to procure a supply of provisions for the army.—καὶ ἐπὶ τίνι συνειλεγμένον. “*And with what view collected.*”—εἰη ἔχων. “*Was having with him.*” To give emphasis to the predicate, the verbal form is sometimes resolved into the participle with εἴμι. This is rather poetical, though it is found also in prose, especially in Herodotus. (Kühner, § 375, 4.)—Χάλυβας. Compare vii., 8, 25.—Ταόχονς. Compare iv., 7, 1.—παρεσκευάσθαι δὲ αὐτὸν ἔφη, κ. τ. λ. “*And he said that he was prepared, on the crossing of the mountain, in the narrow parts, by which way only there was a passage, there to fall upon the Greeks.*” Observe that ὡς before ἐπί belongs, in construction, to ἐπιθησόμενον.—μοναχῆ. We have written this as an adverb, though strictly the dative feminine of μοναχός.

§ 19, 20.

Σοφαίνετον Στυμφάλιον. Sophænetus and Philesius were the two eldest of the generals. (v., 3, 1.) Hence, probably, as Krüger remarks, the selection of the former as commander of the camp on the present occasion. The same editor thinks that the troops left with him were the older ones of the soldiers.—καὶ κατιδόντες τὸ στρατόπεδον. “*And having seen the camp below them.*”

§ 21, 22.

ἥλωσαν. “*Were taken.*” Observe that we have here ᥩλωσαν with the regular augment, and, a little further on, ἕάλω. This last is properly the Attic form. In the perfect the case is reversed. There ᥩλωκα is a strict Atticism, and ἕάλωκα is the common form. (Buttmann, *Irreg. Verbs*, p. 17.)—καὶ οἱ ἄρτοκόποι, καὶ οἱ οἰνοχόοι φάσκον-

τες εἶναι. “And they who said that they were bread-cutters and wine-pourers.” The Persian satraps imitated, even in their encampments, the luxury of kings.—ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον. Their own camp is meant.—ἐπίθεσις. “Attack.”—ἀνακαλεσάμενοι. “Having recalled (the troops).”

CHAPTER V.

§ 1, 2.

ὅπη δύναιντο τάχιστα. “In what way they could most speedily.”—τὸ στράτευμα. The army of the enemy is meant.—ἔμελλεν ἐπιτίθεσθαι. “Intended to attack them.”—κατεστρατοπεδεύσαντο. The distance of this day’s march is not given, and, therefore, it is probable that they only encompassed the pass, which may not have exceeded five or six miles.—ἐπὶ τὸν Εὐφράτην ποταμόν. The eastern branch of the Euphrates is meant, the modern *Murad-su*.—καὶ διέβαινον αὐτὸν. The point where the Greeks forded the river would, by the distances given, have been at or near the present town of *Melaz-ghird*, the first ford which presents itself above the junction of the *Bin-gol-su*. (*Ainsworth*, p. 176.)

§ 3, 4.

καὶ πεδίον. “And a level country.”—παρασάγγας πεντεκαΐδεκα. This seems rapid marching through deep snow, and Rennell, therefore, thinks there must be an error in the text. (p. 214.) Kinneir is of the same opinion. (p. 485.) Krüger conjectures that *παρασάγγας πεντεκαΐδεκα* may have crept in here from § 2. The Greeks, however, appear to have wished to regain a more direct course to the sea, and this may have urged them on to more rapid marches than ordinary, even in the midst of the snow.—ἐναντίος ἔπνει. “Blew full in their faces.”—παντάπασιν ἀποκαίων πάντα, κ. τ. λ. “Completely parching up every thing, and freezing the men.” The drying effect of the northern wind is here expressed by a term properly applicable only to the agency of fire. A withering effect, however, would be produced in either case. Hence the employment of *uro*, *torreo*, &c., by the Latins to denote the parching and withering effect of a cold northern wind. Compare Horace, *Sat.*, i., 5, 78, “Quos torret Atabulus.”—εἰπε σφαγιάσασθαι τῷ ἀνέμῳ. “Directed them to offer a victim unto the wind.”—τὸ χαλεπὸν τοῦ πνεύματος. “The violence of the blast.”

§ 5, 6.

ἐν τῷ σταθμῷ. “In the place where they had halted.”—οὐ προσίεσαν

πρὸς τὸ πῦρ, κ. τ. λ. “Did not admit unto the fire those who came late, unless they shared with them wheat, or any thing else, in case they had any thing eatable.” Observe here the construction of *μεταδίδοναι* with the accusative. Otherwise the verb takes the genitive case, as we find immediately after.—*ῶν εἰχον*. The full form would be *ἔκεινων ὅν εἰχον*, and *ὅν* is, by attraction, for *ἄ*.—*ἔστε ἐπὶ τὸ δάπεδον*. “Even unto the ground.”—*οὐδὲ δὴ παρῆν μετρεῖν, κ. τ. λ.* “Where, accordingly, there was an opportunity to measure the depth of the snow.”

§ 7.

έβονλιμίασαν. “Were seized with the bulimy.” By “the bulimy” (*βονλιμία*) is meant a sudden faintness from great hunger, which was removed, however, by a mere mouthful of food.—*καταλαμβάνων τοὺς πίπτοντας, κ. τ. λ.* “Finding in his way the falling men, was ignorant what the affection was.”—*τῶν ἐμπείρων*. “Of those acquainted with it.”—*καὶ διέπεμπε διδόντας, κ. τ. λ.* “And he sent about those who were able to run along the ranks to give it to those afflicted with the bulimy.”

§ 9, 10.

καὶ ὑδροφορούσας ἐκ τῆς κώμης, κ. τ. λ. “And finds at the spring, in front of the rampart, some women and girls from the village carrying water.”—*ἀλλ’ ἀπέχει ὅσον παρασάγγην*. This position of the satrap’s residence corresponds perfectly, according to Ainsworth (p. 176), with the position of *Khanus Kalehsi*, in the *Khanus* district. This wild castle, in the midst of the Armenian uplands, is situated upon the *Kaleh-su*, a branch of the *Bingol-su*, and about three miles from the nearest village of *Aruz*, beyond which is the fertile portion of the district, containing at the present day eighteen Armenian villages. The separation of the castle from the villages is a remarkably distinctive fact.—*οἱ δὲ ἐπεὶ ὄψε ἦν, κ. τ. λ.* “The Greeks thereupon, as it was late, enter with the water-carriers into the fort, unto the head-man of the village.” The custom of having a head to each village in the East, appears thus to date from a remote antiquity. (Ainsworth, p. 178.)

§ 11, 12, 13.

ἔδυνήθησαν. “Were able (to move forward).”—*διατελέσαι τὴν ὁδόν*. “To complete the route,” i. e., to get over the road.—*συνειλεγμένοι*. “Who had been drawn together.”—*καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἤρπαζον*. “And seized those of the cattle which were unable to proceed.” Supply *διατελέσαι τὴν ὁδόν*.—*ἐλείποντο δὲ καὶ τῶν στρατιωτῶν, κ. τ. λ.* “There were left behind, also, of the soldiers both those

who had their eyes ruined by the snow, and those who had their toes rotten off by the cold." Literally, "both those ruined as to their eyes," &c.—*ἡν δὲ τοῖς μὲν ὄφθαλμοῖς, κ. τ. λ.* "But it was a defense to the eyes from the snow."—*τῶν δὲ ποδῶν.* "And (a defense) in the case of the feet." In illustration of the change of construction here, from the dative to the genitive, Zeune refers to Abresch (*Dilucid. Thucyd.*, p. 119.) With *ποδῶν* supply *ἐπικούρημα*.—*καὶ εἰ τὴν νύκτα ὑπολόνιτο.* "And if he unshod them for the night," i. e., loosed or took off his sandals from his feet.

§ 14, 15.

ὑποδεδεμένοι. "With their sandals on." Observe that *οσοι* in this clause is supposed to have *τόσων* understood before it, and that this *τόσων* is dependent upon *τοὺς πόδας*.—*εἰσεδύνοντο εἰς.* "Entered into," i. e., worked into, chafed.—*περιεπήγνυντο.* "Froze about them."—*καὶ γὰρ ἥσαν, ἐπειδὴ ἐπέλιπε, κ. τ. λ.* "And (no wonder), for, when their old sandals failed them, they had made for themselves shoes of untanned leather out of the newly-skinned oxen." The common text has *καρβάτιαι πεποιημέναι*. Schneider inserts *αὐτοῖς* after *καρβάτιαι* from Suidas alone; but the reading which we have given, and which is the elegant conjecture of Wytténbach, appears decidedly preferable. Observe that *πεποιημένοι ἥσαν* is to be taken in a middle sense.—*διὰ τὰς τοιαύτας οὖν ἀνάγκας.* "Through such necessities, then, as these."—*διὰ τὸ ἐκλελοιπέναι, κ. τ. λ.* "On account of the snow's having disappeared there."—*καὶ ἐτετήκει.* "And it had (in fact) melted."—*ἡ πλησίον ἦν ἀτμίζουσα ἐν νάπῃ.* "Which was smoking near in a woody vale."—*ἐκτραπόμενοι.* "Having turned aside."—*καὶ οὐκ ἔφασαν πορεύεσθαι.* Compare i., 3, 7.

§ 16, 17.

ἔδειτο αὐτῶν πάσῃ τέχνῃ, κ. τ. λ. "Begged of them, by every art and device, not to be left behind."—*συνειλεγμένοι.* "Collected in a mass."—*τελευτῶν ἔχαλέπαινεν.* "At length he began to grow angry." Literally, "ending, he began to grow angry."—*οὐ γὰρ ἀν δύνασθαι πορευθῆναι.* "For (they said) that they could not go on." Supply *ἔλεγον*.—*φοβῆσαι.* "To scare off."—*μὴ ἐπιπέσοιεν τοῖς κάμνοντι.* "Lest they should fall upon the weary."—*οἱ δὲ προσήσαν.* Referring to the enemy.—*ἀμφὶ ὅν εἰχον διαφερόμενοι.* "Disputing with one another about the plunder which they had." Attraction for *ἀμφὶ τῶν ὡς εἰχον*. Observe, moreover, the force of the middle in *διαφερόμενοι*.

§ 18, 19.

ἄτε ὑγιαίνοντες. "As being in good condition," i. e., still strong

and healthy.—ἀνακραγόντες ὅσον ἡδύναντο μέγιστον. “Having shouted out as loud as they could.”—ῆκαν ἑαυτὸν κατὰ τῆς χιόνος. “Threw themselves down the snow.”—έφθεγξατο. “Raised a sound.”—τοῖς ἀσθενοῦσιν. “Unto the sick,” i. e., unto those who were ailing in any way from the cold and from fatigue. These are the same with the οἱ κάμνοντες mentioned previously.—ἐπ’ αὐτούς. “Unto them,” i. e., with aid.—ἔγκεκαλυμμένοις. “Covered up,” i. e., with the snow. They had heaped it about them for the purpose of warmth.—καθειστήκει. “Had been set.”—καὶ ἀνίστασαν αὐτούς. “And they tried to rouse them up.” Observe the force of the imperfect.

§ 20—23.

οὐχ ὑποχωροῖεν. “Did not make way.”—παριών. “Going past.”—οὗτως ἀναπαύοιτο. “Rested so.”—ηὐλίσθησαν αὐτοῦ. “Took up their quarters there,” i. e., on the snow.—φυλακὰς οἴας ἡδύναντο. “Such guards as they were able,” i. e., τοίας φυλακὰς οἴας —πρὸς ἡμέραν. “Toward day.”—πέμπει τῶν ἐκ τῆς κώμης, κ. τ. λ. “Sends some of those from the village to see how the hindmost were faring.” Observe that τῶν is the partitive genitive, and equivalent to τινὰς τῶν.—ἔχοιεν. Literally, “might be having themselves.”—οἱ δέ, ἀσμενοὶ ἰδόντες. “The young men, glad to see them,” i. e., the νεώτατοι sent by Xenophon, glad to see those who came from Cheirisophus.—αὐτοὶ δὲ ἐπορεύοντο. “And themselves set forward.”—πρὸς τὴν κώμην. “At the village.”—κατὰ τὰς κώμας τὰς τάξεις σκηνοῦν. “To quarter the troops up and down the villages.”—διαλαχόντες. “Having divided by lot.” The reference is to the other Grecian commanders.—τοὺς ἑαυτῶν. Supply στρατιώτας.

§ 24.

Πολυβώτης. The common text has Πολυκράτης, which Dindorf and others retain.—ἐκέλευσεν ἀφίεναι ἑαυτόν. “Desired them to let him go his own way.” More literally, “to let him loose,” “to leave him free,” i. e., to go where he pleases.—καταλαμβάνει. “He surprises.”—πώλους εἰς δασμὸν, κ. τ. λ. Strabo says that the satrap of Armenia sent every year 20,000 horses to the Persian king. (xi., p. 365.)—ἐπτακαίδεκα. Weiske thinks this number too small, for we find Xenophon, not long afterward (§ 35), taking some of these horses for himself, and also giving one to each of the other generals and captains. He thinks that the true number was over 100, and that there is some corruption in the text. Krüger, who likewise considers the number too small, suggests that Xenophon may have, in stating the number of horses, written Σ in place of ΙΖ. (*de Authent.*, p. 47, *seq.*)—ἐνάτην ἡμέραν γεγαμημένην. “The ninth day, married.”

§ 25.

κατάγαιοι. “Under ground.”—τὸ μὲν στόμα ὥσπερ φρέατος. “The mouth like that of a well,” i. e., having an entrance like the mouth of a well. The writers on ellipsis would supply ἔχονσα here. It is neater to regard στόμα as a kind of absolute nominative, or, if we are to supply any thing, to let the verb understood be ἦν.—αι δὲ εἰσόδοι τοῖς μὲν, κ. τ. λ. “The entrances for the animals were dug.”—ἐπὶ κλίμακος. “Upon a ladder,” i. e., by means of a ladder.—ὅρνιθες. “Fowls.”—χιλῷ. “Upon hay.” “This description of a village on the Armenian uplands applies itself,” remarks Ainsworth, “to many that I visited at the present day. The descent by wells is now rare, but still is to be met with; but in exposed situations the houses are uniformly semi-subterraneous, and entered by as small an aperture as possible, to prevent the cold getting in. Whatever is the kind of cottage used, cows, sheep, goats, and fowls participate with the family in the warmth and protection thereof.” (Ainsworth, p. 178.)

§ 26, 27.

οἶνος κρίθινος. The summer, according to Ainsworth, is occupied in these inhospitable uplands, in laying in stores of fuel and provender for the winter, and corn and vegetables are found in these dwellings in abundance; but he says that “barley-wine” he never met with.—ἐν κρατῆρσιν. “In large bowls.” Xenophon employs here a term which in his own country meant a large vessel for mixing, and in which the wine for a meal was mixed with water. From this the cups were filled. On the present occasion, however, he means merely a large bowl containing the undiluted liquid, and from which each one helped himself.—ἰσοχειλεῖς. “On a level with the brim.”—καὶ κάλαμοι ἐνέκειντο. “And there lay in them reeds.”—γόνατα. “Joints.”—λαβόντα εἰς τὸ στόμα μύζειν. “To take into his mouth and suck.” The reeds were used, as Krüger remarks, in order that none of the floating barley might be sucked up, since they were inserted into the liquor below. According to the traveler Niebuhr, the same mode of drinking existed in his day in Armenia.—ἄκρατος. “Strong.”—καὶ πάνυ ἡδὺ συμμαθόντι τὸ πόμα ἦν. “And the drink was a very palatable one to a person accustomed to it.”

§ 28, 29.

σύνδειπνον. “His guest at supper.”—τήν τε οἰκίαν αὐτοῦ, κ. τ. λ. “And that they will go away, having, in requital, filled his dwelling with the good things of life.” Observe the force of ἀντί in composi-

tion.—ἐξηγησάμενος. “*To have been the author of.*” More literally, “to have pointed out.”—ἔστ’ ἀν γένωνται. “Until they shall be,” i. e., shall have come.—φιλοφρονούμενος. “*Being kindly disposed.*”—οἶνον ἔφρασεν ἐνθα ἦν κατωρυγμένος. “*Told them of wine, where it was buried,*” i. e., told them where wine was buried. Allusion has frequently been made to this idiom.—διασκηνήσαντες οὖτως. “*Having quartered thus here and there.*”—ἐν φυλάκῃ. “*In safe-keeping.*”—όμουν ἐν ὁφθαλμοῖς. “*(Collected) together within sight.*”

§ 30–32.

πρὸς Χειρίσοφον ἐπορεύετο. “*Set out for Cheirisophus.*”—ὅπου δὲ παρίοι κώμην, κ. τ. λ. “*But wherever he passed a village, he turned aside unto those in the villages.*” More freely, “he turned aside to visit those in it.”—εὐθυμουμένοντς. “*Enjoying themselves.*”—ἀφίεσαν. “*They let them go,*” i. e., allowed them to depart.—οὐκ ἦν δὲ ὅπου οὐ παρετίθεσαν. “*And there was no place where they did not serve up.*” Observe here that the two negatives belong to different verbs, and are, therefore, each to be separately rendered.—όποτε δέ τις φιλοφρονούμενος, κ. τ. λ. “*And whenever any person, disposed to friendship, was desirous of drinking with any one,*” i. e., of drinking health with another. The verb προπίνω properly means, “to drink before one,” and hence, “to drink to a person’s health,” because the Greek custom was to drink first one’s self, and then pass the cup to the person whom one pledged. The strict meaning, therefore, of προπίειν τῷ, in the present passage, will be “to drink before for any one.”—εἰλκεν. “*He drew him.*”—ροφοῦντα πίνειν ἄςπερ βοῦν. “*To drink, sucking up like an ox.*” Observe that ροφοῦντα is purposely employed here to express the gurgling sound of the fluid as it entered and passed through the reed.—έδέχετο. “*Accepted.*”

§ 33, 34.

κάκείνοντς σκηνοῦντας. “*These, also, in quarters.*”—τοῦ ξηροῦ χιλοῦ. “*Of the dry grass,*” i. e., of hay. Being unable to procure any of the more ordinary materials, such as flowers, &c., they substituted hay. The use of chaplets at festive entertainments owed its origin to the practice of tying a woolen fillet tight around the head, for the purpose of mitigating the effects of intoxication. But, as luxury increased, crowns were made of various flowers or shrubs, such as were supposed to prevent intoxication.—διακονοῦντας. “*Waiting upon them.*”—ἄςπερ ἐνεοῖς. “*As if deaf and dumb.*”—ἀλλήλους ἔφιλοφρονήσαντο. “*Having greeted one another,*” i. e., having paid the dues of friendship to each other.—περσίζοντος. “*Speaking the Per-*

sian language.”—καὶ τὴν ὁδὸν ἔφραζεν, κ. τ. λ. “And he told them the road, which way it was,” i. e., in what direction the road lay.

§ 35, 36

παλαιτέρον. “Rather old.” We must not, as some do, regard this as the only form of the comparative of *παλαιός*, since *παλαιότερος* also occurs in Attic. (Poppo, ad loc.—Kühner, § 132, 5.)—ἀναθρέψαντι καταθῦσαι. “To fatten, and offer in sacrifice.”—ἀντὸν ιερὸν εἶναι τοῦ Ἡλίου. “That it was a victim of the Sun,” i. e., that the horse was an animal accustomed to be offered up in sacrifice to the sun. Xenophon, of course, does not mean that the particular animal which was given to the comarch was a sacred one, but merely that it belonged to a class of animals accustomed to be sacrificed to the God of Day. The Persian custom of immolating horses to the sun is alluded to by Xenophon in the Cyropaedia. (viii., 3, 12.) As regards the prevalence among the Eastern nations, in former days, of the worship of that luminary, consult the remarks of Ritter, Vorhalle, &c., p. 85, seqq.—ἀντὸς δὲ τῶν πώλων λαμβάνει. “And he himself takes some of the colts.” Observe the force of the partitive genitive. Some, incorrectly, render *τῶν πώλων*, “one of the colts.”—οἱ ταύτη ιπποι. “The horses in this country.” Supply *χώρα*, as referring to the region of Armenia.—θυμοειδέστεροι. “More spirited.”—σακία περιειλεῖν. “To wrap little bags.”—κατεδύοντο μέχρι. “They sunk up to.”

CHAPTER VI.

§ 1, 2.

τοῦ ἄρτι ἡβάσκοντος. “Who was just entering on the years of liberty.” By *ἡβη* is here meant the period from about 14 to 20 years of age.—εἰ καλῶς ἡγήσοιτο. “If he (the father) should lead fairly.”—ἔχων καὶ τοῦτον. “Having this one, also,” i. e., in addition to his domestics, who had been left behind for him.—ώς ἐδύναντο πλεῖστα. “As many things as they could.”—λελυμένος. “Unbound.”—καὶ ἥδη τε ἦν τῷ τρίτῳ σταθμῷ. “And it was now during the third day’s march.” Observe here the impersonal employment of *ἦν* to indicate time, and compare i., 8, 1.—ἐν τῷ τόπῳ τούτῳ. “In this region.”

§ 3, 4.

ἀποδρὰς φχετο. “Ran off.”—τοδὲ δῆ. “This you must know.” Observe the force of *δῆ*.—μόνον διάφορον. “The only subject of dis-

pute." More literally, "the only cause of difference."—*ἡ τοῦ ἡγεμόνος κάκωσις, κ. τ. λ.* " (Namely), *the ill treatment and neglect of the guide.*"—*ἡράσθη τε.* " *Both became fond of.*"—*έχρηστο.* " *Found him.*" Literally, "made use of him as."—*μετὰ τοῦτο ἐπορεύθησαν ἐπτὰ σταθμούς, κ. τ. λ.* " *After this, they proceeded seven days' march, at the rate of five parasangs a day.*" Observe the distributive force of *ἀνά*. The distance here given would carry the Greeks over the mountains, to the River *Aras*, north of Mount Ararat. In applying the name of Phasis, given by the Argonauts, and, after them, by Strabo, Pliny, Mela, and many other authorities, to the Colchian River, now called *Rhion*, to the River *Aras*, or Araxes, Xenophon appears to have followed a tradition belonging to earlier times than the imagined discovery of the Phison or Phasis, as a tributary of the Euxine; and to have identified the *Aras* with the Phison of the Scriptures, which sprang from the same locality as the Euphrates, and the Hiddekel or Tigris. Rennell, Delisle, and others have advocated this identity; and it is remarkable that the upper part of the *Aras* is still called *Pásin-chai*. (Ainsworth, p. 179.)

§ 5, 6,

ἐπὶ δὲ τῷ εἰς τὸ πεδίον ὑπερβολῇ. Having crossed the Phasis, or *Aras*, north of Mount Ararat, the Greeks would have before them the redoubtable chain called the *Kapán Tágh*, the Coraxii of Pliny, and which, according to Xenophon, they reached in two marches. Here they found a mixed army of Chalybes, Taochians, and Phasians posted upon the passage which led over the chain.—*ἀπέχων εἰς τριάκοντα σταδίους.* " *Holding off about thirty stadia.*"—*κατὰ κέρας.* " *In column.*" The term *κέρας* has here literally its meaning of the "wing of an army," and *ἄγειν κατὰ κέρας* is, properly, "to lead by a wing," whether right or left, and hence, to lead or advance "in column." This must not be confounded, however, with *προεβάλλειν κατὰ κέρας*, "to attack in flank." Compare *Luzerne*, vol. ii., p. 76., and the Latin expression, "agmine longo ducere."—*παράγειν τοὺς λόχους, κ. τ. λ.* " *To bring their companies alongside, in order that the army might be formed on a full line to the front,*" i. e., in a full front line. The manœuvre here indicated was as follows: when the column halted, the *λόχος* forming its head remained firm, and the other *λόχοι* marched by a flank movement into line with this, and stationed themselves side by side, thus forming an extended front, technically called here a *φάλαγξ*. (Compare *Luzerne*, l. c., note.)

§ 7-9.

ἐπεὶ δὲ ἡλθον οἱ ὀπισθοφύλακες. “And when the rear guard had come up,” i. e., when the rear companies had come up, and all were now formed into line.—*ὅπως ἀγωνιούμεθα.* “In what way we shall contend.”—*ἡμᾶς δὲ βουλένεσθαι.* “And that we, meanwhile, deliberate together.”—*τάχιστα.* “With all haste.”—*ἔξοπλισαμένους.* “Having fully armed ourselves.”—*εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν.* “For, if we shall waste the present day.” Observe the adjective force given to *τήμερον* by its position between the article and noun.—*πλείονς προσγενέσθαι.* “Will join them in greater numbers.” The aorist here takes the place of an instantaneous future. (Kühner, § 403, 2.)

§ 10, 11.

μετὰ τοῦτον Ξενοφῶν εἶπεν. The discussion which here takes place between Xenophon and Cheirisophus appears to be characterized in some parts by a partial want of that good feeling which had hitherto attended their councils. It may be traced, probably, to the dispute respecting the treatment of the guide.—*οὕτω γιγνώσκω.* “Am of the following opinion.”—*ὅπως ἐλάχιστα μὲν τραύματα, κ. τ. λ.* “How we may receive fewest wounds, and lose as few bodies of men as possible.” Observe that *σώματα ἀνδρῶν* is not a mere circumlocution for *ἄνδρας*, but the expression is purposely employed to call attention to the idea of physical aid implied in *σώματα*.—*τὸ μὲν οὖν ὄρος ἔστι τὸ ὄρώμενον, κ. τ. λ.* “The mountain, then, as far as we may judge by the eye, is more than for sixty stadia,” i. e., reaches above sixty stadia in length. Observe that *τὸ ὄρώμενον* is what grammarians term the accusative absolute, where writers on ellipsis used to supply *κατά*. (Kühner, § 581.) The literal meaning will be, “as far as regards what is seen (of it).” Some, less correctly, make it the nominative, agreeing with *ὄρος*, and make it signify “which lies before our view,” “which is seen (by us).”—*φυλάττοντες ἡμᾶς.* “Watching us.”—*ἀλλ' ἡ κατ' αὐτὴν τὴν ὁδόν.* “Except along the road itself,” i. e., the direct path that crosses it.—*τοῦ ἐρήμου ὄρους καὶ κλέψαι, κ. τ. λ.* “Both to try to seize, unobserved, some part of the desert mountain, and to take possession of it by anticipation,” i. e., and to take possession of it before the foe.—*μᾶλλον ἡ.* “Rather than.” Where *μᾶλλον* thus follows a comparative, it may be explained on the principle of a blending of two constructions, namely, *κρεῖττον κλέψαι τι ἡ μάχεσθαι*, and *ἀγαθὸν κλέψαι τι μᾶλλον ἡ μάχεσθαι.* (Krüg., ad loc.)

§ 12, 13.

ὅρθιον ἀμαχὶ ἵέναι. “To go over steep ground without fighting.” Supply χώριον with ὅρθιον, and observe in this the accusative of motion along or over a surface. (Kühner, § 558.)—καὶ νύκτωρ ἀμαχὶ μᾶλλον, κ. τ. λ. “And one may see the things before his feet, more by night without fighting, than by day fighting.”—καὶ ἡ τραχεῖα, κ. τ. λ. “And the rough road is more pleasing for the feet, unto those marching without a battle.” Literally, “is kinder.”—βαλλομένοις. “Unto them getting struck.” The reference is to missiles getting hurled at them.—κλέψαι. “To steal a post.”—ἔξὸν μὲν νυκτὸς ἵέναι, κ. τ. λ. “It being in our power to go by night, so as not to be seen; and it being also in our power to go so far away as not to afford any chance of being heard.” More literally, “as not to afford a being heard.”—ταύτη προσποιούμενοι προσβάλλειν. “By pretending to attack in this way.”—αὐτοῦ. “Here,” i. e., where they at present are.

§ 14, 15.

τί ἔγὼ περὶ κλοπῆς συμβάλλομαι. “Why do I talk about secret acquisition?”—ὅσοι ἔστε τῶν ὄμοιών. “As many as are of the class of equals.” In the Greek aristocratic states, the ὄμοιοι were all those citizens who had equal right to hold state offices (as the whole people, on the other hand, had in a democracy). This was especially the case at Sparta. (Xen., Lac., 13, 1, and 7. Compare Aristotle, Polit., 5, 7, 3.)—κλέπτειν μελετᾶν. This singular Spartan usage will be found fully explained in Plutarch’s Life of Lycurgus.—ὅπως δὲ ὡς κράτιστα κλέπτητε, κ. τ. λ. “But, in order that you may steal as cleverly as possible, and may, (at the same time), try to escape notice,” &c.—νῦν οὖν μάλα σοι καιρός ἔστιν, κ. τ. λ. “Now, then, it is the very time for you to show your education.”—κλέπτοντες τοῦ ὄρους. “While stealing a part of the mountain.”

§ 16, 17.

δεινοὺς εἶναι κλέπτειν τὰ δημόσια. “Are clever at stealing the public property.” More freely, “the public moneys.”—καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου, κ. τ. λ. “And that, too, although the risk is very formidable unto him that steals.” Any citizen of Athens who was guilty of peculation in any shape was compelled to restore two-fold the amount taken, and was held in a state of total ἀτιμίᾳ until this was done.—καὶ τοὺς κρατίστοντος μέντοι μάλιστα, κ. τ. λ. “And, indeed, the worthiest the most, if, at least, the worthiest are deemed worthy by you of ruling,” i. e., of filling public offices, and thus having the charge of the public property.” We have given ἴμιν here what ap-

pears to be its most natural meaning. Jacobs (*in Att.*, xxii., 24) thinks that the meaning is rather “among you,” but this seems less satisfactory. (*Krüg.*, *ad loc.*)—τῶν κλωπῶν. “*Of the marauders.*” The reference is to the plunderers from the enemy who hung upon the skirts of the Greek army.—νέμεται. “*Is grazed upon.*”—βατὰ καὶ τοῖς ὑποχυγίοις ἔσται. “*There will be places passable, also, to the beasts of burden.*”

§ 18–21.

ἐν τῷ ὁμοίῳ. “*On a level with them.*” Compare *Luzerne*, “*de niveau avec eux.*”—εἰς τὸ ἵσον ἡμῖν. “*To equal terms with us.*”—ἀλλὰ ἄλλον πέμψον, κ. τ. λ. “*But do send others, unless some volunteers present themselves.*”—Χῖος. “*A Chian,*” *i. e.*, a native of the island of Chios, in the Ægean, between Lesbos and Samos, on the coast of Asia Minor.—Οἰταῖος. “*An Οetaean,*” *i. e.*, an inhabitant of the chain of Οeta, in Thessaly.—σύνθημα. “*An agreement.*”—ὅπως ὡς μάλιστα δοκοίη, κ. τ. λ. “*That he might seem as much as possible to be about to lead against them in this direction.*”

§ 22–24.

οἱ μὲν ταχθέντες. “*Those appointed to the service.*”—καταλαμβάνουσι. “*Take possession of.*”—ἀντοῦ ἀνεπάνοντο. “*Reposed where they were.*” Literally, “there,” *i. e.*, on the very spot.—ἔχόμενον. “*Occupied.*”—ἔγρηγόρεσσαν. “*Kept watch.*” From ἔγείρω.—οἱ δὲ τὸ δρός καταλαβόντες, κ. τ. λ. “*And they who had gained possession of the mountain marched upon (the enemy) along the heights.*”—ἀπήντα τοῖς κατὰ τὰ ἄκρα. “*Went to meet the troops along the heights.*”—πρὶν δὲ ὄμοῦ εἶναι τοὺς πολλούς, κ. τ. λ. “*Before, however, the main body on each side met, those upon the heights close with one another,*” &c. Observe the force of τοὺς πολλούς as indicating the majority on either side, or, in other words, the main bodies.

§ 25, 26.

ἐν τούτῳ. “*At this moment.*”—βάδην ταχὺ ἐφείπετο. “*Followed with a quick step.*” Literally, “step by step, quickly.” The others ran, but they themselves went along “step by step” (*βάδην*), though still, however, at a “quick” rate (*ταχὺ*).—οἱ ἐπὶ τῇ ὁδῷ. These were the main body of the enemy, described in § 24 as remaining ἐπὶ τῇ ὑπερβολῇ τοῦ δροντος.—τὸ ἄνω. “*The party above.*” Supply μέρος. These are also mentioned in § 24, as the part of the enemy that went to meet the Grecian troops along the heights, μέρος δὲ αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα.—καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν.

Some MSS. have *οἱ πολλοὶ*, which remained the common reading until the good sense of the editors changed *οἱ* to *οὐ*. The opposition between *οὐ πολλοὶ* and *γέρρα δὲ πάμπολλα* is a sufficient argument of itself in favor of the alteration. (*Krüg.*, *ad loc.*)—*θύσαντες*. The active voice is now employed, and not the middle, as in § 23, because it is now an offering after a result has been achieved, not one connected with an inspection of the entrails for the purpose of ascertaining whether a particular thing is to be performed or not.

CHAPTER VII.

§ 1.

εἰς Ταόχονς. The name of the country of the Taochians is still preserved, according to Delisle, in that of *Taochir*, a district of Georgia. The country of this race occupied that part of Georgia which extends between the *Aras* and the *Kur*, or *Cyrus*. The Greeks, as will be seen, were five days in marching through it. The Taochians, inhabiting mountains and fortresses, may probably have derived their name, as Ainsworth thinks, from this very circumstance. For *taok*, in Turkish, the original language of the Georgians and Tatars of the *Kur*, signifies “a fowl” or “bird,” the inhabitants living, in their mountain fastnesses, like the fowls of the air. (p. 181.)—*ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα, κ. τ. λ.* “In which they had, also, all their provisions, having carried them up,” i. e., into which they had carried up all their provisions. Observe the middle meaning of *ἀνακεκομισμένοι*.

§ 2.

συνεληλυθότες ἦσαν αὐτόσε. “Had flocked thither.”—*πρὸς τοῦτο προσέβαλλεν εὐθὺς ἥκων.* “Immediately on his arrival, made an attack upon it.” Literally, “directly having come.” (*Kühner*, § 696, Obs. 5.)—*ἡ πρώτη τάξις.* “The first band,” i. e., the band first led against it.—*ἀπέκαμνεν.* “Began to grow weary.”—*οὐ γὰρ ἦν ἀθρόοις περιστῆναι.* “For it was not possible for them to stand around it in a body.” After *ἦν* supply *αὐτοῖς*, with which *ἀθρόοις* agrees.—*ἄλλὰ ποταμὸς ἦν κύκλω.* “But there was a river around it.” The river, however, did not completely encircle it, but where it intermitted was the *πάροδος*, or passage, which the Taochians defended with stones. The common text has *ἀπότομος*, which Leunclavius altered, on conjecture, to *ἀπότομον*, and which conjecture has been adopted by Wells, Hutchinson, Zeune, and Weiske. But “why,” asks

Krüger, “could they not stand around a place rising abruptly on all sides, in a body?” The true reading, therefore, appears to be the one which we have given in the text, and which is sanctioned by three of the best MSS.

§ 3–5.

εἰς καλὸν ἦκετε. “*You have come in good season.*” Thus, Suidas explains *εἰς καλόν* by *εὐκαιρίως*.—*αἴρετέον.* “*Must be taken.*” Supply *ἐστι.*—*τί τὸ κωλῦον εἶη εἰςελθεῖν.* “*What the thing was that hindered from entering.*”—*ἄλλὰ μία αὖτη πάροδος,* κ. τ. λ. “*Why, this is the only passage, which you see (before you).*”—*ὑπὲρ ταύτης τῆς ὑπερέχοντος πέτρας.* “*Over this impending rock.*”—*οὗτω διατίθεται.* “*Is thus disposed of.*” Observe that *οὗτω* is explained immediately after.—*ἄμα δ' ἔδειξε συντετριψμένους,* κ. τ. λ. “*And, at the same time, he showed him men crushed both in legs and ribs,*” i. e., and while thus speaking, he showed him, &c.—*ἡν δὲ ἀνάλωσωσιν.* “*But, if they shall expend,*” i. e., throw away at last all.—*ἄλλο τι η οὐδὲν,* κ. τ. λ. “*Is there nothing that hinders our advancing?*” As before remarked, *ἄλλο τι η* forms an elliptic compound question for *ἄλλο τι γένοιτ’ ἀνηντότες*, and is used in the simple sense of *nonne*. From its frequent use, this expression became a mere adverb. (*Kühner*, § 875, e.—Compare note on ii., 5, 10.)—*οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὥρωμεν.* “*For we do not, indeed, see any on the opposite side.*”

§ 6, 7.

τὸ χωρίον. “*The space.*”—*ὅ δεῖ βαλλομένονς διελθεῖν.* “*Through which it is necessary to pass, being thrown at.*”—*τούτον δὲ δύον πλέθρον,* κ. τ. λ. “*And of this, as much as a plethrum is thick with large pine-trees at intervals.*” Literally, “*pine-trees, leaving (room) between them.*”—*ἀνθ' ὅν ἐστηκότες ἄνδρες,* κ. τ. λ. “*Against which standing what would men suffer, either from the flying stones or from the rolling ones?*” Observe here the peculiar meaning to be assigned to the expression *ἀνθ' ὅν*. Thus, Weiske explains it by “*quibus oppositi*,” and makes it equivalent, in fact, to *ὑφ' ὅν*, “*post quas pinus*,” *hinter welchen*, i. e., “*behind which.*” So, again, Toup: “*Quibus ex adverso si consistant milites.*” (*Emend. in Suid.*, p. ii., p. 80, ed. Oxon.)—*ὅταν λωφήσωσιν οἱ λίθοι παραδραμεῖν.* “*To run past when the stones shall have ceased.*”—*εἰς τὸ δασύ.* “*Into the part thick with trees.*”—*φέρονται πολλοί.* “*Fly in great numbers.*” Literally, “*are borne along,*” &c.—*αὐτὸν ἀν τὸ δέον εἴη.* “*It would be the very thing we want.*”—*ἀπελθεῖν.* “*To come back.*”

§ 8, 9.

ἢ ἡγεμονία τῶν ὀπισθοφυλάκων λοχαγῶν. “*The lead of the captains of the rear-guard.*” His λόχος was the leading one among the rear-guard for that day. As this post was always accompanied with more or less of danger, the captains took it by turns each day.—ἐν τῷ ἀσφαλεῖ. “*In safety.*”—ἀπῆλθον ὑπὸ τὰ δένδρα. “*There went under the trees.*”—καθ' ἔνα. “*One by one.*”—φυλαττόμενος. “*Guarding himself.*”—ἔφεστασαν ἔξω τῶν δένδρων. “*Stood close behind, without the trees.*” We have adopted ἔφεστασαν, with Schneider, Dindorf, and others, as far preferable to ὑφίστασαν, which is given by some editors.—οὐ γὰρ ἦν ἀσφαλές. We have given ἀσφαλές here, with Poppe, Schneider, Dindorf, and others. Some MSS. have ἀσφαλῶς. If this latter reading be adopted, the adverb must then be construed with ἐστάναι, and ἦν must have the force of ἐνήν or παρῆν.

§ 10, 11.

προέτρεχεν. Observe the asyndeton.—ἐπεὶ δὲ οἱ λίθοι φέροιντο, κ. τ. λ. “*And whenever the stones flew, he retired expeditiously.*”—ἔφ’ ἐκάστης δὲ προδρομῆς. “*And at each run forward.*”—μὴ οὐ πρῶτος παραδράμοι. “*Lest he should not be the first to run by.*” The reference is to Agasias. Observe that in such constructions as the present, μὴ performs the functions of a conjunction, “lest,” or “whether,” while οὐ belongs to the clause depending on that conjunction.—έταίρους ὄντας. “*Who were comrades of his.*”—αὐτός. “*By himself.*”

§ 12–14.

ἐπιλαμβάνεται αὐτοῦ τῆς ἵτνος. “*Seizes the border of his shield.*” The term ἵτνος means, properly, the edge or rim of any round body, and hence, the outer edge of a shield, the felly of a wheel, &c. Observe that ἵτνος here is the genitive of part.—ἀντεποιοῦντο ἀρετῆς, κ. τ. λ. “*Laid claim to valor, and used to contend with one another respecting it,*” i. e., they were rivals in valor.—αἴρονται. “*They take.*”—ώς γὰρ ἀπαξ εἰσέδραμον. “*For, when once they had run in,*” i. e., to close quarters.—ρίπτονται. “*Flinging (down the rocks).*”—καὶ ἔαντάς ἐπικατερρίπτονται. “*Threw themselves, also, down upon them.*”—ώς βίφοντα ἔαντόν. “*To fling himself off.*”—ώς κωλύσων. “*To prevent him.*”—αὐτὸν ἐπισπᾶται. “*Drags him after him.*” Observe the force of the middle.—φέροντο κατὰ τῶν πετρῶν φερόμενοι. “*Went tumbling down the rocks.*” Literally, “carried down.”

§ 15.

διὰ Χαλύβων. The Chalybes, or Chalybians, were a nation extensively distributed in the mountainous regions of Armenia, Pontus, and Paphlagonia. Xenophon describes them here as occupying that part of Georgia which is immediately east of the Harpasus; and he afterward notices a few of the same nation as living subject to the Mosynœcians, and subsisting by the manufacture of iron. Mr. Hamilton has shown that the iron in which they trafficked occurs in the mountains immediately south of *Uniyeh Kalch*, where the natives are, to the present day, occupied in its extraction by scraping it out of the soil. This serves, then, to give an idea as to where, in Xenophon's time, the Mosynœcians were succeeded by the Tibareni, since that author places them between these two nations, and the Tibareni occupied the district of Cotoyora. (*Ainsworth*, p. 184.—*Hamilton's Researches*, vol. i., p. 276.)

ὠν διῆλθον. “Of those whom they passed through.” Attraction for ἐκείνων ὡνς διῆλθον. (*Sturz, Lex. Xen.*, s. v. διέρχεσθαι.)—καὶ εἰς χεῖρας ἤσαν. “And they came to close quarters.” Literally, “to hands.”—θώρακας λινοῦς. The early use of the linen cuirass is indicated by its being mentioned in the Iliad. It continued to be worn to much later times among the Asiatics, especially the Persians, the Egyptians, the Phœnicians, and, as here mentioned, the Chalybes. Iphicrates endeavored to restore the use of it among the Greeks, and it was occasionally adopted among the Romans, though considered a much less effectual defense than a cuirass of metal. (*Dict. Ant.*, s. v. *Lorica*.)—ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. “And, instead of skirts, thick cords twisted.” By πτέρυγες are here meant the flaps or skirts at the bottom of a coat of armor.

§ 16.

κνημῖδας. Compare i., 2, 16.—καὶ παρὰ τὴν ζώνην μαχαίριον, κ. τ. λ. “And a knife at the girdle, as large as a Laconian sickle-shaped dagger.” The term ξήλη seems to have been one of Laconian origin.—ῳ ἐσφαττον ὡν κρατεῖν δύναιντο, κ. τ. λ. “With which they cut the throats of whomsoever they could master; and, cutting off their heads, they would march away carrying them.” Observe that ἀν here, though immediately following the participle, is to be construed with ἐπορεύοντο, and, moreover, that this particle is here employed with the imperfect indicative to express the repetition of an action. (*Mathiae*, § 599, 2, a.)—ὄψεσθαι ἔμελλον. “Were likely to see them.”—μίαν λόγχην ἔχον. “Having a single spike.” The Grecian spear, besides its iron head, had also the bottom enclosed in a pointed cap

of metal, by forcing which into the ground, the spear was fixed erect. It had, therefore, in fact, two spikes, namely, the head, and the pointed cap at the bottom. The Chalybian spear, on the contrary, had merely a head of metal, or one spike. (*Dict. Ant.*, s. v. *Hasta*.)

§ 17, 18.

ἐνέμενον ἐν τοῖς πολίσμασιν. “Stayed in their towns.”—*ἐν τοῖς ὀχυροῖς.* “In strong-holds.”—*διετράφησαν.* Passive in a middle sense.—*ἐπὶ τὸν Ἀρπασὸν ποταμόν.* The Harpasus is now the *Arpa-chai*, being the northern branch of the *Aras*, or ancient Araxes. (Rennell, p. 225.) “How the Greeks, after advancing ninety miles into Georgia, were led to change their direction, and return the same distance, and that quantity added to it, which would make the difference between where they entered the country from the *Aras*, and issued from it by the *Arpa-chai*, or, in all, one hundred and fifty miles through the country of the Chalybians, does not appear, but it is connected with the capture of the fort of the Taochians, toward which they may have moved out of their way in search of the positive necessities of life, or it was at it that they obtained information calculated to mislead them with regard to their direct road to the sea. Be this as it may, it is the only practical way of viewing the subject, for the distance traveled from the Phasis to the fort of the Taochians, and the distance traveled after that from the fort to the Harpasus, will admit of scarcely any other interpretation.” (Ainsworth, p. 183.)

ἐντεῦθεν ἐπορεύθησαν, κ. τ. λ. The Greeks must necessarily have crossed the Harpasus low down in its course, from the account given of its width; and also from east to west, for, crossing it, they came into the country of the Scythini. (Ainsworth, p. 184.)—*διὰ Σκυθιῶν.* The country of the Scythini was westward of that of the Chalybes, and westward of the Harpasus, as it extended to the country of the Macronians, which was followed by that of the Colchians, which latter commenced at fifty miles from the sea, and extended to within twenty-one miles of it. (Ainsworth, p. 185.)—*εἰς κώμας.* The distance given from the lower part of the *Arpa-chai* to these villages, would have led the Greeks to the village at the head waters of the river of *Kars*, a tributary to the *Arpa-chai*, and from this point they would have to pass the *Soghanli Tagh*, to reach the city of Gymnias. (Ainsworth, p. 185.)

§ 19, 20.

Γυμνίας. Rennell, erroneously, seeks to identify this place with

the modern *Comasour*, called by some *Coumbas* and *Kumakie*, a town or large village on the northern bank of the *Aras*, about thirty-five miles below its source. (p. 236.) But Ainsworth is more correct in making it correspond to the modern *Erz-Rum*, though we can not arrive at any direct certainty on this head. (Ainsworth, p. 186.)—ἐκ ταύτης ὁ τῆς χώρας ἄρχων. We have given this reading, with Schneider, Bornemann, Poppo, and Dindorf, from a comparison with *Diod. Sic.*, xiv., 29, ἐκ δὲ ταύτης ὁ τῶν τόπων τούτων ἀφγυνόμενος, κ. τ. λ. The common text has ἐκ ταύτης τῆς χώρας ὁ ἄρχων, κ. τ. λ.—διὰ τῆς ἑαυτῶν πολεμίας χώρας. “Through their own enemy’s country.”—πέντε ἡμερῶν. “In five days.” Compare note on βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, i., 7, 18.—τεθνάναι ἐπηγγέλλετο. “He professed himself willing to die.”—ἐπὶ τὴν ἑαυτοῖς πολεμίαν. Supply χώραν.

§ 21.

Θήχης. Mount Theches evidently belongs to the chain of *Kop Tagh*, which separates the *Kara-su* from the *Tchoruk-su*. “Five marches,” remarks Ainsworth, “certainly appear considerable to have been required to arrive at this distance from *Erz-Rum*, and the length of the marches is not given; but that of the three subsequent marches, through the country of the Macrones, is given us, and amounts to about ten miles per day. If the Greeks only marched at the same rate from Gymnias to Theches, the five marches would be at once explained, for, by the road I traveled, there were sixty-seven miles from *Erz-Rum* to *Baiburt*, on the *Tchoruk-su*; and that they were on the northern side of the chain, or that which is above the *Tchoruk-su*, when they first distinguished the sea, is evidenced by the fact that there only remained part of a day’s journey to gain the river.” (Ainsworth, p. 188.)

§ 22, 23.

φήθησαν ἄλλους, κ. τ. λ. “Thought that other enemies in front were assailing them.”—ἀντῶν. Depending on τινάς.—καὶ γέρρα ἔλαθον, κ. τ. λ. “And they took about twenty targes covered with raw hides of thick-coated oxen.”—καὶ οἱ ἀεὶ ἐπιόντες, κ. τ. λ. “And those who came up from time to time, kept running at full speed to join those who were continually shouting,” i. e., those who successively came up kept running, &c. Observe the force of ἀεὶ in this construction, and compare iv., 1, 7.—ὅσῳ δὴ πλείους ἐγίγνοντο. “By how much now they were becoming more numerous.” More freely, “the more numerous they became.”—μεῖζόν τι εἶναι. “To be something of greater moment (than usual).”

§ 24, 25.

παρεβοήθει. “*He rode up to lend aid.*”—Θάλαττα! This striking scene is well depicted. The thoughts of home, wives, children, friends, came crowding upon their minds. For the Euxine spread its waters before them; waters which rolled on to the shores of Greece, and which washed the walls of many Greek cities on the nearest coast of Asia. (*Thirlwall*, iv., p. 345.)—καὶ παρεγγυώντων. “*And cheering on (those who were in the rear).*”—ἡλαύνετο. “*Were put to the gallop.*”—περιέβαλλον ἀλλήλους. “*They threw their arms around one another.*”—ὅτον δὴ παρεγγυήσαντος. “*Whoever it was that induced them.*”—κολωνὸν μέγαν. “*A large mount.*” “Misled by a remote, but no real connection of names,” observes Ainsworth, “some have sought for the monument left by the Greeks, at a place called *Tekkiyeh*, ‘the monastery;’ others have sought for it at *Kara Kapan*, where there is a positive pile of stones; but Colonel Chesney assures me of his being acquainted with the position of the actual monument, under circumstances the geographical relations of which are, I believe, similar to what are contained in this memoir.” (*Ainsworth*, p. 188.)

§ 26, 27.

ἀνετίθεσαν. “*They put up,*” i. e., on the pile of stones.—βακτηρίας. “*Staves.*”—κατέτεμε τὰ γέρβα. “*Cut to pieces the osier bucklers.*” This was done, as Krüger remarks, to make them useless, and to prevent their being carried off by the adjacent inhabitants.—ἀπὸ κοινοῦ. “*From the common stock.*”—δαρεικοὺς δέκα. Compare i., 1, 9.—τὸν δακτυλίους. “*Their finger-rings.*”

CHAPTER VIII.

§ 1, 2.

διὰ Μακρώνων. “*Through the Macronians.*” According to Herodotus (ii., 104), the Macronians were of the same origin as the Colchians. Mr. Hamilton thinks that he discovered in Trebizond, and the neighboring mountains, some of the descendants of this race. (*Researches*, vol. i., p. 240.)—εἰχον δὲ ὑπερδέξιον χωρίον, κ. τ. λ. “*And they had over their right a spot (of such a nature) as (to be) most difficult of access,*” i. e., the Greeks had on their right an eminence very difficult of approach. Observe here the employment of *ολον* to strengthen the superlative. The sentence, however, is, in fact, an elliptical one, the full form of expression being as follows:

χωρίον τοῖον οἷον χαλεπώτατον ἥν. (*Kühner*, § 870, *Obs.* 4.)—*ἄλλον ποταμόν.* Reichard (p. xxxii.) makes both this and the other river first mentioned to be branches of the Acampsis. (Compare *Mannert*, vi., p. 405.) Ainsworth makes the river designated in the text as *ἄλλον ποταμόν* to be a branch of the *Tchoruk-su*, flowing to the east of *Baiburt*, from the *Kop Tagh*. (p. 189.)—*δασὸς δένδροις παχέσι μὲν οὖ,* κ. τ. λ. “*Closely edged with trees, not, indeed, large, but thick set.*”—*ταύτα, ἐπεὶ προσῆλθον,* κ. τ. λ. The Greeks cut down the trees which grew on the river banks, to prepare a way for their passage, by casting them into the stream, and thus forming a kind of bridge.

§ 3, 4.

τριχίνος χιτῶνας. “*Tunics made of hair.*” Goats’ hair, in all probability. (Consult *Yates, Textrinum Antiquorum*, p. 140.)—*καὶ λίθονς εἰς τὸν ποταμὸν ἔβριπτον,* κ. τ. λ. We have here followed Dindorf, and some other of the best editors, making the text refer merely to a hurling of stones at the Greeks while in the stream attempting to cross. The common text has *ξεικνοῦντο δὲ οὐδὲ οὔτως*, which is retained by Krüger and others, who explain it by making the barbarians to have thrown stones into the river, on which to stand, in order to discharge their javelins at the Greeks from these as a nearer point of approach. This, however, is extremely far-fetched.—*τὴν φωνὴν τῶν ἀνθρώπων.* “*The language of the men.*”—*ταύτην πατρίδα εἶναι.* The common text inserts *τὴν* after *ταύτην*, which we have rejected with Dindorf.

§ 5-7.

τι ἀντιτετάχαται. “*Why they are drawn up against us.*” The form *ἀντιτετάχαται* is Ionic for *ἀντιτεταγμένοι εἰσίν*. It is here employed by Xenophon, an Attic writer, and elsewhere, also, by other Attic prose writers. (*Buttmann*, § 103, iv., 3.)—*ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν,* κ. τ. λ. “*Because you, also, are coming against our country.*” The force of *καὶ* is well explained here by Krüger, who gives the full form of expression as follows: *ὅτι καὶ ὑμεῖς ἡμῖν χρῆστε πολέμιοι εἶναι, ἐπὶ τὴν ἡμετέραν ἐρχόμενοι.*—*οὐ κακῶς γε ποιήσοντες.* “*Not with the intention of injuring you, at least.*”—*εἰ δοῖεν ἀν τούτων τὰ πιστά.* “*If they (the Greeks) would give pledges of these things,*” i. e., of their intention not to injure, &c.—*Θεοὺς δὲ ἐπεμαρτύραντο ἀμφότεροι.* “*And both parties called the gods to witness.*”

§ 8, 9.

τὰ δένδρα συνεξέκοπτον. “*Aided them in cutting away the trees.*”

The Macrones now aided the Greeks, after the latter had crossed, in cutting away the trees on their side of the river, in order to open a passage for the Greeks.—*τήν τε ὁδὸν ὀδοποίουν, ὡς διαβιβάσοντες.* “And they made a path, as about to pass them through,” i. e., and they opened a path for them through the woody and rugged country, with a view of affording them the means of a more rapid passage through their territory.—*παρήγαγον.* “They led them along.”—*ἔως ἐπὶ τὰ Κόλχων ὅρια, κ. τ. λ.* “Until they set the Greeks down upon the borders of the Colchians.” More freely, “placed the Greeks upon,” &c. The Colchians, according to Strabo and Ptolemy, occupied that part of the coast of the Euxine which extended from Trapezus to the Phasis. Some MSS. and editions give *ἐπὶ τὰ ὅρη τῶν Κόλχων.* This, however, is a much inferior reading, as plainly appears from what immediately follows, viz., *ἐνταῦθα ἦν ὅρος μέγα.*—*ὅρος μέγα.* This mountain formed, according to Ainsworth, one of the maritime chain, called by geographers the Colchian range, and by others that of Kara Kapan, or Kohat Tagh.—*ἀντιπαρετάξαντο κατὰ φάλαγγα.* “Drew themselves up against them in full line.” Literally, “in phalanx,” i. e., with a greater front than depth.—*ἄξοντες.* “About to lead,” i. e., to advance.

§ 10, 11.

παύσαντας τὴν φάλαγγα. “Having discontinued the full-line arrangement,” i. e., having left off their present phalanx-form.—*λόχονς ὄρθιονς.* Compare chap. ii., § 11.—*διασπασθήσεται εὐθύς.* “Will immediately be drawn asunder,” i. e., be separated and broken.—*τῇ μὲν ἕνοδον, τῇ δὲ εὔοδον.* “In one part impassable, in another having a good road.”—*ἐπὶ πολλοὺς τεταγμένοι.* “Drawn up many deep,” i. e., many in file. Compare Luzerne: “sur un ordre profond.”—*περιπτεύσοντιν ἡμῶν.* “Will be more extensive than we,” i. e., will have a more extended front. Observe that the genitive is here employed on account of the idea of comparison implied in the verb.—*τοῖς περιπτοῖς.* “Their superfluous men,” i. e., those portions of their line which they will have extending beyond our own right and left. There will be a danger, then, of the Greeks being attacked on both flanks also.—*ἐπ' ὀλίγων.* “Few deep,” i. e., few in file.—*ὑπὸ ἀθρώων καὶ βελῶν, κ. τ. λ.* “By both collected missiles, and men falling upon it in great numbers.” We have omitted *τῇ* after *ἀθρώων*, with Dindorf. We have differed, however, from the same editor in retaining *πολλῶν*, which is well defended by Poppo. Compare *κῶμαι πολλαὶ ἀθρόαι*, vii., 3, 9.

§ 12, 13.

ὅρθίοντος τοὺς λόχους ποιησαμένοντος, κ. τ. λ. “That, having formed columns of companies, we keep these (columns) so far apart from each other, as that the last companies (in the line) be without the enemy’s wings.” Each λόχος is to be thrown into column, and a line is to be formed of these columns, reaching beyond the enemy’s right and left; and, in order to affect this lengthening of the Grecian line, the several columns, or λόχοι, are to leave intervals between one another. Hence, διαλιπόντας τοῖς λόχοις is the same as διαλιπόντας ἀλλήλοις. The common text has τοὺς λόχους.—καὶ οὗτος ἐσόμεθα, κ. τ. λ. “And thus we, the extreme companies, will both be beyond the line of the enemy, and, leading in column, the best of us will advance first, and, wherever it may be easy to pass, this way will each company guide its march.” By οἱ κράτιστοι are meant the λοχαγοί.—εἰς τὸ διαλεῖπον. “Into the vacant space,” i. e., between each λόχος, or column.—ἐνθεν καὶ ἐνθεν λόχων ὄντων. If the enemy attempt to enter the vacant spaces, both their flanks will be exposed to attack from the λόχοι ἐνθεν καὶ ἐνθεν ὄντες.—οὐ φάδιον. On account of the depth of the advancing column.—πιεζηται. “Be hard pressed.”—εἰς πη λόχων. “Any one of the companies any where.”

§ 14, 15.

εἰσὶ μόνοι ἔτι ἡμῖν ἐμποδῶν, κ. τ. λ. “Are the only men yet in our way (to hinder us) from presently being where we have long been hastening to be.” Literally, “are alone still a hinderance unto us, as regards the not presently being,” &c. The more usual construction is ἐμποδῶν τοῦ μὴ, κ. τ. λ. We have given τό, however, with Dindorf and Poppo. Compare Kühner, § 670, and note on ii., 5, 22.—καὶ ὡμοὺς δεῖ καταφαγεῖν. “We must even devour alive;” literally, “raw.” An idea borrowed from the Homeric ὡμὸν βεβρώθοις Πριάμου Πριάμοιό τε παῖδας (*Illiad.*, iv., 35), and intended as a hyperbolical one for “we must utterly destroy.” (Weiske, *ad loc.*)—ἐν ταῖς χώραις. “In their places.”—σχεδὸν εἰς τοὺς ἑκατόν. “Amounting nearly to a hundred men.”—τριχῇ. “In three divisions.” Literally, “in a three-fold manner.”

§ 16–18.

παρηγγύησαν εὔχεσθαι. “Exhorted them to offer up vows,” i. e., for a successful termination of the present affair. These vows they pay in § 25.—τῆς τῶν πολεμίων φύλαγγος ἔξω γενόμενοι ἐπορεύοντο. “Being without the enemy’s line, pushed on.” The two extremities of the Grecian line, the right commanded by Cheirisophus and the

left by Xenophon, having no one to oppose them, push on toward the summit of the mountain, and, of course, the rear of the enemy —ἀντιπαραθέοντες. “*Running off to either side to oppose them.*” Observe the force of παρά.—διεσπάσθησαν. “*Were drawn asunder.*”—διαχάζοντας. “*Making an opening (in their line).*” This is the only instance where διαχάζω occurs as an active; it is elsewhere a deponent.—οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί. “*The targeteers in the Arcadian division.*” Supply στράτευμα or μέρος. They belonged to the division stationed κατὰ μέσον. Compare § 15.—δὲ Ἀκαρνάν. “*The Acarnanian.*” Acarnania was a country of Greece, between Epirus and Aetolia.

§ 19–21.

ώς ήρξαντο θεῖν. “*The moment they (the targeteers) began to advance on a run.*”—τὰ μὲν ἄλλα. “*With regard to other things,*” i. e., in other respects.—τὰ δὲ συμήνη πολλὰ ἦν αὐτόθι, κ. τ. λ. “*But the bee-hives were numerous there, and as many of the soldiers as ate of the combs both all lost their senses, and vomited, and it passed through them downward,*” &c. They lost their senses, and were seized with vomiting and purging, and none of them were able to stand upon their legs.—ἄλλ’ οἱ μὲν ὀλίγον ἐδηδοκότες, κ. τ. λ. “*Now those who had eaten only a little strongly resembled drunken persons; but those (who had eaten) much, madmen, and some even dying persons.*”—ῶςπερ τροπῆς γεγενημένης. “*As though a rout had taken place.*”—άμφὶ δὲ τὴν αὐτήν πον ὥραν ἀνεφρόνονν. “*But somewhere about the same hour (with that of their seizure on the previous day) they recovered their senses.*”—ῶςπερ ἐκ φαρμακοποσίας. “*As if from taking physic.*”

“This fact,” observes Ainsworth, “of the honey of Asia Minor being in certain places, and at certain seasons, of a poisonous nature, was known to all antiquity, and is very common at the present day; so much so, that I have known the peasants inquire if we would prefer the bitter or the sweet honey; for the honey so qualified has a slight, but not unpleasant, bitterness, and is preferred by many, from producing, when taken in moderate quantities, the effect of slight intoxication. Pliny notices two kinds of honey (*H. N.*, xxi., 44, § 13): one found at Heraclea, in Pontus, and another among the Sanni, or Macrones. The first he supposed to be produced by a plant called *Ægolethron*, or goats'-bane; the second by a species of rhododendron. Dioscorides, Diodorus Siculus, and Aristotle all notice the honey of Heraclea Pontica. The celebrated botanist, Tournefort, ascertained on the spot that the honey of bees feeding on the *Azalea Pontica*, as also on the *Rhododendron Ponticum*, pos-

sessed mischievous properties. But, as the bitter and intoxicating honey is met with in many parts of Asia Minor, where these plants do not flower, it is also extremely probable that these peculiar properties are further derived from the flower of the *Nerium oleander*, or common rose-laurel, the leaves of which are known to be acrid and poisonous. The natural family to which the rose-laurel belongs (*Apocynæ*) is distinguished by plants endued with dangerous and fatal properties, and these juices act on the nerves so as to produce stupefaction. The Rhodoraceæ also possess narcotic properties, but in a less marked degree." (Ainsworth, p. 191.)

§ 22–24.

Τραπεζοῦντα. "Trapezus," the modern *Trebizond* (*Tarábzún*.) Trapezus was a Greek city, on the northeastern coast of Pontus, founded by a colony from Sinope. Its ancient name was derived from the form in which the city was laid out, resembling a *table* (*τράπεζα*). It lay in the territory of the Colchians.—*Σινωπέων ἀποκίαν.* Compare v., 9, 15.—*καὶ ἐδέξαντό τε τοὺς "Ελληνας.* Supply *εἰς τὴν πόλιν.*—*ξένια.* "Gifts of hospitality and friendship." These are specified immediately after, and consisted of articles of food and drink. (Weiske, *ad loc.*)—*συνδιεπράττοντο δὲ καὶ ὑπὲρ, κ. τ. λ.* "They negotiated with them, also, in behalf of the neighboring Colchians, those especially who dwelt in the plain," i. e., that the Greeks should refrain from plundering the Colchian territory.

§ 25, 26.

ἥν εὖξαντο. Compare § 16.—*ἴκανοὶ βόες.* "Sufficient oxen."—*ἥγεμόσιννα.* "Sacrifices due for safe conduct (vouchsafed them)." Supply *ἱερά* or *θύματα.*—*ἀγῶνα γυμνικόν.* "A gymnastic contest," i. e., gymnastic games.—*ὅς ἔφυγε παῖς ὃν οἴκοθεν.* "Who was banished from home while yet a boy."—*ξυήλῃ.* Compare chap. vii., § 16.—*δρόμον τ' ἐπιμεληθῆναι, κ. τ. λ.* "Both to provide for a race, and to preside over the games."—*τὰ δέρματα.* The skins of the victims were to be prizes for the victors.—*ἥγεισθαι.* "To lead to the place." Supply *ἐνταῦθα.*—*τὸν δρόμον.* "The course."—*δεῖξας.* "Having pointed to the spot." Supply *τὸν τόπον.*—*ἐν σκληρῷ καὶ δασεῖ οὕτως.* "On so hard and rough a spot."—*μᾶλλον τι ἀνιάσεται.* "Will feel it somewhat the more." Literally, "will be somewhat more distressed."

§ 27.

ἥγωνίζοντο δὲ παιδες, κ. τ. λ. "Boys, the most of them from among the prisoners, contended in the stadium race." The term *στάδιον* was

applied to the simple foot-race, from the starting-place to the goal, over a stadium or space of six hundred Greek feet, or six hundred and six feet nine inches English. This was commonly run by boys ; and, as there were few free Greek boys, probably, in the army, the soldiers appear to have waived the point, and, rather than lose their sport, to have allowed captive boys to run.—*δόλιχον*. “*The long race.*” The *δόλιχος*, according to some, consisted of twenty (not twenty-four) stadia, run both ways twelve times, and so near thirty English miles. Others, however, make it only seven stadia run seven times, or about five and a half English miles. The length, indeed, of the *δόλιχος* depended, in a great degree, on time, place, and circumstance ; and on the present occasion, therefore, the shorter computation just given comes, in all probability, nearer the truth.—*πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἔτεροι*. Supply *ἡγωνίζοντο*. The pancratium consisted of boxing and wrestling, and indicated an athletic game in which all the powers of the fighter were called into action. Hence the derivation of the name from *πᾶν* and *κράτος*. It was reckoned one of the heavy or hard exercises, on account of the violent exertions it required, and for this reason was not much practiced in the gymnasia.—*κατέβησαν*. “*Entered the lists.*” Literally, “*went down (into the contest).*” Supply *εἰς τὸν ἀγῶνα*.

§ 28.

κατὰ τοῦ πρανοῦς ἐλάσαντας, κ. τ. λ. “*Having galloped down the steep, to turn in the sea, and come back up to the altar.*”—*ἄνω δὲ πρὸς ῥὸ ἰσχυρῶς, κ. τ. λ.* “*But upward, against the exceedingly steep ground, the horses went at scarcely a walking pace.*”—*παρακέλευσις*. “*Cheering.*”

BOOK V.

CHAPTER I.

§ 1-3.

καὶ ὡς ἀπέθυνσαν, κ. τ. λ. “And how they performed the sacrifices for their safety, which they had vowed they would offer up.”—Θούριος. “A Thurian,” i. e., a native of Thurii, a city of Lucania, in Italy, on the Sinus Tarentinus, and founded by a colony of Athenians near the site of the earlier Sybaris.—ἀπείρηκα ἥδη ξυσκεναζόμενος. “Am, by this time, tired with packing up.”—ἐκταθείς. “Stretched at full length.”—ῶςπερ Ὀδυσσεὺς, κ. τ. λ. Compare Odyssey, xiii., 75, seqq.—ἀνεθορύθησαν ὡς εὐ λέγοι. “Signified by their noise that he spoke well.”—καὶ πάντες οἱ παρόντες. “And, in fact, all who were present.” Observe the force of *καὶ* in this collocation.

§ 4-6.

Ἀναξίβιος. Anaxibius was the Spartan admiral in this quarter, and was stationed at this time in Byzantium. Compare vii., 1, 3.—ολμαὶ ἀν ἐλθεῖν. “I think that I will, in all likelihood, come,” i. e., back to you here.—τὰ ἡμᾶς ἔξοντα. “To carry us away.”—ἐν τῇ μονῇ. “During our stay.”—οὕτε ὅτου ὠνησόμεθα, κ. τ. λ. “Nor have we, except some few, a supply of the means with which we shall purchase.” Literally, “a supply (of that) with which,” &c. Observe that *ὅτον* is the genitive of price.—ἐπὶ τὰ ἐπιτήδεια. “In quest of provisions.”

§ 7-8.

σὸν προνομαῖς. “With foraging parties,” i. e., by means of foraging parties regularly marshaled.—ἄλλως δὲ μὴ πλανᾶσθαι. “And not to wander about at random.”—ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. The reference is to himself and the other generals.—ξτὶ τοίνν. “Still further, then.”—ἡμῖν εἰπεῖν τὸν μέλλοντα ἔξιναι, κ. τ. λ. “That the person intending to go out should tell us, and also inform us to what place,” i. e., he may intend to go.—ξυμπαρασκενάζωμεν. “May prepare ourselves in concert.”—κὰν καιρὸς ἦ. “And if there be occasion.”—καὶ ἔαν τις τῶν ἀπειροτέρων, κ. τ. λ. “And that, in case any one of the more inexperienced undertake to do any thing in any direction.”

§ 9-11.

λητίζεσθαι. “To rob us.” Supply ἡμᾶς.—τὰ ἑκείνων. “Their

*property.”—ἐὰν οὖν κατὰ μέρος μερισθέντες, κ. τ. λ. “If, therefore, being divided into portions, we guard and keep a look-out in turn, our enemies may be less able to make us their prey.” More literally, “to hunt us down.”—οὐδὲν ἀν ἔδει ὡν μέλλω λέγειν. “There would be no need of the things which I am going to say.” Observe that ὡν is by attraction for τῶν ἄ.—δοκεῖ μοι πειρᾶσθαι, κ. τ. λ. “It seems to me proper that we try to get together ships from this quarter also.”—ἡν μὲν γὰρ ἔλθη. Supply πλοῖα ἔχων.—ὑπαρχόντων ἐνθάδε. “There being ships also here,” i. e., of our own collecting. Supply πλοίων.—ἐν ἀφθονωτέροις. “In greater plenty of them.”—μακρὰ πλοῖα. “Some long ships,” i. e., vessels of war. Ships of war, among the ancients, were long and sharp, and well adapted for rapid progress. Ships of burden, on the other hand, were bulky, with round bottom, and although they were not without rowers, yet the chief means by which they were propelled were their sails. (*Dict. Ant.*, s. v.)—κατάγοιμεν καὶ φυλάττοιμεν αὐτά. “We should bring them in and guard them.”—παραλύμενοι. “Loosening,” i. e., unshipping.—κομιδῆς οἵας δεόμεθα. “Conveyance such as we are in need of.”*

§ 12, 13.

εἰ εἰκός. “Whether it be (not) right.”—καὶ ναῦλον ξυνθέσθαι. “And to come to an agreement with them about the passage-money.”—ἔστε ἀρκεῖν πλοῖα. “(Namely), so that ships be sufficiently numerous.”—ἐντείλασθαι. “That we enjoin upon.”—όδοποιεῖν. “To repair.”—πείσονται γάρ. “For they will obey.”—ἡμῶν ἀπαλλαγῆναι. “To rid themselves of us.”

§ 14, 15.

ώς οὐ δέοι όδοιπορεῖν. “That they ought not to travel by land,” i. e., that there must be no traveling by land.—έπεψήφισε μὲν οὐδέν. “Put nothing to vote.”—έκούσας όδοποιεῖν. “To repair the roads of their own free will.”—θᾶττον ἀπαλλάξονται. “They will the sooner be delivered (from them).”—πεντηκόντορον. “A fifty-oared galley.” The πεντηκόντοροι belonged to the class of long war-ships (*νῆες μακραί*), and had fifty rowers, twenty-five on each side of the ship, who sat in one row.—Λάκωνα περίοικον. “A Lacedæmonian provincial.” The περίοικοι were in Laconia the free inhabitants of the towns, except Sparta itself; the provincials, who enjoyed civil, but not political liberty, being opposed, on the one hand, to the Spartans, and, on the other, to the Helots and Neodamodes. (*Dict. Ant.*, s. v.)—ἔξω τοῦ Πόντου. “Out of the Euxine.”—δίκαια. “A just retribution.” Literally, “just things.”—παρὰ Σεύθη. “At the court of Seuthes.” Compare vii., 1, 5.—πολυπραγμονῶν τι. “Meddling with something.”

§ 16, 17.

τριακόντορον. “A thirty-oared galley.”—καὶ τὰ μὲν ἀγώγιμα, κ. τ. λ. “And taking out the cargoes, in case they carried any thing.”—εἰς παραγωγήν. “For their own conveyance.” This does not refer to their conveyance homeward, but *along the shores* in their present neighborhood, for purposes of plunder. Hence the employment here of παρά in composition. (Krüger, *ad loc.*)—ἐπὶ λείαν. “In quest of plunder.”

CHAPTER II.

§ 1, 2.

οὐκέτι ἦν. “It was no longer possible.”—ἀπανθημερίζειν. “To return the same day.”—Δρίλας. The Drilæ are unknown in history except in the pages of Xenophon. Arrian advances a supposition that they were Sanni, which would make them the same as the Macrones, and Ainsworth coincides in this opinion, thinking it probable that they had learned the art of war in defending themselves against the Colchians, and the Greek colonists of Trebizond. (Arrian, *Peripl. P. E.*, p. 123, *ed Blanc*.—Ainsworth, p. 198.) Manner, however, opposes this view. (vi., 2, p. 425.) D’Anville, as quoted by Larcher, makes the Drilæ to have occupied the tract of country now called Keldir (*Tschaldir?*)—ἄτε ἐκπεπτωκότες. “As having been driven out.”—πολλοὶ ἤσαν ἀθρόοι. “Were collected together in great numbers.”—όπόθεν. “To those quarters whence.” Supply ἐνταῦθα.—ύφ' ὅν κακῶς ἐπασχον. “From whom they were accustomed to receive injuries,” i. e., by whom their territory was infested.

§ 3, 4.

όποια τῶν χωρίων τοῖς Δρίλαις, κ. τ. λ. “The Drilæ retired, after setting fire to whatsoever ones of the places appeared to them liable to be taken.” In adapting this to our idiom, supply οἱ Δρīλαι with ἀπήσαν, and render τοῖς Δρίλαις as if equivalent to αὐτοῖς.—ὗς. Accusative plural. So, also, βοῦς.—κτῆνος. “Animal.”—πάντες ἔννεφηνήκεσαν. “They had all flocked together.”—προδραμόντες τῶν ὄπλιτῶν. “Having run ahead of the heavy-armed.”—δορυφόροι. “Spear-men.” There is no reference here to any particular kind of troops, but merely to the foragers, who were accustomed to go forth with long spears, both for the purpose of defending themselves, and also of carrying off by means of them the booty which they might obtain. Compare vi., 2, 23, and Halbkart, p. 192.

§ 5-7.

μαχόμενοι. “*By fighting.*”—καὶ γὰρ τάφος ἦν περὶ αὐτό, κ. τ. λ. “*And (no wonder), for there was a wide trench around it, (the earth out of which had been) thrown up.*” Literally, “*a wide trench around it thrown up.*” The earth thus thrown out formed the ἀναβολή, or mound. Observe the peculiar employment here of the verb ἀναβάλλω, and compare the remarks of Duker, *ad Thucyd.*, iv., 90.—ἐπὶ τῆς ἀναβολῆς. “*Upon the earth thus thrown up,*” i. e., upon the mound thus formed.—οἱ δὲ ἐπέκειντο αὐτοῖς. The Drilæ attack the Greeks.—ἦν ἐφ' ἑνός. “*Was for only one at a time.*” (*Matthiæ*, § 584, a. θ.)—ὁ δ' ἐλθὼν. “*And the messenger having come.*” Observe that δο refers to ἄγγελος, which is implied in πέμποντι that precedes.—ἐπεξεληλυθότες. “*Having saluted us upon us,*” i. e., upon our rear.—ἡ ἄφοδος. “*The way from it.*”

§ 8, 9.

Θέσθαι τὰ ὅπλα. “*To halt under arms (on its edge).*”—ἀπάγειν. “*To lead back.*”—ώς ἀλόντος ἀν τοῦ χωρίου. “*In the hope that the place might be taken.*” Observe here the peculiar construction of ὡς with the genitive absolute, to which we have often already alluded, and compare the explanation of Krüger: “*In aer Hoffnung dass erobert werden könne.*”—οὐκ εἰναι. “*Not to be possible.*”—έλειν δο ἀν φοντο, κ. τ. λ. “*Whereas, even the captains thought that they should take the place.*”—ξυνεχώρησε. “*Yielded.*”—ἀποδεειγμένοι ἤσαν. “*Had shown.*”—τὸ δὲ τέλος καλὸν τῆς ἔξοδου. “*But that the issue of the excursion will be favorable.*”

§ 10-12.

Διαβιβάσοντας. “*To bring over.*”—ἀναχωρίσας. “*Having drawn back.*”—τὸν λόχον ἔκαστον ποιῆσαι τῶν λοχαγῶν. “*Each of the captains to form his company.*”—οἱ λοχαγοί. “*Those captains.*” Observe here the demonstrative force of οἱ.—ἀντεποιοῦντο. “*Used to be rivals.*”—διηγκυλωμένοντς. Compare iv., 3, 28.—ώς δεῆσον. “*Since it will be incumbent on them.*” Observe, again, the construction of ὡς with an absolute case, which is here the accusative.—διαβεβλῆσθαι ἐπὶ ταῖς νευραῖς. Compare iv., 3, 28.—τὰς διφθέρας. “*Their pouches.*” These, as the term imports, were made of hide or leather.—τοὺς ἐπιτηδείους. “*Suitable persons.*” More literally, “*those who were fit.*”

§ 13, 14.

ὑπολοχαγοί. “*Lieutenants.*”—καὶ οἱ ἀξιοῦντες τούτων, κ. τ. λ. “*And*

they who claimed to be not inferior to these." Halbkart considers these to be the πεντηκοντῆρες and ἐνωμοτάρχαι. Compare iii., 4, 21.—καὶ ἀλλήλους μὲν δὴ ξυνεώρων. "And, of course, beheld one another."—μηνοειδῆς. "In the form of a half moon." The common reading is εὐειδῆς, which Luzerne explains as follows: "on appercevoit d'un coup d'œil toute la ligne." We have given, however, Buttmann's conjecture, μηνοειδῆς (for which some of the MSS. afford a hint in reading μονοειδῆς), as decidedly preferable. If εὐειδῆς means any thing here, it must be "fair to the view," which does not at all suit the context.—Ἐνναλίῳ ἡλάλαξαν. Compare i., 8, 18.—τὰ βέλη. "The missiles."—ἥσαν δὲ οἱ καὶ πῦρ προσέφερον. "There were, also, some who even threw fire at (the place)."

§ 15–17.

τά τε σταυρώματα. "Both the palisades."—Πελληνεύς. "A Pellenian," i. e., a native of Pellene, in Achaia, near Sicyon. The common text has Πεληνεύς.—καταθέμενοι τὰ ὄπλα. "Having put down their arms," i. e., having laid them aside.—καὶ ἄλλος ἄλλον εἷλκε, κ. τ. λ. "And one drew up another, and another (again) climbed up (of himself)."—ώς ἐδόκει. "As it appeared." But it was not so, in reality.—κατὰ τὰς πύλας. "At the gates," i. e., in the gateway.—κατεκώλνε ἔξω. "Kept out."—ἐπ' ἄκροις τισὶν ἰσχυροῖς. "Upon certain strong heights."—οἱ μὲν καὶ ἔχοντες ἢ ἔλασον, κ. τ. λ. "Some even having what they had taken; presently, however, some also wounded." Literally, "one also wounded," but the reference is, in fact, to more than one. We have given τάχα here a meaning which appears to suit the context much better than the ordinary one of "perhaps," though this latter is sanctioned by Sturz. (*Lex. Xen.*, s. v. 4.)—οἱ ἐκπίπτοντες. "Those who rushed out."—ἄκρα. "A citadel."

§ 18, 19.

ἀνειπεῖν. "To proclaim aloud."—λενται. The common text has the feebler λενται.—καὶ νικῶσι τὸν ἐκπίπτοντας, κ. τ. λ. "And those who pushed in get the better of those who were rushing out, and shut up the enemy again," &c. The Greeks, who now pushed their way into the gates, met there with the crowd of their own countrymen rushing out, pursued by the Drilæ. A struggle, which is nothing more than a mere contest of strength, takes place between the two parties of Greeks, until, at length, those who are crowding in succeed in pushing back (*νικῶσι*) those who are endeavoring to escape from the place, and then, when once within, proceed against and drive the foe into the citadel. Compare the explanation of Stephens:

“Qui extra erumpere conabantur, coacti fuerunt retrogredi vi eorum qui ingredi volebant.” Krüger, however, places a comma after εἰσω, and another after ὥθονμενοι, and explains as follows: “*qui intus erant (οἱ ἐνδον ἀνθρωποι), propulsi ab iis qui, εἰσω ἤντο,*” and makes ἐκπίπτοντας refer to the Drilæ. Dindorf reads εἰσωθονμενοι.—ἐξεκομίσαντο. “Carried them out.”

§ 20–22.

ἐσκόπουν. “*Began to consider.*”—ἡν γὰρ οὕτω σωτηρία ἀσφαλῆς. “*For thus safety was sure,*” i. e., for if this were done, their retreat would be a safe and sure one. The reference is to the taking of the citadel.—παντάπασιν ἀνάλωτον εἶναι. “*To be altogether impregnable.*”—καὶ τοὺς μὲν σταυροὺς ἔκαστοι, κ. τ. λ. “*And they each pulled up the stakes that were near them.*”—καὶ τῶν ὄπλιτῶν τὸ πλῆθος. “*And the crowd of the heavy-armed.*”—οἵς ἔκαστος ἐπίστενεν. “*(Those) in whom each trusted.*” A trusty band was alone retained, to cover the rear of the retreating Greeks.—ἐνδοθεν. “*From within (the citadel).*”—κράνη Παφλαγονικά. These are said, in chapter iv., § 13, to have been made of leather. Herodotus (vii., 72) calls them κράνεα πεπλεγμένα. So that, probably, they were formed of platted thongs of leather or hide.—τὰς ἐνθεν καὶ ἐνθεν τῆς, κ. τ. λ. “*That were on this side and on that of the road which led to the citadel,*” i. e., on each side of it.

§ 23–25.

κατὰ τὰς πύλας. “*By the gates.*”—ξύλα μέγαλα. “*Large logs of wood.*”—καὶ ἡ νὺξ φοβερὰ, κ. τ. λ. “*And the night coming on was frightful,*” i. e., fraught with every thing calculated to alarm.—μηχανὴν σωτηρίας δίδωσιν. “*Imparts unto them the means of safety.*”—ὅτον δὴ ἐνάψαντος. “*Whosoever, then, it was that had set fire to it,*” i. e., some one or other having done it, it was not known who.—ξυνέπιπτεν. “*Fell in.*”—ἔμαθεν τοῦτο παρὰ τῆς τύχης. “*Learned this from fortune.*” Fortune had given him a hint, and of this he proceeds to avail himself.

§ 26, 27.

οἱ δὲ κατὰ τὸ στόμα, κ. τ. λ. “*They who were (pressing on) directly against them, alone, of course, gave any longer annoyance.*” The reference is to those of the enemy who were pressing on directly in their rear; that is, not on the right hand nor on the left (for the enemy there had been put to flight), but full against them (*κατὰ τὸ στόμα*) from behind.—δῆλοι ἦσαν ὅτι, κ. τ. λ.—ὅσοι. For πάντας ὅσοι.—εἰς τὸ μέσον. “*Into*

the space between.”—παρ’ αὐτὸ τὸ χαράκωμα. “Close to the very palisading.”—ἀμφὶ ταῦτα ἔχοιεν. “Might be busy about these things,” i. e., might have their attention diverted by these things.—ἀπὸ τοῦ χωρίου. A stratagem somewhat similar to this was practiced against Cæsar by the Bellovacî. (B. G., viii., 15.)

§ 28, 29.

πρανῆς γὰρ ἦν καὶ στενή. Xenophon is supposed by some to mean here what is termed *Boz Tepe*, or the gray hill, a steep and almost insulated hill a little to the southeast of Trebizond. (Hamilton, vol. i., p. 161.) This opinion, however, appears scarcely tenable.—*Μύσος τὸ γένος, καὶ τοῦνομα τοῦτο ἔχων.* “A Mysian by birth, and having this same name (Mysus).” Compare Lucian (*Tox.*, 28): *οἰκέτης αὐτοῦ Σύρος καὶ τοῦνομα καὶ τὴν πατρίδα.*—ἐν λασίῳ χωρίῳ. “In a bushy place.” The adjective *λάσιος* seems to differ from *δασύς* (*δύσος*) only in dialect, *λ* and *δ* being often exchanged.—καὶ προεποιεῖτο τοὺς πολεμίους, κ. τ. λ. “And affected to be endeavoring to escape the enemy’s notice.”—*διεφάίνοντο.* “Shone through (the bushes).” Literally, “appeared through.”

§ 30.

ἔφοβοῦντο ὡς ἐνέδραν οὖσαν. “Feared it as if it were an actual ambuscade.”—*ἴκανὸν ὑπεληλυθέντα.* “To have advanced sufficiently far.” The reference in *ὑπεληλυθέντα* is, properly, to a slow and gradual progress, as was that of the Greeks on the present occasion.—*τῷ Μύσῳ.* We have retained here the common punctuation, namely, a comma after *Μύσῳ*, and so connecting it with what goes before.—*ἔσήμηνε.* “He gave the signal (to those with him),” i. e., he, the Mysian, gave.—*ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ.* “For they said that they were getting caught in the race,” i. e., they told their fellow-soldiers, on their return, that they were on the point of being taken in the race, and would actually have been caught had they continued to run. Commentators make a great deal of unnecessary difficulty here, and neither is *ἀλίσκεσθαι γὰρ ἔφασαν* equivalent, as Portus supposes, to *ἀλίσκεσθαι ἀν φόντο*, nor is *ἀν* omitted, as Krüger thinks. The true doctrine, governing such cases as the present, is laid down by Hermann, *ad Soph.*, *Aj.*, 1061.—*ἐπὶ πόδα ἀνεχώρον βαλλόμενοι.* “Retreated slowly backward, exposed to the missiles of the enemy.” The expression *ἐπὶ πόδα ἀναχωρεῖν* means, properly, “to retreat step by step,” facing at the same time the foe, and hence always carries with it the idea of a slow and leisurely retreat.

CHAPTER III.

§ 1-3.

καὶ εἰς μὲν τὰ πλοῖα, κ. τ. λ. “And they put on board the vessels both the sick,” &c.—*οἱ δὲ ἄλλοι*. These stand opposed, by a slight anacoluthon, to those mentioned in the clause, *καὶ εἰς μὲν τὰ πλοῖα, κ. τ. λ.*—*ἐπορεύοντο*. “Proceeded by land.” Supply *κατὰ γῆν*, or else *πεζῇ*.—*ώδοπεποιημένη ἦν*. “Was a ready-prepared one.” Compare chapter i., § 4.—*καὶ ἀφικνοῦνται πορευόμενοι, κ. τ. λ.* “And, marching along, they come on the third day to Cerasus.” The ancient Cerasus is commonly supposed to have corresponded to the modern Kerasun. But this has been recently shown to be an error, and Kerasun to have been the ancient Pharnacia. According to Hamilton, the site of Cerasus appears to have been upon a river flowing through a vale, which he discovered at about twenty miles by the air line from Trebizond, and which is called Kerasun Dereh-su. (Ainsworth, p. 199, seqq.)—*Σινωπέων ἄποικον*. “A colony of the Sinopians.” Observe that *ἄποικον* is here strictly an adjective, and has *πόλιν* understood.—*καὶ ἐξέτασις ἐν τοῖς ὅπλοις, κ. τ. λ.* “And there was a review (of them) in arms, and an enumeration.”—*ἐκ τῶν ἀμφὶ τοὺς μυρίους*. “Out of about ten thousand.” Literally, “out of those about ten thousand.”

§ 4, 5.

διαλαμβάνοντι τὸ ἀπὸ τῶν αἰχμαλώτων, κ. τ. λ. “They take each his share of the money that accrued from the captives,” i. e., from their sale. Observe the force of *διά* in composition.—*τὴν δεκάτην*. Supply *μερίδα*.—*ἥν ἔξειλον*. “Which they had taken out,” i. e., set apart.—*διέλαβον οἱ στρατηγοί, κ. τ. λ.* “The generals took among them, each his portion, to keep it for these deities.”—*τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησάμενος*. “Having caused the offering of Apollo to be made, deposits it in the treasury of the Athenians at Delphi,” i. e., having caused an offering to be made out of a portion of the sum, which he, as one of the generals, held for that purpose. Diogenes Laertius says that he appropriated one half of the sum in question to this object, the other half having been left with Megabyzus for the Ephesian Diana. Observe the force of the middle in *ποιησάμενος*.—*θησαυρόν*. Each nation and prince had a separate chapel or treasury at Delphi for the reception of their offerings. (Strab., ix., p. 420.)

§ 6.

τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας. “But the share of the Ephesian Diana.” With *τὸ* supply *μέρος*, and not *ἀνάθημα*. It was to be converted into an *ἀνάθημα*, in case Xenophon perished.—*ὅτε ἀπήγει σὺν Ἀγησιλάῳ, κ. τ. λ.* Consult Life of Xenophon at the commencement of the volume.—*τῷ τῆς Ἀρτέμιδος νεωκόρῳ.* “The warden of the Temple of Diana.” By *νεωκόρος* is meant one having charge of a temple generally, answering to the Latin *aditus*, or *aditumus*.—*κινδυνεύσων ἐδόκει ιέναι.* “Appeared to be going (with Agesilaus), about to encounter danger,” i. e., to be about to encounter danger by going with him.—*ἐπέστειλεν.* “He enjoined upon him.” Compare, as regards *ἐπιστέλλω* in this sense, the remarks of Griffiths, *ad Aesch., Prom. Vinct.*, 3.—*ἀντῷ ἀποδοῦναι.* “To restore it to him.”—*ἀναθεῖναι, ποιησάμενον, κ. τ. λ.* “To dedicate it, having caused to be made (with it) for Diana, whatever he might think would gratify the goddess.”

§ 7.

ἔπει δ' ἐφευγεν δ Ξενοφῶν. “But when Xenophon was banished.” Xenophon was banished from Athens, not only for having engaged in an expedition against Artaxerxes, then a friendly power, in favor of Cyrus, who was supposed to have given the Lacedæmonians aid in their recent wars against Athens, but also for having, at the close of the expedition, put troops into the hands of the Lacedæmonians, to act against the Persian king.—*κατοικοῦντος ἦδη αὐτοῦ ἐν Σκιλλοῦντι, κ. τ. λ.* “He now dwelling in Scillus, having been settled there, near Olympia, by the Lacedæmonians.” All the MSS. give *οἰκισθέντος*. The reading *οἰκισθέντι*, though adopted by Dindorf and others, is decidedly inferior, since, as Krüger remarks (*De Vit. Xen., Quast. Crit.*, p. 24), it can not be proved that any colony was ever led to Scillus by the Lacedæmonians. Scillus was in Elis, near Olympia, and Xenophon settled there, on a spot which the Lacedæmonians gave him.—*θεωρήσων.* “To be a spectator at the games.” The Olympic games are meant.—*τῇ θεῷ.* “For the goddess.”—*ὅπου ἀνεῖλεν ὁ θεός.* “Where the god had directed him, by a response, (so to do).” Literally, “had given him a response,” &c.

§ 8-10.

ποταμὸς Σελινοῦς. The name of this stream is less correctly written *Σελληνοῦς*. Consult Schneider, *ad loc.*, and Siebelis, *ad Pausan.*, v., 6, 3.—*καὶ θῆραι πάντων, ὄπόσα, κ. τ. λ.* “There are hunts, also, of all, as many as are wild beasts accustomed to be taken by hunting,” i. e., as many as are beasts of chase.—*καὶ τὸ λοιπὸν δὲ*

αὶ δεκάτην, κ. τ. λ. “And, for the time to come, always reserving a tenth part of the seasons’ products from the land.”—τῆς ἑορτῆς. The feast that followed the sacrifice.—τοῖς σκηνῶσιν. “To those encamped.”—καὶ τῶν θυμένων, κ. τ. λ. “And, a share of the victims from the sacred pasture, and of the hunted beasts as well.”—εἰς τὴν ἑορτήν. “For the feast.”—οἱ δὲ βουλόμενοι καὶ ἄνδρες ξυνεθήρων. “And those men, also, who wished it hunted along with them.”—ἐκ τῆς Φολόνης. “From Pholoë.” Pholoë was a woody mountain range between Arcadia and Elis. Cramer makes it the same with the modern *Mauro Bouni*. (*Anc. Greece*, iii., p. 92.)

§ 11–13.

ἡ πορεύονται. “On the road by which they go.” Supply τῇ ὁδῷ before ἡ.—ἔνι. For ἔνεστι.—ἴκανὰ τρέφειν. “Sufficient to feed.” More freely, “affording sufficient pasture for.”—εὐωχεῖσθαι. “Are well supplied with food.”—ἡμέρων δένδρων. “Of domesticated trees,” i. e., of orchard trees, &c.—ὅσα ἔστι τρωκτὰ ώραῖα. “Of as many fruits as are eatable in the different seasons.” The reference is to fruits, &c., that are eaten raw, especially at desserts, such as apples, pears, plums, figs, almonds, &c. Compare Perizonius, *ad Ael.*, *V. H.*, i., 31: “τρωκτὰ ώραῖα, h. e., poma seu fructus, qui crudi in secundam mensam apponi solebant.” Krüger explains the construction in this sentence by supplying τούτων or πάντων before ὅσα.—ώς μικρὸς μεγάλῳ. “As far as a small (may be) to a large one.”—εἴκασται. “Is built similar to.” Literally, “is assimilated to.”—ώς κυπαρίττινον χρυσῷ ὄντι. “As far as a cypress one (can) one that is of gold.”—γράμματα. “Written characters,” i. e., the following inscription. This inscription is written in capitals, in conformity with ancient usage. The ancient Greeks used the capital and uncial letters in writings and inscriptions. The cursive character does not occur in MSS. before the eighth or ninth century, if we except the document found in Egypt, which is said to carry the employment of the cursive character as far back as B.C. 104. (*Gräfenhan, Gesch. der Class. Phil.*, i., p. 43.)

Ο ΧΩΡΟΣ, supply ΕΣΤΙ.—ΤΟΝ ΔΕ EXONTA, K. T. Λ. “And (it is hereby directed) that the person who occupies it, and gathers in its fruits, offer each year the tenth part (of these) in sacrifice.” The inscription is couched in the form of an injunction from the original consecrator of the spot, and contains conditions that must always be observed by the future owner. The infinitive, therefore, though apparently an independent and absolute one, depends, in fact, on some such phrase as “I direct,” or “it is hereby directed,” in the

mind of the speaker. Compare Kühner, § 671.—ΤΟΥ ΠΕΡΙΤΤΟΥ. “*The residue.*”—ΕΠΙΣΚΕΥΑΖΕΙΝ. “*Refit.*”—ΠΟΙΗΙ. In the cursive character, ποιῆ. So THI ΘΕΩΙ for τῷ θεῷ. In uncial writing the ι is adscribed.—THI ΘΕΩΙ ΜΕΛΗΣΕΙ. “*Will be a care to the goddess,*” i. e., will be noticed and punished by her.

CHAPTER IV.

§ 1, 2.

οἴπερ καὶ πρόσθεν. Compare chapter iii., § 1.—Μοσσυνοίκων. “*Of the Mossynæci.*” The Mossynæci are called *Mossyni* by Pliny and Pomponius Mela, and Μόσσυνοι or Μόσσυνοι by some of the Greek writers. They are said to have derived their name of Μοσσύνοικοι from μόσσυν, “*a wooden house or tower,*” and οἰκέω, from their *living in wooden houses or towers.* According to Ainsworth, the country of the Mossynæci must be considered as occupying a maritime tract equal in extent to about eighty or ninety miles, and stretching from beyond the hills down to Cape Kerelli or Coralla, as far as to the district of *Kerasun*, or Pharnacia, and including the considerable valley of the *Gumisch Khana* River, and the district of *Tereboli*. (Ainsworth, p. 202.)—πρόξενον. “*The public friend and entertainer.*” When two states established public hospitality, a proxenus was generally appointed in each, whose duty it was to entertain and assist the ambassadors and citizens of the other state when they came to that in which he resided. The office of proxenus, therefore, bears great resemblance to that of a modern consul or minister-resident. (*Dict. Ant.*, s. v. *Hospitium*, p. 512.)—πότερον πορεύσονται. “*Whether they shall go.*” The reference is to the Greeks.—δτι οὐ διήσοιεν. “*That they would not allow them to pass through.*” Literally, “would not send them through.” The common text has οὐ διοίσειεν (“*it would make no difference*”), the reading of the MSS. This, however, is justly pronounced by Poppo a barbarous form, and we have, therefore, substituted for it, with Dindorf, Lion, and others, the conjectural emendation of Jacobs (*ad Athen.*, p. 265), namely, διήσοιεν, the future optative of διῆμι.—τοῖς χωρίοις. “*Their strong-holds.*”

§ 3, 4.

ἐντεῦθεν. “*Upon this.*”—δτι πολέμοι εἰσιν αὐτοῖς, κ. τ. λ. “*That those of the territory beyond them are enemies unto them,*” i. e., that those Mossynæcians who live further beyond were enemies unto this branch of the tribe that had just refused the Greeks a passage

through. With ἐκ τοῦ supply χωρίου.—ἐκείνους. Referring to the more distant Mossynœci.—τοὺς ἄρχοντας. “*Their chiefs.*”

§ 5-7.

διασωθῆναι πρὸς τὴν Ἑλλάδα πεζῷ. “*To pass safely on foot to Greece.*” Literally, “to save ourselves through (the intervening regions) unto Greece.”—ὑπηκόους εἶναι τούτους. In place of εἶναι we would expect ἔχειν here; but with εἶναι we may supply διαπράξεσθε, or something similar, from ἔξεστιν, which precedes. (*Krüg., ad loc.*)—εἰ δὲ ἡμᾶς ἀφήσετε. “*But if you shall send us away,*” i. e., shall allow us to depart, without availing yourselves of our services against your enemies.

§ 8-10.

ὁ ἄρχων. “*The head chief.*”—τί ἡμῶν δεήσεσθε χρήσασθαι. “*In what will you want to employ us?*” We have here a blending of constructions, namely, τί ἡμῶν δεήσεσθε and τί δεήσεσθε ἡμῖν χρήσασθαι.—ξυμπρᾶξαι. “*To co-operate.*”—οἱ δὲ εἰπον ὅτι. Observe that ὅτι here answers merely to our inverted commas, or marks of quotation. Compare note on ὁ δὲ ἀπεκρίνατο, ὅτι οὐ, i., 6, 6.—ἐκ τοῦ ἐπὶ θάτερα. “*From the farther side.*”

§ 11-13.

ἐπὶ τούτοις. “*Upon these things,*” i. e., hereupon.—πλοῖα μονόξυλα. “*Boats made from a solid trunk,*” i. e., made of trunks of trees hollowed out.—εἰς τάξιν ἔθεντο τὰ ὅπλα. “*Halted under arms in line.*”—οἱ μέν. Referring to those who remained in the boats, one, namely, in each.—ἔστησαν ἀνὰ ἑκατὸν μάλιστα, κ. τ. λ. “*They stood very nearly one hundred in each line, like troops of dancers, fronting one another.*” All the MSS. have ὥσπερ, for which Stephens gives οἷον, in which he is followed by Dindorf.—λευκῶν βοῶν δασέα. “*Thickly covered with white ox-hides,*” i. e., all thick or shaggy to the view with coverings of white ox-hides.—ἐμπροσθεν. “*At the top.*”—αὐτοῦ τοῦ ξύλου σφαιροειδές. “*A ball-like rounding of the wood itself.*” Compare Krüger: “*eine kugelförmige Rundung aus dem Holze-selbst.*”—χιτωνίσκοντος. “*Short tunics.*”—πάχος ὡς λινοῦ στρωματοδέσμον. “*Of the thickness of about a linen bed-sack.*” By στρωματόδεσμον is meant a leathern or linen sack, in which slaves had to put the bed-clothes (*στρώματα*), and tie them up therein.—κράβυλον ἔχοντα κατὰ μέσον, κ. τ. λ. “*Having a bunch of hair in the middle, shaped very nearly like a tiara.*” This bunch of hair, very probably goats’ or horses’ hair, formed a sort of crest. We must be careful not to understand κράβυλον as meaning the hair on the heads of the Mossynœci them-

selves, but merely a decoration for the helmet.—*σαγάρεις*. Compare iv., 4, 16.

§ 14, 15.

ἀδοντες ἐν ῥυθμῷ. “Singing in regular cadence.”—διὰ τῶν τάξεων, κ. τ. λ. “Through the lines and heavy-armed men of the Greeks.”—ἐπιμαχώτατον. “Most assailable.”—Ωικεῖτο, i. e., ὡκεῖτο. The common reading is ἔκειτο, which is, probably, a mere interpretation of ὡκεῖτο.—τῆς μητροπόλεως. “Their metropolis,” i. e., capital.—τὸ ἀκρότατον τῶν Μοσσυνοίκων. “The highest point of the country of the Mossynæci.”—οἱ ἀεὶ τοῦτ' ἔχοντες. “They who, at any time in possession of this.”—ἔφασαν τούτους. Observe that ἔφασαν refers to the Mossynæci with the Greeks, and τούτους to their opponents.—ἄλλὰ κοινὸν ὃν καταλαβόντες πλεονεκτεῖν. “But that, having seized it, being common property, they enjoyed an advantage over themselves.”

§ 16–19.

προσιόντων, τέως μὲν ἡσύχαζον. “While they were advancing, so long kept quiet.”—τρέπονται αὐτούς. “Put them to the rout.”—τοῖς έαντῶν πολεμίοις. Those of their own countrymen are meant who were with the Greeks.—νόμῳ τινὶ ἄδοντες. “Singing to a kind of tune,” i. e., in a kind of regular cadence.—θρασυτέρους. “Bolder.”—ἐν τῇ στρατείᾳ. “During the whole expedition.”—ὅτι καὶ ἀγαθὸν οὐ μεῖον, κ. τ. λ. “That a good has even resulted of no less magnitude than the evil.”

§ 20, 21.

τῷ ὅντι πολέμοι εἰσιν, κ. τ. λ. “Are, in reality, enemies to those to whom there is a necessity that we also (should be).”—τῶν Ἑλλήνων οἱ ἀφροντιστήσαντες, κ. τ. λ. “Those of the Greeks who were heedless of the order (that prevails) with us,” i. e., of our rules of discipline.—ἄπερ ξὺν ἡμῖν. “As with us,” i. e., as they are wont to do when acting along with us, and following our rules.—κρείττονς αὐτῶν. “More valiant than they,” i. e., than those Greeks who were just now defeated along with them.—καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο. “As when they fought with the undisciplined.”

§ 22, 23.

ἐπεὶ ἐκαλλιερήσαντο. “When they had obtained favorable omens,” i. e., when they found the entrails favorable. The common text has ἐκαλλιέρησαν, but the middle is more emphatic here, and is sanctioned by good MSS. (Compare Schneider, *ad loc.*)—κατὰ ταῦτα. “In the same way.”—μεταξὺ τῶν λόχων. They were stationed in the intervals between the columns of companies.—ὑπολειπομένους δὲ μικρὸν,

κ. τ. λ. “*Though receding a little from the front of the heavy-armed,*” i. e., though not fully in line with them.—*ἵσσαν γὰρ τῶν πολεμίων, κ. τ. λ.* “*For there were some of the enemy who, being active in their movements, ran down and flung at them with stones.*”—*ἀνέστελλον.* “*Kept in check.*”—*οἱ βάρβαροι.* The Mossynæci on the side of the Greeks.

§ 24–26.

ἐδέξαντο. Observe the employment of the aorist here, and throughout the whole passage, to denote an instantaneous action, and of the imperfect, on the other hand, to denote a continuance of action.—*ἔτράποντο.* “*They turned about.*”—*πρὸς τὴν μητρόπολιν.* According to Ainsworth, it is difficult to venture an opinion as to the site of this place, since Xenophon makes no mention of its name.—*πρὸς ταῖς οἰκίαις.* “*By the buildings.*”—*ἔξηκόντιζον.* “*Darted.*”—*ἀμύνεσθαι ἐκ χειρός.* “*To defend themselves hand to hand.*”—*οὐχ ἴφιεντο.* “*Did not remit.*”—*δν τρέφοντι πάντες κοινῆ, κ. τ. λ.* “*Whom, abiding there, they all in common maintain and guard.*” The common text has *φυλάττοντα*, for which we have, with the best editors, substituted *φυλάττοντι*, the conjectural emendation of Brunck (*ad Apoll. Rhod.*, ii., 1030), and which is approved of by Porson. This emendation rests on the account given by Pomponius Mela (i., 19, 70) of the mode in which the Mossynæcians treated their king: “*reges suffragio deligunt, vinculisque et arctissima custodia tenent; atque ubi culpam prave quid imperando meruere, inedia diei totius afficiunt.*”

§ 27.

εῦρισκον θησαυροὺς ἐν ταῖς οἰκίαις, κ. τ. λ. “*Found in the dwellings store-rooms of loaves heaped together, in accordance with hereditary usage,*” &c. The common text has *περοντινῶν* (“from the last year”) after *πατρίους*; but this savors of a gloss, and is not found, besides, in nine of the MSS. Luzerne, however, retaining the common reading, thinks that a kind of biscuit is meant. With regard to the peculiar meaning of *θησαυροὺς* here, compare the explanation of Krüger and Zeune, “*apotheas, receptacula, cellas.*”—*ξὺν τῇ καλάμῃ ἀποκείμενον.* “*Laid up with the straw,*” i. e., in the straw.—*δελφίνων τεμάχη.* “*Slices of dolphins.*”—*ἐν τεύχεσι.* “*In vessels.*”—*κάρυα δὲ ἐπὶ τῶν ἀνωγαίων, κ. τ. λ.* “*There were also, in the upper rooms, many nuts that are broad and flat, not having any cleft.*” The chestnut is here meant, as Salmasius has clearly shown (*Exercit. Plin.*, p. 603, c); and, according to the same scholar, since *κάρον* means, in general, any kind of nut, Xenophon adds a particular description, in order that the chestnut may not be confounded here with the al-

mond. It would appear, also, from Xenophon's language, that he was unacquainted with any definite appellation for the chestnut. It was subsequently called κάρνον Εὐβοϊκόν and κάστανα.—τούτῳ καὶ πλείστῳ σίτῳ ἔχρωντο. “*This they used even most as food.*” Leunclavius conjectured τούτοις and πλεῖστον ὡς σίτῳ; but τούτῳ stands, as Krüger remarks, by a kind of attraction with σίτῳ, instead of referring back to κάρνα, and the absence of ὡς is well defended by Porson, on the ground of Attic usage.—ἔψοντες καὶ ἄρτους ὀπτῶντες. “*Boiling (them), and baking loaves.*” Ainsworth says that chestnuts still abound along this coast.

§ 30–32.

ξὺν τοῖς πολεμίοις. “*On the side of the enemy.*”—οἱ μέν. “*Some (of the enemy therein).*”—προσεχώρουν. “*Surrendered.*”—τὰ δὲ πλεῖστα, κ. τ. λ. The order is τὰ δὲ πλεῖστα τῶν χωρίων ἢν τοιάδε.—ἀναβοῶντων δὲ ἀλλήλων, κ. τ. λ. “*And they heard one another crying aloud from the one city to the other.*” This statement, at first, seems rather incredible. But probably the echoes among the mountains and in the valleys would tend materially to propagate the sound. Hence the remark of Xenophon, οὗτως ὑψηλή τε καὶ κοιλὴ ἡ χώρα ἦν.—παιᾶς τῶν εὐδαιμόνων σιτευτούς, κ. τ. λ. “*Boys belonging to the wealthy classes, fattened (by) being fed on boiled chestnuts, soft, and exceedingly white, and not wanting much of being equal in length and breadth, of various colors on their backs, and pricked with the shapes of flowers on all their fore parts.*” These were the children of the wealthy (“*Kinder, die reichen ältern angehörten,*” as Halbkart renders), and not, as Ainsworth (who entirely mistakes the meaning of Xenophon) terms them, “*certain reprobates in the nation.*” The abundant feeding, and the tattooing, which distinguished them, was a mark of rank. For further remarks, compare Schneider, *ad loc.*

§ 33, 34.

λευκοὶ δὲ πάντες, κ. τ. λ. Their color would seem to indicate some affinity to the Leuco-Syri, or White Syrians, but the practice of tattooing militates, as Mannert remarks, against such an opinion.—τούτονς ἔλεγον οἱ στρατευσάμενοι, κ. τ. λ. “*They who served on this expedition used (afterward) to say that these were the most barbarous people they had passed through.*” Literally, “*said that they had passed through these men (as the most barbarous).*”—ἐν ὅχλῳ. “*Amid a large concourse.*”—ἐν ἐρημίᾳ. “*In private.*”—ἄλλως δὲ οὐκ ἀν τολμῶν. “*And (what) they would not dare to do in any other situation.*”—ἐφ' ἑαυτοῖς. “*At themselves.*”—καὶ ὠρχοῦντο ἐφίσταμενοι,

κ. τ. λ. “*And they danced, stopping (for that purpose) wherever they might happen to be, as if showing off to others.*”

CHAPTER V.

§ 1–3.

Χάλινθας. These were a branch of the nation already described. Compare iv., 7, 15, *seqq.*—*καὶ ὁ βίος ἦν τοῖς πλείστοις, κ. τ. λ.* “*And their living was, for the most of them, from working in iron,*” i. e., from mining and forging.—**Τιβαρηνούς.** Apollonius and Dionysius Periegetes designate the Tibareni as “rich in flocks,” or *πολύφρηνες* (*Apoll. Rh.*, ii., 377.—*Dionys. Per.*, 767); and their country, according to Eustathius (*ad Dionys.*, l. c.), extended as far as Armenia Minor. Cotyora was situated in their territory. They appear to have been a very cheerful race, and to have made the chief good of life to consist in laughing and sportive amusements. (*Pomp. Mel.*, i., 19 10.—*Steph. Byz.*, s. v. *Τιβαρηνία*.—Compare Wagner, *ad Ammian. Marcell.*, xxii., 8, 21.)—*πολὺ πεδινωτέρα.* “*Much more level,*” i. e., than that of the Mossynæci.—*ἔχρησον προσβάλλειν.* “*Wanted to make an attack.*” They were disposed, in other words, to repeat the uncalled-for attack made upon the Drilæ.—*τὰ ξένια.* “*The gifts of hospitality.*”—*ἀπεδέσαντο γνώμην.* The priests happily prevented this plundering of a peaceful people.—*οὐδαμῆ προσίουντο.* “*In no wise permitted.*”—**Κοτύωρα.** Cotyora was at this time a rich and prosperous colonial town; but having been diminished in power by the building of Pharnacia, by King Pharnaces, who carried off the greater part of its population to inhabit the new city (*Strab.*, xii., p. 261), it was in Arrian’s time scarcely more than a village. (*Peripl.*, p. 17.) The site is supposed to correspond to the modern *Per-shenbat*. (*Ainsworth*, p. 204.—*Hamilton*, i., p. 267.)—**Σινωπέων ἀποίκους.** Observe that *ἀποίκους* is in apposition with *πολίτας*, as contained in *πόλιν*. (*Schneider, ad loc.*)

§ 4–6.

ἐπέζευσεν. “*Had proceeded by land.*” Aorist of *πεζεύω*.—*πλῆθος τῆς καταβάσεως τῆς ὁδοῦ.* “*The full amount of the descent, along the route.*” The march from Upper Asia down to the coast of the Aegean is termed *κατάβασις*, just as the march upward was styled *ἀνάβασις*.—*ἐν Βαβυλῶνι.* “*In the Babylonian territory.*” Literally, “in Babylon.” The name of the city embraces that of the adjacent territory.—*πομπάς.* “*Processions.*”—*κατὰ ἔθνος.* “*According to his na-*

tion.”—τὰ μὲν ἐκ τῆς Παφλαγονίας. Xenophon considered the country of the Tibareni to end at Cotyora, and to be succeeded by Paphlagonia. But compare note on Τιβαρηνούς, § 1.—εἰς τὸ τεῖχος. “Within the city-wall.”

§ 7-9.

περὶ τῶν Κοτυωρίτῶν, κ. τ. λ. “For both the city of the Cotyorites.”—καὶ φόρους ἐκείνοις ἔφερον. “And they (the Cotyorites) paid tribute unto them.” Observe here the change from the city to its inhabitants. By φόρος is strictly meant “that which is brought,” or “brought in,” and so usually “tribute.”—προηγόρει. “Spoke for them,” i. e., as their foreman or head.—δεινός. “Able,” i. e., clever, powerful.—ξυνησθησομένους. “To congratulate you.” Supply ἴμιν.—πολλῶν τε καὶ δεινῶν. In forms of this kind it is most usual to employ καὶ alone, so that τέ is added here for emphasis’ sake.—ἀξιοῦμεν δέ. “We think, moreover, that we are entitled.” More literally, “we think it worthy,” “we claim.”

§ 10-12.

βαρβάρους ἀφελόμενοι. “Having taken it from barbarians.”—διὸ καὶ δασμὸν ἡμῖν φέροντιν, κ. τ. λ. “Wherefore, also, these men pay unto us an appointed tribute, and the Cerasuntians and Trapezuntians in like manner.”—ἐνίον σκηνοῦν. “Are, some (of you), lodging.” Observe that ὑμᾶς, the whole, is here put in the same case as its part (ἐνίον). In construing, however, it is neater to take them separately, in accordance with our own idiom; “that you are, some of you,” &c. (Matthiae, § 319.)—οὐ πείθοντας. “Without the consent of the owners.” Literally, “not persuading.”—οὐκ ἀξιοῦμεν. “We do not think becoming.”—Κορύλαν. Corylas was the present ruler of Paphlagonia. A vassal, originally, of the Persian throne, he subsequently threw off his allegiance to Artaxerxes Mnemon, and entered into an alliance with Sparta through Agesilaus. He is also called Cotys. (Smith, Dict. Gr. and Rom. Biogr., s. v. Cotys.)—φίλον ποιεῖσθαι. Observe the force of the middle, implying to make friendly unto one’s self.

§ 13-16.

ἀγαπῶντες. “Content.” More literally, “well pleased.”—ἄμα τε χρήματα ἄγειν καὶ φέρειν. “At one and the same time, both to drive and carry off things,” i. e., “both to bring away valuable booty.” Compare note on ἔφερε καὶ ἥγε, ii., 6, 5.—ἐν Τραπεζοῦντι μέν. Opposed to Κοτυωρίτας δέ, § 19.—ώνούμενοι. “By purchasing them.”—καὶ ἀνθ' ὧν ἐτίμησαν, κ. τ. λ. “And, in return for the things in which they

honored us,” &c. Attraction for ἀντὶ τῶν ἄ—όποίων τινῶν ἡμῶν ἔτυχον. “What sort of persons they found us.”—πάρεισι γὰρ ἐνθάδε. “For those are here present.”—ἢ πόλις. “That city.”—ἄν τε εἰς βάρ-
βαρον γῆν, κ. τ. λ. “Whether (we may have come) to either a barbar-
ian territory or a Grecian one.” Supply ἔλθωμεν. In antithetical
sentences, τε τε approaches in sense to ἢ ἢ, vel vel.

§ 17–19.

Χαλδαῖονς. The Chaldaeī here mentioned are generally supposed to have been the same with the Chalybes, and a strong argument in favor of this opinion is drawn from the language of Strabo (xii., p. 549): *οἱ δὲ νῦν Χαλδαῖοι Χάλυβες τὸ παλαιὸν ὀνομάζοντο.* Xenophon has before this spoken only once of the Χαλδαῖοι, namely, in iv., 3, 4, where he speaks of Χαλδαῖοι μισθοφόροι in the army of Orontas and Artuchus. They are mentioned again in vii., 8, 25, and there, indeed, separately from the Chalybes, but strong doubts have been entertained respecting the authenticity of that whole section as well as the one which follows it.—μάλα φοβερὸνς. “Very formidable.”—πολεμίους ἐκτησάμεθα. “We made our enemies.”—τῶν ἐκείνων. “Of the things belonging to that people.” Observe that ἐκείνων does not agree with, but is governed by, τῶν.—Κοτυωρίτας δέ. “As regards, however, the Cotyrorites.” A species of accusative absolute, intended to subserve the purposes of emphasis.—ὑμετέρους εἶναι. “Are yours,” i. e., your tributaries and dependents.—οὐ γὰρ ὡς φίλοι προσ-
εφέροντο ἡμῖν. “For they did not carry themselves as friends toward us.”—ἡτιῶντο δὲ τὸν παρ’ ἡμῶν ἀρμοστὴν, κ. τ. λ. “And they alleged that the governor from you was the author of these things.” More literally, “they assigned as the cause (*aἰτία*) of their so doing.” The term ἀρμοστής properly denotes a governor of the Greek islands and towns in Asia Minor, sent out by the Lacedæmonians during their supremacy. Here, however, it is used in a more general sense, as the governor of a dependent colony.

§ 20, 21.

ὁ δὲ λέγεις. “As to what you say, however.”—ἡμεῖς ἡξιοῦμεν. “We (merely) required (them),” i. e., thought that we had a good right to ask.—ἢ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον, κ. τ. λ. “After what fashion the place itself received us, after this fashion having entered.” Literally, “after what way.” Supply ὁδῷ. The common text spoils the meaning by inserting a negative before ἐδέχετο. The passage is an ironical one, and the idea intended to be conveyed is simply this: “as the Cotyrorites did not give us leave to enter, we entered with-

out any longer asking their leave.—τὰ ἔαντῶν δαπανῶντες. “*Spending their own money,*” i. e., supporting themselves.—μὴ ἐπὶ τῷ ὑμετέρῳ ἀρμοστῇ ὁσιν, κ. τ. λ. “*May not be in the power of your governor, but that it may rest with us to carry them away,*” &c.—ἐν τῷ τάξει. “*In the usual order.*”

§ 22, 23.

ἡμεῖς δέ. “*We, on our part.*”—πολλαπλασίους ὕμῶν. “*Many times more numerous than you.*”—ἡμῖν καὶ φίλον ποιήσομεν, κ. τ. λ. Zeune and others make a difficulty here, by following the common punctuation, which places a comma after ήμῖν, and thus connects the pronoun with δοκῆ; for they maintain that Xenophon would have used the middle voice instead of the active ποιήσομεν. Krüger, accordingly, reads ποιούμεθα, the Attic contracted future middle. But there is no need of any alteration, since we have merely to regard ήμῖν ποιήσομεν as purposely employed to express a still stronger emphasis than the middle voice alone would have done. Compare Kühner, § 363, 4, ed. Jelf.—τὸν Παφλάγονα. Corylas.—πειρασόμεθα οὖν, κ. τ. λ. This remark alone would prove an effectual one with the Sinopians.

§ 24, 25.

ὅτι φίλοι εἰσί. Observe the change of mood from ἡκουεν to εἰσί, and the animated air which the indicative imparts.—τὸνς ἐνθάδε. The Cotyorites.—πολλά τε καὶ φιλικὰ διελέγοντο. “*They conversed about both many and friendly things,*” i. e., they had a long and friendly conversation. The best MSS. prefer φιλικά here. Some, however, give ἐπιτήδεια, “*they conversed about both many things, and such as concerned both parties.*” Compare Luzerne, “*ce qui concernoit les uns et les autres.*”—τά τε ἄλλα καὶ περὶ τῆς λοιπῆς, κ. τ. λ. “*They asked also, particularly about the rest of their route, (such things) as each wanted (to know).*” The Sinopians were anxious to ascertain the future movements of the Greeks, and the Greeks equally anxious to ascertain the best and most expeditious route homeward. The literal meaning of τά τε ἄλλα καὶ, κ. τ. λ., is, “*among other things, they also asked,*” &c.; but, as we render prominent by this mode of expression only that which is distinguished, it ought always to be translated “*particularly,*” “*especially,*” &c. (Buttmann, § 150.)

CHAPTER VI.

§ 1, 2.

παρακαλέσαντας. “Having called in.”—*χρήσιμοι ἀν ἑδόκονν εἶναι,* κ. τ. λ. “The Sinopians appeared likely to prove useful.”—*προσδεῖν ἑδόκει Σινωπέων.* “There seemed, also, to be a need of the Sinopians.”—*καὶ ἡξίουν, Ἐλληνας ὄντας Ἐλλησι,* κ. τ. λ. “And requested that, as Greeks toward Greeks, they would in this first receive them in a proper manner, both in being friendly of feeling unto them, and in advising them for the best,” i. e., that they would act toward them with all the frankness that ought to characterize the intercourse of Greek with Greek, and, as the first proof of their sincerity, both show good feeling and give good advice. We have given to the words “Ἐλληνας ὄντας Ἐλλησι” the explanation of Stephens, “ut Græcos se Græcis exhibentes,” which appears to be the only true one. Hutchinson, on the contrary, makes “Ἐλλησι” depend on *εὗνοις*, in which he is followed by Schneider, Bornemann, Buttmann, and others.

§ 3, 4.

ἀπελογήσατο περὶ οὐ εἰπεν, κ. τ. λ. “Alleged in his own defense, respecting what he had said, (namely), that they would make the Paphlagonian their friend, that he did not say it as if they were about to make war upon the Greeks, but (meaning), that though it was in their power to be friends with the barbarians, they shall prefer the Greeks.”—*ἐπενξάμενος.* “Having uttered an imprecation (on his own head).”—*πολλὰ μοι κύραθù γένοιτο.* “May many and good things befall me.” Observe the employment of the optative without *ἄν*, to denote a wish.—*αὕτη γὰρ ἡ ἵερὰ συμβονλή,* κ. τ. λ. “For that very consultation which is said to be sacred in its nature appears to me to be present here.” An allusion to a common proverb of the Greeks, *ἱερὸν ἡ συμβονλὴ χρῆμα,* “Consultation is a sacred thing.” (Compare Plato, *Theag.*, p. 122, B : *λέγεται γε συμβονλὴ ἱερὸν χρῆμα εἶναι.*) Hence, the meaning of Hecatonymus is as follows: this is now, as appears to me, the very time and place for applying in its full force the well-known proverb, that consultation is a sacred thing, and should not be profaned by falsehood or insincerity.

§ 5–7.

πράγματα. “Trouble.”—*ἐὰν κομίζησθε.* “If you are conveyed.”—*ἢν δὲ στέλλησθε.* “But if you are sent.” We have preferred here the ordinary meaning of the verb, the more especially as it implies

the idea of being guided on their way.—*ἰμᾶς δεήσει τοὺς μαχομένους εἵναι.* “It will behoove you to be the fighters,” i. e., all the trouble will fall upon you.—λεκτέα ἡ γιγνώσκω. “The things which I know must be spoken.”—πεδία κάλλιστα. Especially the plains of Themiscyra and Gadilonitis. (*Strab.*, xii., p. 546, 548.)—ὅρη ὑψηλότατα. In particular, Mount Olgasys and Mount Cytorus. (*Strab.*, xii., p. 562.—*Plin.*, *H. N.*, vi., 2.)—οὐ γὰρ ἔστιν ἄλλη, ἢ ἡ τὰ κέρατα, κ. τ. λ. “For it is not possible by any other than where the peaks of the mountains on each side of the road are high.” The allusion is to a narrow pass, with lofty mountains towering on either side of it. By *κέρας* here is meant any projection or elevation of a mountain, e. g., a mountain peak, like the Swiss Schreckhorn, Finsteraarhorn, &c.—ἀ κρατεῖν κατέχοντες, κ. τ. λ. “By holding possession of which, even a very few would be able to prove superior (to you).” The pass here meant appears to be in the range of mountains which extends northward into the sea to form Cape Iasonium, now *Yasun Burnu*, and which Kinneir succeeded in crossing. (*Ainsworth*, p. 205.)

§ 8.

ἱππεῖαν. “Cavalry.” Paphlagonia was a country well adapted for cavalry, and was consequently famed for this species of force.—καὶ νῦν οὗτοι οὐ παρεγένοντο, κ. τ. λ. “And but lately these men did not present themselves unto the king calling them; on the contrary, their ruler entertains loftier notions (of himself, than to obey such an order).” The allusion is to Corylas, who, at a subsequent period, sided openly with Agesilaus. On the occasion here alluded to, he had, when summoned to court, as a test probably of his loyalty, refused to obey. The Paphlagonian chiefs, indeed, at all times, knowing their strength and the peculiar resources of the country, considered themselves almost independent of the Persian satraps. (*Cramer, Asia Minor*, i., 218.)—τά τε ὅρη κλέψαι, ἢ φθάσαι λαβόντες. “To gain the mountains secretly, or to anticipate (the enemy) in taking possession of them.”—Θερμώδοντα. The Thermodon is now the *Thermeh Su*. A little town on the left bank of the river is also called *Thermeh*. (*Hamilton*, i., 281.) This river rises in Pontus, in the mountains, on the confines of Armenia Minor, and pursuing a course nearly due west, until it reaches the plain of Themiscyra in Paphlagonia, then turns to the north, and empties into the Sinus Amisenus.—*Ιριν.* The Iris also rises in Pontus, and empties into the Euxine near Amisus. It is called by the Turks *Tokatlu*, but near its mouth it is more usually styled *Yeshil Irmak*, or the Green River.—*Ἀλνν.* The Halys rises on the confines of Pontus and Armenia Minor, and enters the Euxine

some distance to the northwest of Amisus. It is now the *Kizil Irmak*, or Red River.—ώς δ' αὕτως καὶ ὁ Παρθένιος, κ. τ. λ. “*In like manner, also, the Parthenius is impassable,*” i. e., without boats. The Parthenius formed the boundary between Paphlagonia and Bithynia, and fell into the Euxine to the southwest of Amastris. It is now the *Bartan*, as the modern Greeks term it. The Turkish name, according to Ainsworth, is *Su-chati*.

§ 10, 11.

χαλεπήν. “*Difficult only.*”—ἔστιν ἐνθένδε μέν, κ. τ. λ. “*It is in your power to coast along from this quarter to Sinope.*”—οὐτε πεζῇ, οὐτε κατὰ θάλατταν ἀπορίᾳ. “*There is no want of a passage either by land or by sea.*”—φιλίας ἔνεκα τῆς Κορύλα λέγειν. “*That he said them through friendship which he had for Corylas.*”—πρόξενος. Compare v., 4, 2.

§ 12, 13.

ἥρηνται πορείαν, κ. τ. λ. “*Have chosen the mode of prosecuting their route, which you advise.*”—οὗτω δὲ ἔχει. “*And now the affair stands thus,*” i. e., and now the terms on which we will sail away are the following.—ώς ἔνα μὴ καταλείπεσθαι ἐνθάδε. “*So that not a single one (of us) be left behind here.*”—ὅτι, ὅπου μὲν ἀν κρατῶμεν. “*That, wherever we may be strongest.*”—ληφθησόμεθα. “*We shall be caught,*” i. e., we shall be found to be.—ἐν ἀνδραπόδων χώρᾳ. “*In the situation of slaves.*” The term *χώρα* is frequently employed to indicate the place assigned to any one in life, one's post, station, office, &c. Compare the Latin *locus*.

§ 15–17.

καὶ μάλα ἡδη διὰ τὴν τριβὴν ικανούς. “*And now, through exercise very efficient.*”—ἐνθα οὐκ ἀπ' ὀλίγων χρημάτων, κ. τ. λ. “*Where so large a force could not have been provided from small means,*” i. e., at a small expenditure.—κατοκίσαντας. “*By their having founded.*” Xenophon alludes here to himself, in conjunction with the other Greeks composing the army. Haken thinks, from § 30, that Xenophon had in view the seizing and enlarging of Cotyora. (*Hak.*, ii., p. 475.)—γενέσθαι ἀν αὐτῷ ἐδόκει. “*It seemed to him likely to become.*”—τοὺς περιοικοῦντας. These being neither brave nor skilled in war.—καὶ ἐπὶ τούτοις ἐθύνετο. “*And, with this view, he inspected the entrails,*” i. e., of a victim which he caused to be sacrificed for this purpose.—Σιλανὸν καλέσας. Compare i., 7, 18.—καταμείνη πον. “*May settle somewhere (away from home).*”—καταμεῖναι. “*To remain (where it now is).*”

§ 18–20.

οὐς ἔλαβε δαρεικοὺς. For τοὺς δαρεικοὺς οὐς ἔλαβε.—ὅτε τὰς δέκα ἡμέρας, κ. τ. λ. “When, on inspecting the entrails for Cyrus, he told the truth about the ten days.” Compare i., 7, 18.—Δαρδανένς. Compare iii., 1, 47.—εἰ μὴ ἐκποριοῦσι, κ. τ. λ. “Unless they shall supply pay to the army, so that they have provisions when sailing out.”—ὅτι κινδυνεύσει μεῖναι, κ. τ. λ. “That so large a force will be in danger of remaining in Pontus,” i. e., there will be a danger of so large a force remaining. Observe here the repetition of ὅτι. When ὅτι or ὡς is separated from the clause to which it belongs by a parenthetical clause, the conjunction is sometimes repeated, either accidentally or for the sake of the clearness. (Kühner, § 804, 3.)—καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια. “Both how to have provisions in our sail homeward.”—τοὺς οἴκου. Referring to those who composed their families.—τῆς κύκλῳ χώρας περὶ τὸν Πόντον, κ. τ. λ. “Having selected (a spot) out of the country inhabited in a circle around the Euxine, wherever you may wish to take possession of it.” Observe that τὸν Πόντον is here employed to designate the Pontus Euxinus. Compare v., 1, 9.—πλοῖα δὲ ἵμιν πάρεστιν. “Ships are thereupon ready for you,” i. e., here are ships ready for you. The particle δέ, which marks the apodosis here, is extremely awkward. Leunclavius conjectures δῆ, which Hutchinson adopts.

§ 21–24.

τὰ αὐτὰ ταῦτα ἔροῦντας. “To tell these same things,” i. e., to confirm the account of the merchants.—προστατεῦσαι. “To bring it about by his influence.” This verb properly means, “to stand at the head of,” “to be a ruler over,” &c., and hence, to take the lead in an affair, to bring about certain results by the influence which such a situation gives.—οὐ δεῖ προσέχειν τῇ μονῇ. “We ought not to think of staying here.” Supply τὸν νοῦν after προσέχειν, and compare Sturz, *Lex. Xen.*, s. v.—τῆς Ἑλλάδος περὶ πλείονος. “Of more value than Greece.”—ἀπὸ νομηνίας μισθοφορὰν, κ. τ. λ. “That I will furnish, as pay, a Cyzicene to each per month, (computed) from the beginning of the month,” i. e., from the beginning of the present month. The common text places a comma after νομηνίας, connecting it with ἐκπλέγτε; but compare § 31.—Κνικηνόν. Supply στατῆρα. The Cyzicene, or Cyzicenian stater, was a gold coin, so called from the city of Cyzicus. Its value was twenty-eight Attic drachmæ, or somewhat over \$4 75.—ὑπάρξει ἵμιν. “Will be at your service.” Compare Krüger, “Wird zu Diensten sein.”—ἔμπειρος. “Familiar with.”—τῆς Φαρναβάζου ἀρχῆς. The satrapy of Dascylis, compre-

hending the provinces just named, together with Bithynia.—τὰ μέν . . . τὰ δέ. “Partly . . . partly.”—Δερκυλλίδα. When Dercylidas was the Spartan harmost at Abydus.

§ 25–27.

περὶ στρατηγίας. “About the command of the army.”—Χερρόνησον. The Thracian Chersonese is meant, the peninsula of Thrace between the Sinus Melas and the Hellespont, a tract of country remarkable for its fertility.—ώστε τῷ βουλομένῳ ἐνοικεῖν. “So that it will be in the power of him wishing it to dwell therein.” Supply ἔσεσθαι from the previous clause. (Weiske, *ad loc.*)—μαστεύειν. “To seek for it,” i. e., for this land.—ξέτε δ' ἀν, ἔφη, ἐκεῖ γένησθε. “But until, added he, you may get there.”—ώστε ἐκπλεῖν. “So that they sailed,” i. e., provided they sailed.—ἐν τούτῳ. “Meanwhile.”—ώς δεινὸν εἴη ίδιᾳ, κ. τ. λ. “That it was a thing not to be endured, that Xenophon should both in private try to persuade (persons) to stay,” &c. For this meaning of δεινόν, consult Sturz, *Lex. Xen.*, s. v. 7.

§ 28–30.

δῶμας ταῦτα τυγχάνω, κ. τ. λ. “In order that I may say, and think, and do those things which,” &c. Observe the construction of τυγχάνω with the participle.—ἀρχεσθαι λέγειν. “To begin to speak.”—τὸ μὲν μέγιστον. “The thing of the greatest importance.” Observe here the force of the parenthetical accusative, which is in apposition, in fact, with the clause coming after. (Matthiae, § 432, 5.)—ἀπειρον. Supply τῶν ἱερῶν.—ἐπιθυμή. “Plotting.”—ώς ἄρα γιγνώσκων. “As knowing, forsooth.”—ξήνεγκε γὰρ τὸν λόγον. “For he circulated the report.” Literally, “he brought out (i. e., published) the report.”—τοῦτ' ἀν ἐσκόπουν, κ. τ. λ. “Would have looked out for that, from which it might have resulted that you, having taken a city, might, the one of you that pleased, sail away now,” &c. Haken thinks that Xenophon alludes here to the city of Cotyora. Compare note on § 15.

§ 31–33.

ἀπὸ νομηνίας. Compare § 23.—σωζομένους, ἐνθα βουλόμεθα. “That we, being safely conveyed (to that quarter) where we wish (to be).” Supply ἐνταῦθα after σωζομένους.—πορείας. A much neater reading than σωτηρίας, though the latter is preferred by Dindorf.—ἐκείνης τῆς διανοίας. “From that idea of mine,” i. e., of remaining and settling here.—ταῦτα πράττειν. Referring to his plan of settling.—ἀναπάνσασθαι χρῆναι. Several editors object to ἀναπάνσασθαι here, on the ground that ἀναπάνουμαι is never employed for the simple παύομαι,

and they therefore read *πάνεσθαι*. As regards the tense, however, the aorist is certainly preferable, since the reference is to an instantaneous action. With regard to *ἀναπαίομαι* itself, it may be remarked, that Xenophon probably means it to be more emphatic here than the simple verb would have been.—*όμοῦ μὲν ὄντες πολλοῖ.* “*Being many together.*”—*ἄν εἰναι.* “*Likely to be.*”—*ἐν γὰρ τῷ κράτειν, κ. τ. λ.* “*For in the exertion of superior force is also the taking of the property of the weaker,*” i. e., it forms a part of it.—*καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως.* “*And your force having been made into small portions,*” i. e., broken up into small parties.—*οὐτε χαίροντες ἀν ἀπαλλάξαιτε.* “*Nor would you be likely to depart with impunity,*” i. e., uninjured. Literally, “*rejoicing.*” Compare Krüg., *ad loc.*—*δοκεῖ οὖν μοι, ἅπερ ἴμεν.* “*(The same things), then, seem good to me which (do) to you.*”—*ἢ ἀπολιπών τινα ληφθῆ.* “*Or be caught leaving any one behind.*”—*κρίνεσθαι αὐτὸν, κ. τ. λ.* Xenophon evidently seeks to retaliate here on Silanus and his other adversaries. (*Haken*, ii., p. 168.)

§ 34, 35.

ἐπεχείρει λέγειν. “*Attempted to show.*”—*οὐκ ἤνείχοντο.* “*Did not endure it.*”—*καὶ Ξενοφῶν αὐτός, κ. τ. λ.* “*And that Xenophon himself had put it to vote.*”—*τὰ δὲ χρήματα, κ. τ. λ.* “*But the money of the pay, which they had promised to Timasion and Thorax, they had proved false about.*” The common text has *μισθοφορᾶς*. The position of this word, whichever form we adopt, is extremely awkward here, and probably, as Krüger thinks, arose from a gloss.

§ 36, 37.

ἐκπεπληγμένοι ἦσαν. “*Were astounded.*”—*οἵς ἀνεκοινοῦντο, κ. τ. λ.* “*Unto whom they used to communicate what they were before this attempting to bring about.*” The editions generally give *ἀνακεκοίνωντο*; but the imperfect, the reading of one of the best MSS., seems decidedly preferable.—*οἱ Χειρισόφω οἴπεστρατίγει.* “*Who commanded under Cheirisophus.*”—*εἰς Φᾶσιν.* Compare iv., 6, 4.—*Αἴγτον τινδοῦς.* “*A grandson of Aeetes.*” Strabo says, that the name Aeetes was a common one for the monarchs of Colchis (*ἐπιχώριον τούνομα*). It is not very probable, however, that Xenophon would give here the name of the grandsire, without mentioning that of the ruling monarch himself; and it would seem, therefore, that he brings in the name of the fabulous parent of Medea, as being well known at that time throughout Greece, though, in point of legendary chronology, far more remote than the present passage would imply.

CHAPTER VII.

§ 1-4.

ταῦτα ἀνεπύθοντο πραττόμενα. “Heard that these things were doing.”—λέγει. “Tells them.”—καὶ ξύλλογοι ἐγίγνοντο, κ. τ. λ. “And gatherings began to take place, and rings to be formed.” Literally, “and rings to stand together.”—καὶ μάλα φοβερὸὶ ἡσαν μὴ, κ. τ. λ. “And they were much to be feared lest they should do what they had done to the heralds of the Colchians, and to the clerks of the market,” i. e., it was greatly to be feared lest they should do, &c. No mention has been made before this of any such occurrence as is here referred to. The account is only given afterward in § 13. Krüger seeks to defend the writer for this arrangement, on the ground that, if he had mentioned the matter before, he would have been compelled to employ here an awkward repetition. (*de Authent.*, p. 30.)—ἀγορανόμους. These *ἀγορανόμοι* belonged to what we would call, in modern parlance, the commissariat. They regulated the buying and selling in the market that was furnished to the soldiery.—ξυναγαγεῖν αὐτῶν ἀγοράν. “To convene an assembly of them.” This is the only instance in Xenophon where *ἀγορά* occurs in the sense of *ἐκκλησία*. This signification is much more frequent in Epic than in Attic Greek.—τῶν μὲν στρατηγῶν οὐ κατηγόρει, κ. τ. λ. Xenophon does not divulge unto the troops that the generals had come unto him, and recommended the very step which had occasioned the commotion on the part of the soldiers, although such a statement would at once have fully exculpated himself.

§ 5-7.

οὗτως αὐτοῖς χρῆσθε, ὥσπερ ἄξιον. “So treat them even as is fitting.”—ἔφη. “Continued he.”—τοῦμπαλιν πρὸς ἔω. “(He must go) the contrary direction, toward the east.” Supply δεῖ πορεύεσθαι.—ώς ἥλιος, ἐνθεν μὲν ἀνίσχει, κ. τ. λ. “That the sun, from what quarter it rises, sets, moreover, in the same; and in what quarter it sets, rises, moreover, from the same.” Observe here the peculiar employment of δέ, not only in the apodosis of the first clause, but also in the protasis and apodosis of the second. Schaefer, dissatisfied with the present reading, however, proposes the following: ἐνθεν μὲν ἀνίσχει, δύεται μὲν ἐνταῦθα, ἐνθα δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν. (*Melet. Crit.*, p. 111.) Weiske, also, has a different lection, namely, ἐνθα μὲν ἀνίσχει, δύεται δ' ἐνταῦθα· ἐνθεν δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν; and he supposes that

the speaker called in gesture to make his meaning clearer.—*ὅτι βορέας μὲν ἔξω, κ. τ. λ.* Compare Polybius (ii., 44, 10): *εἰσάγει μὲν εἰς τὸν Πόντον Νότος, ἔξαγει δὲ Βορέας.*—*ώς καλοὶ πλοῖ εἰσιν, κ. τ. λ.* “That it is fair sailing for Greece.” Literally, “that there are fair sailings,” &c.—*ἔστιν ὅπως τις.* “Is it possible that any one.” (Compare Kühner, § 817, Obs. 4.)—*ῶστε ἐμβαίνειν.* Supply *εἰς τὰ πλοῖα.*

§ 8–10.

ἀλλὰ γάρ, ὁπόταν, κ. τ. λ. “But (I will not, some one may say, thus openly impose upon you), for I will put you on board when there is a calm!” Xenophon here starts another objection on the part of the soldiery, which he then proceeds to dispose of very summarily. Observe that *ἐμβεῖω* is the Attic contracted future for *ἐμβείνω*.—*ποιῶ δ' ὑμᾶς ἔξαπατηέντας, κ. τ. λ.* “I will suppose, however, that, deceived and tricked by me, you have come to the Phasis.” Observe here the peculiar employment of the indicative to indicate a supposition. Literally, “I make (i. e., suppose) that you, deceived, &c., have come.” (Matthiae, § 510, 7.)—*καὶ δὴ ἀποβαίνομεν.* “And, as a matter of course, we land.” Observe the force of *δὴ*.—*ἔσομαι εἰς.* “Will be only a single individual.”—*πῶς οὖν.* “On what grounds, then.”—*ἢ οὐτῷ περὶ αὐτοῦ, κ. τ. λ.* “Than for planning thus concerning both himself and you.”—*εἴ τις τι ἀγαθὸν δύναται.* Supply *λέγειν.*—*ἢ ἐγρηγορέναι περὶ τῆς ὑμετέρας, κ. τ. λ.* “Or from watching for your safety, if caring (for it).”—*ἔγώ τινι ἐμποδὼν εἴμι;* “Am I a hindrance to any one?” i. e., do I stand in any one’s way?—*παρίημι, ἀρχέτω.* “I yield to him; let him command.” Compare Halbkart: “Ich mache ihm Platz.”

§ 11–13.

ἀλλὰ γάρ. Compare iii., 2, 25.—*αὐτὸς ἔξαπατηθῆναι ἀν ταῦτα.* “That he, of himself, could have been deceived in these things, or that another could have deceived him,” i. e., could, either through his own error, or through the influence of another, have been so far misled as to believe these charges against Xenophon, and that he actually intended to convey the Greeks to the Phasis. Compare Bornemann and Halbkart, *ad loc.*, and observe that *ἀν* is to be repeated with *ἔξαπατησαι*.—*ὅταν δὲ τούτων ἄλις ἔχητε.* “And when you shall have enough of these things,” i. e., shall have been satisfied on this head.—*οἷον ὄρῳ ἐν τῇ στρατιᾷ, κ. τ. λ.* “What state of things I see beginning in the army; for if this shall go on, and shall be such as it is gradually showing itself (to be),” &c. Observe here the force of *ὄρῳ* in *ὑποδείκνυσιν*, as referring to something that shows itself by little and little, that is, in the present instance, by various indications through-

out the army. (*Krüg.*, *ad loc.*)—λέγειν. “To say on.”—ὅτι χωρία ἦν ἐν τοῖς ἄγροις, κ. τ. λ. “That there were places in the mountains belonging to the barbarians.”—ἄλλα ὡν εἰχον. Attraction, for ἄλλα τῶν, ἢ εἰχον.—ἀπελθεῖν. The common text has ἐλθεῖν. Dindorf reads ἀπῆλθον, from some of the MSS. The lection which we have adopted is the conjecture of Lion. We might endure ἀπῆλθον if δοκεῖ preceded.

§ 14–16.

τοῦτο καταμαθὼν ὅτι εἴη. For καταμαθὼν ὅτι τοῦτο εἴη.—διὰ τὸ φίλιον νομίζειν εἶναι. “Through its thinking that it was on friendly terms with us.”—ἐν ᾧ ἐπύγχανον οἱ ξύσκηνοι, κ. τ. λ. “In which his comrades happened to be sailing past.”—ξυνωμολόγησαν. “Had concerted.”—πορευόμενον δ' αὐτὸν φθάνει, κ. τ. λ. “But the day, having come on, gets before him on his march,” i. e., daylight overtakes him before he reaches the place.—ξυνστάντες. “Having come together.”—ἀπὸ ισχυρῶν τόπων. “From their strong-holds.”

§ 17, 18.

ἐν τῇ ἡμέρᾳ, ἥ. “On the day on which.” Supply ἐν with ἥ, from the previous clause. When a relative refers to a noun or pronoun joined with a preposition, it is itself used without one. (*Matthiae*, § 595, 4. Compare *Schaef.*, *ad OEd. Col.*, 749.)—τῶν πλεόντων. Referring to those who, in chap. iv., 1, are said ἐκ Κερασοῦντος κατὰ θάλατταν κομίζεσθαι.—οὐπω ἀνηγμένοι. “Not having yet weighed anchor.” Supply τὰς ἀγκύρας.—πρὸς τὸ κοινὸν τὸ ἡμέτερον. “To our public council,” i. e., to the council of the Grecian commanders. Compare *Sturz*, *Lex. Xen.*, “*ad nostrum consilium publicum*.”—τί ἡμῖν δόξειεν. “Why it had appeared good unto us.”—ἐπεὶ μέν τοι σφεῖς λέγειν, ἔφασαν, κ. τ. λ. “They (the Cerasuntians) said that when they told them, however, that the thing had not proceeded from,” &c. Observe that σφεῖς and ἔφασαν both refer to the inhabitants of Cerasus, and therefore the nominative is employed with the infinitive. The common text has σφᾶς, for which Schaefer conjectured σφεῖς. As regards the employment here of the infinitive itself, compare the remark of Buttman (§ 141, 3, n.). “In the use of the infinitive for quoting the language of another, or in any other dependent discourse, the Greeks go further than the Latins in this respect, namely, that they more frequently employ this construction with relatives, and also in the protasis.”—καὶ τὸν νεκρὸν κελεύειν αὐτὸν, κ. τ. λ. “And that they invited those who desired this to take and bury their dead.”

§ 19–22.

τῶν δ' ἀποφυγόντων τινές, κ. τ. λ. Referring to the party that had gone out with Clearetus.—*αἰσθόμενοι δὲ τοὺς βαρβάρους.* A change to the *recta oratio*. Why the writer did not say *αἰσθομένους δὲ . . . τολμῆσαι*, the accusative *βαρβάρους* sufficiently indicates.—*οἱ τῶν Ἐλλήνων νεκροί.* Those who had fallen in the affray between Clearetus and the barbarians.—*ξέωθεν τῶν δπλων* Compare note on *πρὸ τῶν δπλων*, ii., 4, 15.—*παῖς, παῖς, βάλλε, βάλλε.* “Hit, hit, fling, fling.” Compare Aristophanes, *Acharn.*, 269, seq.—*ώς ἀν καὶ ἐωρακότες, κ. τ. λ.* “As having, also, seen the affair at home.” Literally, “with them.” From the frequent use of the formula *ώς ἀν* in Greek, it lost its proper force, and assumed, as here, an adverbial meaning, *quasi*. In strictness, however, *ἀποχωροῖεν* is understood. (Kühner, § 430.—Krüger., *ad loc.*)

§ 23–26.

δεινότατα ποιοῦσι τὸ στράτευμα. “Treat the army most dreadfully.” Compare, as regards the term *ἀγορανόμος*, the note on § 2.—*ἰενται.* We have here, as well as in *ἰεσθαι* further on, given the stronger form of expression. The common text has *ἰενται* and *ἰεσθαι*.—*καὶ τούτους τί δοκεῖτε;* “And what think you of these persons?” i. e., what think you of their flight? Compare the explanation of Krüger: “Was meint ihr von diesen? i. e., quid de eorum fuga censemis?”—*ἔδεισαν δὲ μὴ λύττα, κ. τ. λ.* “They feared, however, lest some madness had fallen upon us, as (is wont to do) upon dogs.”—*εἰ οὖν ταῦτα τοιαῦτα ἔσται, κ. τ. λ.* “If, then, these things are to be so, see of what sort the constitution of our army will be,” i. e., if, then, such things as these are going to take place, &c.

§ 27–29.

ἴμεις μὲν οἱ πάντες. “You, the whole army,” i. e., you acting as a body.—*ἀνελέσθαι.* “To take up.”—*ἰδίᾳ.* “In private,” i. e., by private intrigue.—*κατακτείναντες τούτους οἱ βουλόμενοι.* “Those who wish it, having killed these.”—*τῶν λόγων.* “The proposals.”—*ἐν οὐδειᾳχ χώρᾳ.* “In no estimation.” Compare note on *ἐν ἀνδραπόδων χώρᾳ*, chap. vi., § 5.—*ἄκριτον.* “Untried.”—*ἢν ὡσιν οἱ πεισόμενοι αὐτῷ, κ. τ. λ.* “If there shall be those who will obey him as it happened even now,” i. e., in case he shall find a disorderly crowd ready and willing to obey such a mandate, &c.—*οὐα δὲ ἴμιν καὶ διαπεπράχασιν, κ. τ. λ.* “See, moreover, what sort of things these self-chosen generals have effected for you.”—*φεύγει ἐκ τοῦ στρατεύματος.* “He is self-banished from the army.”

§ 30, 31.

διεπράξαντο ὑμῖν μόνοις, κ. τ. λ. “Have brought it about that, for you alone of the Greeks, it is not safe to go to Cerasus, unless with a strong force.”—ἐκέλευνον θάπτειν. “Bade you bury,” i. e., gave you permission to bury.—ξὺν κηρυκίῳ. “With a herald’s wand,” i. e., through the agency of a herald; or, though a herald be sent. The *κηρύκιον* was the staff or mace carried by heralds and ambassadors in time of war. (*Pollux, Onom.*, viii., 138.)—ἀλλ’ ἡμεῖς Κερασοντίων, κ. τ. λ. “(No one, indeed, appeared to us likely to do this), but we ourselves entreated the Cerasuntians to bury them.” Compare the explanation of Krüger: “Ante haec tale quid subaudiendum: nos quidem hanc legationem neminem obitum putabamus, sed,” &c.—δοξάτω ὑμῖν. “Let them be sanctioned by you.” Literally, “let them appear good to you.”—καὶ φυλακὴν ἴδιᾳ ποίησῃ τις, κ. τ. λ. “One may *set a guard in private* (for himself), and may endeavor to *lodge, have* the strong places over his right.” Bornemann takes the meaning to be “occupying strong and lofty places,” but it is more probable that Krüger’s opinion is correct, namely, that either *έρυμά* or else *ὑπερόδεξια* must be removed from the text. (*de Authent.*, p. 38.)

§ 32, 33.

σκοπεῖτε παῦλάν τινα αὐτῶν. “Meditate some cessation of them.” Literally, “look out for,” &c.—ἡδέως. “With cheerfulness,” i. e., with the cheerful certainty of propitiating them by the act.—ἀνομίαν. “Lawlessness.”—ἢν περὶ τὰ μέγιστα τοιαῦτα, &c. “If we appear trespassing in regard to such matters (that are) of the greatest importance.” Krüger explains *τὰ μέγιστα* by “*jus fasque*,” or, in other words, human and divine rights. The reference is, as Balfour remarks, principally to the murder of the heralds, involving not only a violation of the rights of nations, but also of the ordinances of religion. The ill treatment of the *άγορανόμοι* is also alluded to.—οὐδὲ δὴ πάντων οἰόμεθα, κ. τ. λ. “And who would praise us, being such (in that very quarter) where we think now that we will meet with the praise of all.” Supply *ἐνταῦθα* before *οὐ*, and refer this last to the land of Greece. Lion, by a harsher construction, refers *οὐ*, which he makes a relative pronoun, to *ἐπαίνοι*, and construes as follows: *τίς ἀν ἡμᾶς ἐπαινέσειε (τὸν ἐπαινον)* *οὐ* *ἐπαίνου πάντων οἰόμεθα τεύξεσθαι*; Krüger sides with Lion; but Dindorf, Bornemann, and Poppo are in favor of the first explanation.

§ 34, 35.

τοὺς μὲν τούτων ἀρξαντας, κ. τ. λ. “That the persons who began

these things should suffer punishment.”—ἀνομίας ἄρξαι. “To begin any lawlessness (of the kind).”—ἐπὶ θανάτῳ. Compare i., 6, 10.—*ἐς δίκας πάντας καταστῆσαι.* “Should bring all to trial.”—*εἶναι δὲ δίκας.* “And that there should be a trial.”—*καθῆραι τὸ στράτευμα.* The ancient Greeks and Romans employed purification for many purposes, but chiefly to remove the pollution of human blood. (*Balfour, ad loc.*)

CHAPTER VIII.

§ 1, 2.

δίκην ὑποσχεῖν. “Should undergo a trial,” i. e., should undertake to give a satisfactory account.—*καὶ διδόντων.* “And they giving (an account of their conduct).” Supply *δίκην.*—*ῶφλε τῆς φυλακῆς,* κ. τ. λ. “Were fined each, for their (careless) supervision of *the* cargoes of the merchant ships, the deficiency (which had accrued, namely,) twenty minæ.” Verbs of accusing, criminating, condemning, fining, &c., take a genitive of the offense, and hence *ωφλε φυλακῆς* here after *ῶφλε.* (*Matthiae, § 369.* Kühner, § 501;) The term *γανδικός* means, “of, or belonging to a *γανδός*,” and *γανδός*, in this sense, denotes, properly, “a round-built, Phœnician vessel,” and then “a merchant vessel” generally. The cargoes here referred to are those of the ships which the Greeks had taken, as mentioned in chapter i., § 16, and which are there called *ἀνωγύμα.* The Greeks, having taken these cargoes out of the ships in question, had appointed guards to take care of them, under the command, as would appear, of Philesius and Xanthicles, and these officers were now fined for having allowed an embezzlement of part of these effects to take place. (*Spelman, ad loc.*)—*εἴλοσι μνᾶς.* Twenty minæ would amount to \$352, the mina being equivalent to \$17 60.—*κατημέλει.* “He neglected his duty.”—*καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο.* “And they brought an impeachment against him as acting insolently.”—*ὅπου καὶ τῷ βίγει ἀπώλλυμεθα.* “Where we were even perishing with the cold.”

§ 3, 4.

οἵου λέγεις. Attraction for *οἵου λέγεις.*—*οἵουν δὲ μηδ' ὄσφραίνεσθαι παρόν.* “And it not being in our power even to get a smell of wine.” The common text has *παρόντος*, “wine not being at hand even to smell at.” But this is less elegant.—*ἀπαγορεύοντων.* Supply *ὑμῶν.*—*οἵς φασὶν ὑπὸ τῆς ὑβρεως,* κ. τ. λ. “In which they say that, through their viciousness, fatigue is not engendered.” Every one knows, remarks Spelman, that asses, and mules, their offspring, have such

an inbred viciousness that no fatigue can subdue it. Xenophon, therefore, means, that he must have been more vicious even than the ass, if he could at such a time as this have been insolent toward any one.—ἐκ τίνος. “*In consequence of what.*”—ἀλλ’ ἀπήτονν, κ. τ. λ. “*Well, then, did I reclaim something, or (did I strike you) while quarreling,*” &c. Supply ἐπαιον before μαχόμενος. Observe here the employment of ἀλλὰ in rapid interrogations, where all after the first ἀλλὰ may be rendered by “*or,*” and compare Hartung, ii., 38, 43.—ἀλλὰ μεθύων ἐπαρώνησα. “*Or did I, being in liquor, act turbulentely toward you?*”

§ 5-7.

εἰ ὁπλιτεύοι. “*Whether he served as a heavy-armed man.*”—ἐλαύνειν. Depending on ἔφη understood. The common text has ἥλαυνον, which is less elegant.—ταχθεὶς ὑπὸ τῶν συσκήνων. “*Having been appointed (so to do) by his comrades.*”—ό τὸν κάμνοντα ἀπάγων. “*That carried away the sick man.*”—διέρριψας. “*You threw away.*”—τοιάντη τις ἐγένετο. “*Was somewhat as follows.*”—διέδωκα ἄλλοις ἄγειν. “*I distributed it among others to carry.*”—ἐπει. “*When.*”—καὶ γὰρ ἄξιον. “*For it is even worth your while.*”

§ 8-11.

κατελείπετο. “*Was getting left behind.*”—τοσοῦτον. “*So far (only).*” Equivalent to τοσοῦτον μόνον.—ἐπεὶ προύπεμψά σε. “*After I had sent you forward.*” Observe that προύπεμψα is, by Attic contraction, for προέπεμψα.—ώς κατορύζοντα. “*As about to inter.*”—συνέκαμψε τὸ σκέλος. “*Drew up his leg.*” Literally, “bent together his leg.”—δπόσα γε βούλεται, κ. τ. λ. “*As much as he pleases, since I, at least, shall not carry him.*” Compare the explanation of Muretus: “*Vivat sane quantum vult; nam ego quidem eum hinc non aveham.*” For this brutal speech Xenophon struck him.—ἔδοξας γάρ μοι, κ. τ. λ. “*For you seemed to me to resemble a person who knew that he was alive,*” i. e., to have the air of one who knew.—ἡττόν τι ἀπέθανεν, ἐπεὶ ἐγώ, κ. τ. λ. “*Did he die any the less, after I showed him to you again,*” i. e., did all this care on your part save him eventually from dying, after I had brought him to you at the muster?—καὶ γὰρ ἡμεῖς. (Certainly not), for we also.”—τούτον ἔνεκα. “*On this account.*”

§ 12, 13.

τοῦτον μὲν ἀνέκραγον πάντες, κ. τ. λ. “*All cried out that he had struck this fellow (too) few (blows).*” Supply πληγάς after ὀλίγας.—ἄταξίας. “*Disorderly behavior.*”—ὅσοις σώζεσθαι μὲν ἤρκει δ' ἡμᾶς, κ. τ. λ. “*As many as were content to be saved by us, we both marching*

in rank, and fighting wherever it might be necessary." Literally, "unto as many as it sufficed to be saved," &c. Observe here the peculiar employment of the genitive absolute in *ιόντων καὶ μαχομένων* (supply *ἡμῶν*), where we would expect the accusative, agreeing with *ἡμᾶς*. Examples of a similar construction are by no means uncommon in Greek, and, according to Thiersch, § 131, *Anm.*, 2, are employed either for purposes of perspicuity or emphasis. The latter appears to be the case in the present instance. Poppo has collected many instances of the kind from Thucydides, in his edition of that author. (vol. i., p. 119, *seqq.*) For analogous examples in Latin, which are also not unfrequent, consult Sanctius, *Minerv.*, vol. i., p. 234, *ed. Lips.*

§ 14–16.

μαλακιζόμενον. " *Giving way to slothful feelings.*" —*προιέμενον αὐτόν.* " *Abandoning himself.*" Observe the middle voice strengthened by the addition of the reflexive pronoun. (Kühner, § 363, 2.) —*συχνὸν χρόνον.* " *For some considerable time.*" —*κατέμαθον ἀναστὰς μόλις, κ. τ. λ.* " *Found that I could hardly rise and stretch out my legs.*" Observe the construction of the participle with a verb of sense, in place of the infinitive. (Kühner, § 683.) —*ἐν ἐμαντῷ οὖν πεῖραν λαβών.* " *Having, then, obtained experience in my own case.*" —*βλακεύοντα.* " *Indulging in sloth.*" —*ἀνδρίζεσθαι.* " *Acting manfully.*" —*ὑγρότητα.* " *Suppleness.*" —*ὑπονργὸν ὄν.* " *Contributing.*" —*φρστώνην.* " *Indolence.*"

§ 17–19.

εἰ δ' ἐπὶ τοῖς πολεμίοις, κ. τ. λ. " *But if they had got into the power of the enemy, what harm could they have endured of such magnitude, for which they could have claimed to obtain satisfaction?*" *i. e.*, having suffered even the greatest injuries, they would have been unable to obtain redress. —*ἀπλοῦς.* " *Is a frank one,*" *i. e.*, I attempt no disguise, and the case needs none. —*ἀξιῶ ὑπέχειν δίκην, κ. τ. λ.* " *I claim to undergo punishment, such as parents render to sons,*" &c. Supply *ὑπέχοντι* or *δίδοντι*. The remark is ironical, of course. —*καὶ οἶνον πλείω πίνω.* " *And drink more wine.*" —*ἐν εὐδίᾳ γὰρ ὥρῳ ὥμᾶς.* " *For now I see you in a calm,*" *i. e.*, enjoying calm weather, all tempests having passed away.

§ 20–22.

καὶ θάλαττα μεγάλη ἐπιφέρηται. " *And a towering sea rushes on.*" Literally, " and a great sea (*i. e.*, a sea made great by blasts of wind) may be bearing itself onward." Hutchinson compares with this the " *magnum mare*" of Lucretius, ii., 553. —*καὶ νεύματος μόνον ἔνεκα.* " *Even for a mere nod,*" *i. e.*, even for the merest slip, the slightest

deviation from orders.—*πρωρεύς*. “The officer stationed forward.” By *πρωρεύς* is meant an officer who exercised command in the prow of a vessel. He seems to have been next in rank to the steersman, and to have had the care of the gear, and the superintendence of the rowers. (*Dict. Ant.*, p. 392.)—*κυβερνήτης*. “The steersman.” He had an elevated seat on the stern. (*Dict. Ant.*, l. c.)—*ἰκανὰ γάρ* ἐν τῷ τοιούτῳ, κ. τ. λ. “For, at such a juncture, even small things erred in are sufficient to ruin all.”—*ἔχοντες ξίφη*, οὐ ψῆφους, κ. τ. λ. Xenophon means that, as they stood by with arms in their hands, they would have punished him at once had they been convinced that he was in the wrong, and would not have waited to condemn him by their votes at some subsequent period.—*ἔξονσίαν ἐποίησατε τοῖς κακοῖς αὐτῶν*. “You gave license to the bad among them.” Observe that *αὐτῶν* is here equivalent to *τῶν ἀτακτούντων*, since *τὸν ἀτακτούντα*, which precedes, is to be taken collectively.—*ἐῶντες*. “By permitting,” i. e., by not aiding me in punishing them.

§ 23, 24.

διεμάχετο, ὡς κάμνων, κ. τ. λ. “Struggled hard not to carry his shield, as being a sick man,” i. e., alleging that he was sick.—*ἀποδέδυκεν*. “He has stripped,” i. e., he has shown life and activity enough in stripping them of their effects.—*τούτῳ τάναντία ποιήσετε*, κ. τ. λ. “You will do to this one the contrary to that which they do to dogs.” In place of the accusative, we have in *τούτῳ* the remoter object in the dative, but the accusative immediately after in *κύνας*. This joining of different constructions offends some of the commentators, and they adopt *τοῦτον* in the first clause, the conjectural emendation of Stephens. But compare iii., 2, 24, and iv., 2, 23; and consult also the remarks of Lobeck, *ad Soph., Aj.*, 716 (p. 332, ed. 2), where many similar instances are given.—*διδέασι*. “They tie up.” The common reading is *δεσμεύονται*, which Porson altered to *διδέασι*, 3d plur. pres. indic. of *δίδημι*, an Epic collateral form of *δέω*, on the authority of one of the MSS., and being led to adopt it, also, by the language of Hesychius; *Διδέασι. δεσμεύονται*. Observe that *διδέασι*, from *δίδημι*, follows the analogy of *τιθέασι*, from *τίθημι*. Porson, in his note on this reading, refers to the remark of Hemsterhuis (*ad Thom. Mag.*, p. 26) on Xenophon’s occasional fondness for poetic and Doric forms; a remark which Carmichael (p. 74), by a singular oversight, ascribes to Porson himself.

§ 25.

ἀλλὰ γάρ. Compare iii., 2, 26.—*εἰ μέν τινι ὑμῶν ἀπηχθόμην*. “If I became hateful to any one of you,” i. e., did any thing to incur your

hatred. The aorist is here purposely employed to leave the time undefined, the reference being to any and every period during the march alluded to.—*χειμῶνα*. “Against a storm.” The accusative after a verb of aiding. (Compare Kühner, § 568; Matthiae, § 415, n. 3.)—*συνεξεπόρισά τι*. “Aided in procuring any thing.” The earlier editions had *συνεξενπόρησα*, which Wells, Hutchinson, Zeune, and Weiske, following Stephens, changed into *συνεξενπόρισα*. Porson, however, condemns this last as decidedly barbarous, and gives *συνεξεπόρισα* as the true reading, which Schneider, Poppo, Krüger, and Dindorf adopt. But consult, on the other side of the question, the remarks of Lobeck, *ad Phryn.*, p. 595, seq.—*ἀνεμίμνησκον*. “Recalled to each other’s recollection (past events).” Observe here the force of the active, and compare the explanation of Schneider: “*Commemorabant beneficia Xenophontis.*”—*καὶ περιεγένετο ὥστε καλῶς ἔχειν*. “And every thing turned out right.” Literally, “and it came round so as to have itself right.” Various explanations have been given of this clause. We have adopted that of Brodæus, which Poppo considers the only true one: “*Et huc ad ultimum res evasit, ut pulchre se haberent omnia.*”

BOOK VI.

CHAPTER I.

§ 1.

ἐκ τούτου δὲ ἐν τῇ διατριβῇ, κ. τ. λ. Schneider, adopting the suggestion of Muretus, calls the present chapter the *Ninth* of the *Fifth* Book, and the succeeding chapter the *Tenth* of the same; and he begins the *Sixth* Book with the one which we have made the *Third* chapter. His reason for so doing is, because the present chapter wants the usual recapitulation with which Xenophon, except in this instance, commences each book, whereas the third chapter, according to him, has it. But, in the first place, the recapitulation to which he alludes, as commencing the last-mentioned chapter, interrupts the narrative, and is omitted in four of the better class of MSS.; and, in the next, we find Athenaeus (xi., p. 476, c.) actually quoting a part of § 4 of the present chapter, as belonging to the *Sixth* Book. We have retained, therefore, the common arrangement with the best editors. Either the usual recapitulation is lost for this book, or else Xenophon never wrote one.—*ἐκλόπενον.* “*Intercepted by stealth,*” i. e., stole them away and sold them as slaves. The common text has *ἐκλόπενον*, for which we have given *ἐκλόπενον* on Porson’s authority, from Suidas and two of the MSS.—*τοὺς πρόσω σκηνοῦντας.* “*Those who lodged far off.*”

§ 2-4.

ἔχοντας ἵππους, κ. τ. λ. These were intended as presents for the Greeks.—*ἐπὶ ξενίᾳ.* “*At a hospitable table.*” Supply *τραπέζῃ.*—*δικαιοτάτους.* The common text has *έδόκει δικαιότατον.* Xenophon very probably wrote *έπιτηδειοτάτους.*—*τῶν αἰχμαλώτων.* “*Of those that had been captured.*” Supply *βοῶν.* The common text has *θύσαντες δὲ τῶν αἰχμαλώτων βοῶν.*—*κατακείμενοι ἐν σκιμποσίῳ.* “*Reclining on couches.*”—*κερατίνων ποτηρίων.* “*Horn cups,*” i. e., cups made out of the horns of animals.

§ 5.

ἐπεὶ δὲ σπονδαί τ’ ἐγένοντο, κ. τ. λ. “*But when the libations had been performed, and they had sung a paean.*” Among the Greeks, wine was not drunk until the first course was finished; but, as soon as the guests had washed their hands, unmixed wine was introduced

in a large goblet, of which each drank a little, after pouring out a small quantity as a libation. This libation was said to be made to the “good genius” (*ἀγαθοῦ δαιμονος*), and was usually accompanied with the singing of the pæan and the playing of pipes. After this libation, mixed wine was brought in, and with their first cup the guests drank to *Διὸς Σωτῆρος*. (*Dict. Ant.*, p. 345. Compare *Becker's Charicles*, p. 251.)—*πρὸς αὐλόν*. “To a pipe.” The term *αὐλός* is commonly, but incorrectly, rendered by our term “flute.” The instrument in question was more like an *oboe*, as well from its having a mouthpiece, as from its fuller, deep tone.—*πεπληγέναι τὸν ἄνδρα*. “To have wounded the man.” We must be careful not to render *πεπληγέναι* here in a passive sense, a usage prevailing only in the later language, and never with the Attic writers. Buttmann conjectures, therefore, *πεπλῆχθαι*, but without any necessity. (*Irreg. Verbs*, p. 215, ed. Fish.—Compare *Poppo, ad loc.*)—*τεχνικῶς πως*. “In an artificial sort of way,” i. e., displaying a sort of artistic skill, as acting a part.

§ 6-8.

ὁ μέν. The victor.—*ἀδων τὸν Σιτάλκαν*. “Singing the (song) *Sitalcas*.” This appears to have been a Thracian song in praise of Sitalcas, a Thracian king, famed for his valor. It was, however, an early monarch of the name, and not the Sitalcas of whom Diodorus Siculus (xii., 50) makes mention, about *Olym.* 88, 1, or B.C. 428. Compare *Herodotus*, iv., 80, where an earlier Sitalcas is mentioned.—*Αἰνιᾶνες*. Compare i., 2, 6.—*Μάγνητες*. “*Magnesians*.” Natives of Magnesia, a territory of Thessaly, on the eastern coast, between the chain of Ossa and the sea.—*τὴν καρπαίαν*. “The dance called *Carpæan*.” Supply *ὅρχησιν*. The Carpæa was a dance of the mimic class, and peculiar to the Thessalians, in which a husbandman (*γεωργός*) scuffles with a robber (*ληστής*), both parties being armed. It is described by Maximus Tyrius, *Diss. xii.*, p. 128, ed. Davies, though less in detail than by Xenophon.—*ἐν ρυθμῷ πρὸς τὸν αὐλόν*. “Keeping time to the pipe.”—*δήσας τὸν ἄνδρα, κ. τ. λ.* The same as *δήσας τὸν ἄνδρα, αὐτὸν τε καὶ τὸ ζεῦγος ἀπάγει*.—*τὸν ληστήν*. Supply *νικᾷ*.—*παρὰ τὸν βοῦς ζεύξας*. “Having yoked him by the side of his oxen.”

§ 9.

τοτὲ μέν . . . τοτὲ δέ . . . τοτὲ δ'. “At one time . . . at another, . . . and then again.”—*ώς δύο ἀντιτατομένων μιμούμενος*. “Mimicking as if two were engaged against him.”—*έδινεῖτο καὶ ἐξεκνθίστα*. “He whirled around, and (then) threw summersets,” i. e., threw him-

self heels over head. Xenophon, in another part of his writings (*Conviv.*, iii., 11), speaks of tumbling performed over swords placed upright, and he says that the dancer *εἰς ταῦτα ἐκυβίστα τε καὶ ἐξεκυβίστα ὑπὲρ αὐτῶν*. The first of these movements (*ἐκυβίστα*), according to Weiske, consisted in the tumbler's throwing himself head foremost upon his hands, with his legs bent over his head, and his face toward the ground, as in the following wood-cut from the *Museo Borbonico* (vol. vii., tav. 58); and the other movement (*ἐξ-*



εκυβίστα) consisted in the performer's throwing himself back again upon his feet, and resuming the upright posture. If this be so, Krüger's suggestion may be a correct one, that the words *ἐκυβίστα τε καὶ* may have been dropped from the present passage of the *Anabasis*.

§ 10, 11.

τὸ Περσικόν. “*The Persian dance.*” Supply *δρχημα*. This appears to have been a dance, in the course of which the performer sank on his knee from time to time, and which must, therefore, have been somewhat like the Mazurka. Hence the name *όκλασμα* that was given to it commonly, from *όκλαζω*, “to crouch down on bended knee.” A description of it is given by Heliodorus, iv., 17. Compare *Jul. Poll.*, iv., 100.—*ώκλαζε*. “*He sank on bended knee.*”—*Μαντινεῖς*. The Mantineans were the natives of Mantinea, a city of Arcadia, near the centre of the eastern frontier, at the foot of Mount Artemisius. It was in the battle fought in its vicinity that Epaminnondas terminated his glorious career.—*ἥεσάν τε ἐν ρυθμῷ, κ. τ. λ.* “*And they moved along in measure, being accompanied by the music of the pipe for the war-tune,*” i. e., the accompanying music being the war-tune that is played when the armed dance is performed. Com-

pare, as regards the ἐνόπλιος ῥυθμός, the scholiast on Aristophanes (*Nub.*, 651), who describes it as ελός ῥυθμοῦ πρὸς ὅν ὀρχοῦντο σείοντες τὰ ὄπλα, while another scholiast informs us that it consisted of a spondee, a pyrrhich, a trochee, and an iambus. Compare Hermann, *Elem. Doctr. Metr.*, p. 351, seq.—ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. “*In the processions to the gods.*” By προσόδος is here meant a solemn procession to a temple, accompanied by singing and music.—δεινὰ ἐποιοῦντο πάσας τὰς ὄρχήσεις, κ. τ. λ. “*Made a wonderful thing of it, that all the dances were in arms.*” Observe that, in such forms of expression as this, ποιεῖσθαι has a meaning bordering closely on ἡγεῖσθαι, or *putare*. (Krüger, *ad loc.*)

§ 12, 13.

πεπαμένον ὄρχηστρίδα. “*Who possessed a female dancer.*”—σκευάσας. “*Having equipped her.*”—πυρρίχην. “*A Pyrrhic dance.*” Supply ὄρχησιν. The Pyrrhic dance was performed to the sound of the pipe, and its time was very quick and light, as is shown by the name of the Pyrrhic foot (˘˘), which must be connected with this dance; and from the same source came also the Proceleusmatic (˘˘˘˘), or challenging foot. The Pyrrhic dance was performed in different ways at various times and in various countries, for it was by no means confined to Doric states. Plato describes it as representing, by rapid movements of the body, the way in which missiles and blows from weapons were avoided, and also the mode in which the enemy were attacked. (*Leg.*, vii., p. 815.) In the non-Doric states it was probably not practiced as a training for war, but only as a mimetic dance. Thus, in the present instance, it was danced by a female to entertain a company. (*Dict. Ant.*, p. 851.)—συνεμάχοντο αὐτοῖς. “*Fought along with them,*” i. e., in their company.—ὅτι αὗται καὶ αἱ τρεφάμεναι, κ. τ. λ. “*That these were even they who had repulsed the king from the camp.*” Compare the remark of Krüger: “*Jocose exaggerat quæ, i., 10, 3, narrata sunt.*”

§ 15.

Σινώπην. Sinope was a city of Paphlagonia, on the eastern coast, and a little below its northern extremity. It was the most important commercial place on the shores of the Euxine, and was founded by a Milesian colony at a very early period, even prior to the rise of the Persian empire. Among its own colonies were Cotyora, Cerasus, and Trapezus. Captured by Pharnaces, it became a royal seat of the Pontic kings, and Mithradates the Great was born and educated here. It was brought under Roman dominion by Lucullus,

and became a Roman colony. The modern name is *Sinub*. (*Ainsworth*, p. 211, *seq.*—*Hamilton*, i., p. 307.)—'Αρμήνην τῆς Σινώπης. “Harmene, (a port) of Sinope.” Harmene or Armene was a small town and port of the Sinopians, according to Strabo fifty stadia (over five miles) from Sinope, but according to Arrian, forty stadia (over four miles). Marcianus agrees with Strabo. (*Strab.*, xii., p. 545; *Arrian, Peripl.*, p. 127; *Marcian.*, p. 72.) It was a place of so little note or traffic, that it gave rise to the proverb Ὡς ἔργον οὐκ εἰχε 'Αρμένην ἐτείχισεν. The modern *Ak-Liman* corresponds to the ancient site. (*Mannert*, vi., 3, p. 16.)—Παφλαγονικῷ. Supply χώρᾳ.—μεδίμνους. The medimnus, or usual Attic corn-measure, contained very nearly twelve gallons English.—κεράμια. The κεράμιον contained about five gallons, seven pints, liquid measure.

§ 16–20.

προσεδόκων. “Expected.”—Αναξίως. Compare v., 1, 4.—μισθοφορίαν. “Pay.”—ώς ἐδόκουν. “As they seemed.”—εἰςήει αὐτούς. “It occurred to them.”—ἡ πολυαρχίας οὖσης. “Than if a command vested in many existed.”—χρῆσθαι τῷ στρατεύματι. “To use the army to some purpose.”—ἡττον ἀν νόστερίζειν. “There would be less coming late,” *i. e.*, less delay.—ἐκ τῆς νικώσης. “In accordance with the opinion that prevailed,” *i. e.*, the opinion which had the greater number of votes in its favor.—ἐτράποντο. “They turned their eyes.” Literally, “they turned themselves.”—οὗτο γιγνώσκει. “Is of this opinion.”—ἔπειθεν αὐτὸν ύποστῆναι τὴν ἀρχήν. “Endeavored to persuade him to undertake the command.”—πῇ μέν. “On the one hand.” This, instead of being followed by πῇ δέ, has ὅπότε δέ corresponding to it in § 21.—πρὸς τὸν φίλον. “Before his friends.”—τυχόν. “Perhaps.” Commonly regarded as an adverb, but strictly the accus. neut. of 2d. aor. part. act. of τυγχάνω, used absolutely like ἔξον, παρόν, &c.

§ 21–23.

αὐτοκράτορα γενέσθαι ἄρχοντα. “To become commander in chief.”—ὅπῃ τὸ μέλλον ἔξει. “How the future will hold.”—τὴν προειργασμένην δόξαν. “His fore-earned reputation,” *i. e.*, that which he had acquired in the previous part of the expedition.—διαπορομένῳ διακρίναι. “Being at a loss how to decide.”—παραστησύμενος. “Having placed by the altar.”—ἔθύετο. “He sacrificed.” The middle voice is here employed, because an inspection of entrails was connected with this sacrifice.—ὅςπερ αὐτῷ μαντευτὸς ἦν ἐκ Δελφῶν. “Who had been recommended to him by the oracle at Delphi.” Compare iii., 1, 6. The more regular form of expression would have been ὥπερ (θύειν)

αὐτῷ μαντευτὸν ἦν ἐκ Δελφῶν.—τὸ ὄναρ. Compare iii., 1, 11.—ὅτε ἥρχετο ἐπὶ, κ. τ. λ. “When he began to set himself to take charge, with others, of the army.”—συσταθησόμενος. “In order to meet.” Compare iii., 1, 8.—ἔαντῷ δεξιὸν φθεγγόμενον. “Crying on his right.” Omens on the right were lucky. In the present instance, however, the lucky character of the omen was qualified by the eagle’s being in a sitting posture.—ωςπερ. Hutchinson conjectures ὄνπερ. The anacoluthon, however, ought not to be interfered with. The writer begins the sentence as if he were going to subjoin μέγαν μὲν οἰωνόν, κ. τ. λ., but, as this would be somewhat harsh, he adapts what follows, not to ωςπερ, but to the nearer ἔλεγεν. (*Krüg.*, ad loc.)

οὐκ ἴδιωτικός. “Not appertaining to the fortunes of a private individual.” Compare Krüger: “Non privati hominis fortunam portendens.” This the priest inferred from its being the bird of Jove.—ἐπίπονος. “Toilsome,” i. e., portending toil.—μάλιστα ἐπιτίθεσθαι. “Mostly set upon,” i. e., are most accustomed to attack.—χρηματιστικόν. “Indicative of wealth,” i. e., portending gain.—τὸν γὰρ ἀετὸν πετόμενον, κ. τ. λ. “For that the eagle, flying about, rather obtained its sustenance (merely).”

§ 24, 25.

Οὗτῳ δῆ. Observe that the particle δῆ here resumes the narrative interrupted at § 23.—προξεῖσθαι. “To desire.”—οὗτως ἐγένετο. “Thus fell out.”—αἱρεῖσθαι. “Should be chosen.”—προεβάλλοντο. “They proposed.”—ἐπιψηφίζοι. “Should put it to the vote.”

§ 26–28.

καὶ χάριν ἔχω. “And bear gratitude,” i. e., and thank you.—αἴτιον. “The author.”—τὸ μέντοι ἐμὲ προκριθῆναι. “My being preferred, however.”—ἄλλ’ ἡττον ἀν διὰ τοῦτο, κ. τ. λ. “But (it rather seems) that you will, on this account, the less obtain it,” &c.—οὐ πάνν τι ἀσφαλές. “Not at all safe.” Literally, “not in any respect very safe.” In such formulas τὶ is to be connected with the negative.—οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, κ. τ. λ. Alluding to the Peloponnesian war, and its disastrous termination for Athens.—ἡγεμόνας είναι. The condition of peace, imposed at the end of the Peloponnesian war, is thus expressed by Xenophon (*Hist. Gr.*, ii., 2, 20); (*Αθηναίους*) τὸν αὐτὸν (*Λακεδαιμονίους*) ἔχθρὸν καὶ φίλον νομίζοντας *Λακεδαιμονίους* ἐπεσθαι καὶ κατὰ γῆν καὶ κατὰ θάλατταν ὅποι ἀν ἡγῶνται.—οὐκέτι πέρα. “No longer beyond this.” The employment of πέρα to indicate time, is comparatively rare.—δοκοίν δπον δνναίμην, κ. τ. λ. “Should seem, where I might be able, there to make their dignity null, I am apprehensive of this, lest I should quickly be sobered.” Porson

thinks that ἀν ought to be thrown out of the text here, as having arisen from a repetition of the final syllable of λίαν, it being unusual for ἀν to be construed with μή and the optative. But consult *Bornemann, ad loc.*

§ 29–31.

στασιάζοντα. “Exciting faction.”—*τίνα.* He appears, as Krüger remarks, to mean Cheirisophus, whom, in order not to offend him, he speaks of, not as *στασιάζοντα*, but ἀχθόμενον.—*αὐτόν.* Meaning Xenophon.—*εἰ οὕτως ἔχει.* “If the matter stands thus,” i. e., for the case to be thus.—*ώς ὁργιοῦνται Λακεδαιμόνιοι, κ. τ. λ.* “Since (thus) the Lacedæmonians will be in a rage, even if persons having met to sup together do not choose a Lacedæmonian as president of the banquet,” i. e., as toast-master.—*λοχαγεῖν.* “To lead companies,” i. e., to be λοχαγοί.—*πλείονος ἐνδέον.* “That there was need of more speaking,” i. e., of other arguments besides those which he had employed.—*Θεοὺς πάντας καὶ πάσας.* “By all the gods and goddesses.” Compare Kühner, § 566, 2.—*ἄξτε καὶ ἴδιωτην ἀν γνῶναι.* “That even a private individual might know it,” i. e., a person who was not a priest or professional soothsayer.—*τῆς μοναρχίας ἀπέχεσθαι.* “To hold off from this single rule,” i. e., to refrain from this office of sole commander.

§ 32, 33.

ώς καὶ νῦν Δέξιππος, κ. τ. λ. “Since Dexippus has even just now been accusing him to Anaxibius, as much as he could, and that, too, although I tried hard to make him be silent.” Compare, as regards Dexippus, v., 1, 15.—*ὅ δὲ ἔφη.* The reference is to Dexippus.—*αὐτόν.* Referring to Xenophon.—*καὶ ἐγὼ πειράσομαι.* “I also will try.”—*ἐὰν πλοῦς ἥ.* “If there be a sailing,” i. e., if there be sailing weather.—*ἐκεῖσε κατασχεῖν.* “To arrive at that place.”

CHAPTER II.

§ 1.

τὴν Ἰασονίαν ἀκτήν. “The Jasonian shore.” Larcher conjectures ἀκράν, and thinks the Jasonian promontory is meant, not far from Cotyora, remarking, at the same time, on the geographical error committed by the writer. That there is an error here, and a gross one too, appears very plainly a little after, where mention is made of the mouths of the Thermodon, Iris, Halys, and Parthenius, as passed by the Greeks in sailing along the coast from Sinope to Her-

aclea, when, in truth, all these rivers except the last empty into the Euxine to the east of Sinope, and could not have been seen on this coasting voyage at all. Buttmann and Halbkart, it is true, attempt to defend Xenophon from the charge of error here, but on very weak grounds ; and the only way to save the credit of the historian seems to be by supposing that there is an interpolation here of notes made on the sea-voyage from Cerasus to Sinope. The interpolation may be supposed to commence with *παραπλέοντες*, and to extend to *τοῦτον δέ* inclusive, and we have so marked it in our text. (Compare Bornemann, and Schneider, *ad loc.* ; Halbkart, p. 243, note ; and Ainsworth, p. 213.)—*Ἡράκλειαν*. “*Heraclea*.” This is the celebrated Heraclea Pontica, on the coast of Bithynia. It was famed for its naval power, and its consequence among the Greek cities of Asia. The modern name is *Erekli*, but the present town occupies only the southwest corner of the space covered by the ancient city. (Ainsworth, p. 214.)

§ 2, 3.

παρὰ τῇ Ἀχερονοσιάδι Χερβονήσῳ. “*Near the Acherusian Peninsula*.” On this peninsula was the famous Acherusian Cave, through which Hercules was fabled to have descended to the lower world.—*ἐνθα*. “*Where*,” i. e., through a cavern which.—*ἐπὶ τὸν Κέρβερον κίνα*. “*In quest of the dog Cerberus*.” The twelfth and last task imposed by Eurystheus on Hercules was to bring Cerberus from the lower world. The hero, after seizing him, brought him through Træzene to Eurystheus, and when he had shown the monster, took him back to the lower world.—*ἡ νῦν τὰ σημεῖα δεικνῦσι, κ. τ. λ.* “*Where they now show the marks of his descent in depth more than for two stadia*,” i. e., they showed a deep cave in this quarter. (Compare Diod. Sic., xiv., c. 31.)—*Λύκος*. This river derived its name of *Λύκος*, or “*Wolf*,” from its sudden inundations and overpowering floods. At present it is denominated the *Kilij-su*, or Sword River, an epithet expressive of the same peculiarity. Lion errs in making the Lycus the same with the *Kulay Hissar*, or *Kouli Hissar Su*, for this latter is a tributary of the Iris, and flows, therefore, between Cotyora and Amisus, so that it corresponds rather to the Lycus of Pontus. (Compare Kinneir, p. 310.)

§ 4, 5.

Θαυμάζω τῶν στρατηγῶν. “*I wonder at the generals*.” Verbs of wondering take a genitive of the cause whence the feeling arises, and the construction here is two-fold : when the quality or action which excites the feeling is distinctly stated, it is in the genitive,

and the person who is the patient or object of the feeling, is in the accusative; as, *ζηλῶ σε τῆς εὐτυχίας*: but where the quality is not stated, but is only implied, and represented as being joined to or residing in the person, so that a consideration of the person himself exercising the quality excites the feeling, the person is put in the genitive, and the patient or object of the feeling is supplied from the genitive by the mind, or else is expressed, as in the present instance, by an explanatory sentence. (Kühner, § 495.)—*σιτηρέσιον*. “*Money for provisions.*” The payment of troops among the Greeks was made under two different names; one being the wages (*μισθός*) paid for actual service, which the soldiers, when the cost of their arms and clothes had been deducted, were able to lay by; and, secondly, the allowance for provisions (*σιτηρέσιον, σιτάρκεια, σῖτος*), they being seldom furnished in kind. (Böckh, *Pub. Econ. of Athens*, vol. i., p. 363.)—*οὐ μὴ γένηται, κ. τ. λ.* “Will not prove three days’ food for the army.” The particles *οὐ μὴ*, when joined with the subjunctive, have the force of the future. (Kühner, § 748, 1. Compare ii., 2, 12.)—*ὅποθεν δὲ ἐπισιτισάμενοι, κ. τ. λ.* “And there is no (place), added he, on having supplied ourselves with provisions from which, we shall proceed on our journey.” Compare note on *ὅθεν ἐπισιτιούμεθα*, ii., 4, 5.—*Κυζικηνούς*. Compare v., 6, 23.—*ἄλλος δὲ εἶπε*. Supply *αἴτειν*. So that *εἶπεν αἴτειν* is the same, in fact, as *ἐκέλενσεν αἴτειν*.—*ἀντίκα μάλα*. “On the very spot.” More literally, “quite directly.”—*καθημένων*. Usually applied to assemblies in session, since in these they commonly were seated. Compare iii., 1, 33; vii., i., 33.

§ 6–8.

προῦβάλλοντο. “They proposed.”—*ἀπεμάχοντο*. “Fought off.”—*ἀναγκάζειν*. Schneider supplies *διδόναι*, but *τοῦτο* is better, i. e., *ἀναγκάζειν* (*τοῦτο*) . . . *δὲ τι μὴ αὐτοί, κ. τ. λ.*—*ἐπαπειλεῖν*. “Threatened (them) besides.”—*τὰ χρήματα*. “Their effects.”—*καὶ τὴν ἀγορὰν εἰσω ἀνεσκεύασαν*. “And packed up (and carried) within the articles composing the market,” i. e., the provisions, &c. Observe that the idea of motion implied in *εἰσω* gives *ἀνεσκεύασαν* the additional meaning of carrying away.

§ 9, 10.

οἱ ταράξαντες ταῦτα, κ. τ. λ. “They who had stirred up these troubles accused the generals of spoiling the affair.”—*συνίσταντο*. “Clubbed together.”—*προειστήκει μάλιστα αὐτῶν*. “Stood most at their head,” i. e., exercised the principal influence over them.—*Ἀθηναῖον*. Xenophon is meant, whom they charged, not by name indeed, but in reality, with secretly exercising the chief authority.—*καὶ ταῦτα, τὴν*

σωτηρίαν, κ. τ. λ. “And that, too, when they themselves had worked out the common safety.”—τὸν κατειργασμένονς. “That the men who had accomplished this.”

§ 11, 12.

συστάντες. “Having united.”—καθ’ ἑαυτούς. “By themselves.”—*ἐκ τῆς νικώσης, κ. τ. λ.* “Should do whatever might be decided by the casting vote.”

§ 13, 14.

οὕτως ἀσφαλεστέραν εἶναι, κ. τ. λ. “That it was a safer one thus, than that each should go his separate way.” Observe the force of the middle in *στέλλεσθαι*, “to send one’s self,” i. e., “to go.”—*ἐπειθεν αὐτόν.* “Tried to persuade him.” It is rather singular that Xenophon should have listened for a moment to the suggestions of one whom he had known to be hostile to him. Perhaps, however, Neon explained to him that if each of the commanders went off separately, there would be a better chance to each of procuring provisions.—*Κάλπης λιμένα.* Compare vi., 4, 3.—*αὐτοί.* Neon and Cheirisophus.—*συννεούλενε.* “He advised him.”—*τοῖς γεγενημένοις.* The breaking up of his command.—*αὐτῷ.* Referring to Xenophon, as Hutchinson, Zeune, Halbkart, and Bornemann correctly maintain, and not to the army, as Schneider thinks. Consult *Halbkart*, p. 245, note.

§ 15.

ἔτι μέν. “For some time.” Equivalent to *τέως μέν.* Compare Plato, *Protag.*, 310, c.: *ἔτι μὲν ἐπεχείρησα εὐθὺς πρὸς σὲ λέναι ἐπειτά μοι λίαν πόρρω ἔδοξε τῶν νυκτῶν εἶναι.*—*ἀπαλλαγεὶς τῆς στρατιᾶς.* “Having parted from the army.”—*τῷ ἡγεμόνι Ἡρακλεῖ.* “To Hercules, the leader.”—*κοινομένῳ.* “Communicating (with him),” i. e., consulting him.—*λῶν καὶ ἄμεινον.* “More desirable and better.” Compare i., 7, 3.—*τὸν παραμείναντας τῶν στρατιωτῶν.* “Those of the soldiers that still remained with him.” These are mentioned again at the close of the next section.—*γίγνεται τριχῆ.* “Is formed into three parts.” Observe here the employment of an adverb in the predicate, which we have to render as if an adjective, and compare *Matthiæ*, § 309.—*Βιθυνοῖς.* The Bithyni were of Thracian origin, and, according to their own account, came from the banks of the Strymon, having been driven from their country by the Teucri and Mysi. Hence Xenophon calls the country occupied by this people by the name of Thrace, making this Thrace commence after Heraclea. (Compare chapter iv., 1.) At a later period, the whole

country was called Bithynia as far as the Parthenius, including the Mariandyni, who were also a part of the great Thracian stock. (Cramer, *Asia Minor*, vol. i., p. 200.)

κατὰ μέσον πως τῆς Θράκης. “Somewhere about the middle of Thrace.” Asiatic Thrace is meant, which is said, in chapter iv., § 1, to have extended from Byzantium to Heraclea. (Compare previous note.)—*διὰ τῆς χώρας.* “Through their territory,” i. e., that of the Heracleans, which appears to have reached some distance from Heraclea, before Asiatic Thrace commenced, although not, as Rennell thinks, to the River Sangarius. (p. 264, note.)—*ἀποθαίνει ἐπὶ τὰ ὄρη, κ. τ. λ.* This would also seem to confirm the remark just made, that Asiatic Thrace did not extend quite up to Heraclea.

CHAPTER III.

§ 1–3.

ὸν μὲν οὖν τρόπον, κ. τ. λ. The whole of this section is a mere interpolation, and is wanting in four MSS. It forms, moreover, an awkward interruption of the narrative, and appears to have proceeded from some grammarian, who, finding in his MS. no regular commencement for the present Book, prefixed a short summary, by the aid of chapter ii., § 12, and made this the beginning of a new Book. (Compare note on chap. i., § 1.)—*Ἀρκάδες.* Compare chap. ii., § 12 and 17.—*ἐκαστος στρατηγός.* Ten new commanders had been chosen by this division of the army. (Chap. ii., § 12.)—*σύνδοι λόχους.* “Two companies together.”—*ἡγον.* Supply *εἰς ταύτην.*—*συνεβάλοντο δὲ καὶ λόφον.* “They agreed also upon a hill.”—*περιεβάλοντο.* “Encompassed.”

§ 4–5.

διαφεύγοντες. This is the reading of all the MSS. Weiske conjectures *διαφυγόντες*, which Krüger adopts; but the common reading is well explained by Poppo: “*fuga elapsi et adhuc fugientes.*”—*διέφευγον.* The reading of four MSS. Dindorf, Borne-mann, and Krüger, following Weiske and Schneider, give *διέφυγον*, which is decidedly inferior, and rejected by Poppo.—*ἐξ αὐτῶν τῶν χειρῶν.* “Out of their very hands,” i. e., when almost taken by them.—*εἰς τὸ συγκείμενον.* “To the spot agreed upon.” Supply *χωρίον.*—*τέως μέν.* “For a while.” Compare note on *ἔτι μέν*, chap. ii., § 15, and also iv., 2, 12.—*τρέπονται αὐτούς.* “They (the Thracians) put them to the rout.”—*ἀποκτιννύσι.* 3 plur. pres. ind. act. of *ἀποκτίννει*, a sister form in Attic prose (for the present and imperfect)

of ἀποκτείνω. (*Buttmann, Irreg. Verbs*, p. 159, ed. *Fishl.*) The original ending of the 3 plur., in verbs in *μι*, was *-ντι*, which is found only in Doric. This *-ντι* was weakened to *-νσι*, and the *ν* then changed to *α*, which commonly coalesced with the preceding radical vowel: thus, ἀποκτινύσσι, commonly ἀποκτινύσι. (*Kühner*, § 268.)

§ 6–9.

καὶ οἱ ἄλλοι δὲ λοχαγοί. Observe here the force of *καὶ*, implying that Hegesander was not the only one that escaped, but that *the other captains also came together*.—*πράγμασιν.* “Effects,” i. e., plunder.—*ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα.* “Since they had luckily met with this piece of good fortune.”—*ἔρθωμένως.* “Strongly,” i. e., in great strength.—*συνέρρεον.* “Kept flocking together.”—*οἱ δὲ προσθέοντες.* Referring to the Thracians.—*ὅπότε δὲ αὐτοῖς ἐπίσιεν.* “And whenever they (the Greeks) advanced against them.”—*τῶν μέν τῶν δέ.* The first refers to the Greeks, the second to the Thracians.—*τελευτῶντες.* Compare vi., 1, 8.—*ἀπορία πολλὴ.* “Much distress.”—*τὰ μὲν ἄλλα ώμολόγητο αὐτοῖς.* “The other terms had been agreed upon by them.”—*ἄλλ' ἐν τούτῳ ἴσχετο.* “But here there was a stoppage.” Literally, “but in this it (i. e., the affair) held itself in, checked itself.” Observe the force of the middle.

§ 10–12.

Ξενοφῶντι δὲ πορευομένῳ. “But while Xenophon was proceeding.” The dative absolute, the subject of the participle being considered as that in reference to which the action of the verb takes place. (*Matthiae*, § 562, 2; *Kühner*, § 699.)—*πορευομένοις ποι.* “Going some whither,” i. e., going on some journey.—*εἰ ποι ησθηται, κ. τ. λ.* “If they have any where heard of another army, being Grecian.” Sintenis (*ad Plut., Vit. Pericl.*, p. 261) connects *όντος* here with *ποι*, but the distance of the latter from the former opposes this.—*καὶ νῦν ὅτι πολιορκοῦνται.* Observe that *νῦν* is merely placed here before *ὅτι* for the sake of euphony, and belongs, in fact, to *πολιορκοῦνται*.—*εἰ ἔκεινοι ἀπολοῦνται.* Schneider reads *εἰ καὶ ἔκεινοι* from one of the MSS., but this is very properly condemned by Bornemann and others.

§ 13–15.

λειφθέντες. Two MSS. give *ληφθέντες*. But these forms are often confounded.—*κινδυνεύωμεν.* The common text has *κινδυνεύσωμεν*, but the present is preferable as denoting an action about to continue.—*νῦν μὲν οὖν.* He begins here as if about to add some such

expression as this, *αὐριον δὲ λωμεν ἐπὶ τοὺς πολεμίους*, and then omits this by a kind of negligence not unusual in this narrative. (*Krüg., ad loc.*)—*ὅσον ἀν δοκῆ καιρὸς ελναι, κ. τ. λ.* “As far as may seem to be a suitable time for supping,” i. e., after we shall have earned our suppers by a good march. Compare Halbkart: “wenn wir uns das *Abendbrodt* durch einen tüchtigen Tagesmarsch werden verdient haben.”—*ἴφορῶν ἡμᾶς.* “Keeping us in view,” i. e., not losing sight of us.—*παρέπεμψε δέ, κ. τ. λ.* A singular interruption of the speech by means of a narrative.—*εἰς τὰ πλάγια.* “To the sides,” i. e., to explore the country on either flank.—*καίειν ἄπαντα, κ. τ. λ.* “To burn all things, with whatever combustible matter they might meet.” This was done for the purpose of striking terror into the foe. Compare § 19. (*Krüg., ad loc.*)

§ 16–17.

αποδραίημεν ἀν. “Could escape.” Compare note on *ὅτι οὔτε ἀποδεδράκασιν*, i., 4, 8.—*πολλή.* “It is a long way.” Supply *όδός ἔστι.*—*Χρυσόπολιν.* Chrysopolis was a town and harbor opposite Byzantium, on the Asiatic shore. From its position with regard to Byzantium and Constantinople, of which it may be considered as the Asiatic suburb, it has always been a place of importance. The modern name is *Uskudar*, or, as the Europeans call it, *Scutari*. (*Ainsworth*, p. 222.) Compare chap. vi., § 38.—*έκεῖ μέν.* Referring to Calpe. We must supply in mind after *ἀποπλευσούμεθα* some such idea as the following: “while unto Heraclea, where ships are to be found, we can not return on account of the distance.” (*Krüg., ad loc.*)—*μένονσι.* Supply *ἡμῖν*.—*τῶν δὲ πολιορκουμένων ἀπολομένων, κ. τ. λ.* As there were no ships at Calpe, and it would be necessary for them to prosecute their route by land, that route would be a much safer one if they relieved the Arcadians from their present besieged state, and the whole Grecian force became united again, than if Xenophon’s troops left the Arcadians to their fate, and merely united their own force with that of Cherisophus.—*πάντας εἰς ταῦτὸν ἐλθόντας, κ. τ. λ.* “That all, having come to the same spot, busy themselves in common about our preservation.” More literally, “take hold, in common, of our preservation.” Observe the idea of part lurking in *σωτηρίας*, and compare *Matthiae*, § 330.—*παρασκευασμένους τὴν γνώμην.* “Having made up our mind.”

§ 18.

ἄγει οὕτως. “Is leading the affair thus,” i. e., is guiding matters to so happy a termination.—*ὅς τοὺς μεγαληγορήσαντας, κ. τ. λ.* “Who

wishes to humble those that spoke haughtily, as if being superior to us in wisdom." The allusion is to the Arcadians and Achæans, who had haughtily boasted of their own superiority to the rest of the army, and had in consequence seceded from them. (v., 10, 10, seq.) These were now to be humbled by being made to owe their deliverance to the very persons whom they had contemned. (Consult Dindorf, *ad loc.*)—τοὺς ἀπὸ θεῶν ἀρχομένους. "Who begin every thing with the gods," i. e., who do nothing without first consulting them.

§ 19–23.

διασπειρόμενοι ἐφ' ὅσον καλῶς εἶχεν. "Spreading themselves over as much space as was fitting."—ἐπιπαριόντες κατὰ τὰ ὄκρα. "Moving along abreast of them on the heights."—παραλειπομένω. "Left (unburned)." Supply here, in mind, "burned this also," ἔκαιον καὶ τοῦτο.—ἐπὶ λόφον ἐκβάντες. "Having gone out (of the plain) upon a hill."—παρηγγέλθη. "An order was passed."—τοὺς ἡγεμόνας. The old men that had been taken. Compare § 10.—ἔλανθανον αὐτὸν, κ. τ. λ. "Got, without knowing it, upon the hill where the Greeks were besieged." Literally, "escaped their own observation in having got," &c. Observe that ἐπολιορκοῦντο is not, as Krüger makes it, the imperfect in a pluperfect sense, but the regular imperfect itself, the reference being to an action which was still supposed to be going on.—γραῖδια δὲ καὶ γερόντια. "But some little old women and men."—εὐθὺς ἀφ' ἐσπέρας. "Immediately at nightfall." Literally, "immediately from (or after) evening." Observe that ἀπό here denotes departure from a point of time, i. e., after.—ὅπον δέ. Supply οἴχεσθαι.

§ 24–26.

συμβῖσαι τοῖς ὄλλοις, κ. τ. λ. "To come to the harbor of Calpe and join the rest." Observe the employment of *eis* in place of a verb of motion.—κατὰ τὴν ἐπὶ Κάλπης ὁδόν. "Along the road to Calpe."—*eis* τὸ αὐτό. "Unto the same spot," i. e., together.—ἐπειδὴ οὐχ ἐωρᾶμεν. "When we no longer saw."—ό δὲ χρόνος ἐξῆκεν. "And the time was out," i. e., the time during which you ought, as we imagined, to have come.

CHAPTER IV.

§ 1, 2.

ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ. The reference is to what was termed Asiatic Thrace, and of which we have already made mention in the notes on § 15 of chapter ii.—ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι.

“On the right to a person sailing into the Euxine,” i. e., on your right as you sail in.—καὶ τριήρει μέν ἐστιν, κ. τ. λ. “And for a galley with oars it is to Heraclea, from Byzantium, a very long day’s passage.” The reference is, of course, to a passage in calm weather, when no sails are employed, the equable motion of the oars being best calculated to give an idea of the distance.—Θρᾷκες Βιθυνοί. Consult note on Βιθυνοῖς, chap. ii., § 15.—ἐκπίπτοντας. “Cast ashore.” Compare Krüger: “durch Schiffbruch aus Land geworfen.”—δεινὰ ὑβρίζειν. “To insult them dreadfully.”

§ 3, 4.

ἐν μέσῳ μὲν κεῖται, κ. τ. λ. “Lies midway in respect of persons sailing from each place,” i. e., when persons sail, &c. This seems a neater construction than to make, as some do, πλεόντων a genitive absolute.—ἐστι δὲ ἐν τῷ θαλάττῃ, κ. τ. λ. “And there is in the sea (there) a piece of land jutting forward, that part of it which reaches down into the sea, being a craggy rock,” &c. This promontory is now, according to Ainsworth, called *Kirpé*, or *Kefken Adasi*.—οὐ δὲ αὐχῆν, οὐ εἰς τὴν γῆν, κ. τ. λ. “But the neck, that (part) of the place which reaches up to the land.”—Λιμὴν δὲ ὑπὸ αὐτῷ τῷ πέτρᾳ, κ. τ. λ. “The port is under the very rock, having its beach toward the west.” According to Ainsworth (p. 218), there are at the present day two bays and two promontories in this quarter. The first bay is called *Kirpé Liman*, and between it and the second is a promontory, which, being sometimes mistaken by sailors for the real *Kirpé*, or *Kefken Adasi*, is called *Ialandji Kefken*, or the lying or deceitful *Kefken*.—ἐπ’ αὐτῷ τῷ θαλάττῃ. “Close to the sea.” Literally, “upon or at the sea itself.”—ξύλα δὲ πολλά, κ. τ. λ. According to Ainsworth, this is so much the case now, that the country around is designated by the Turks as the *Aghaj Denizi*, or “sea of trees.”

§ 5-7.

τὸ δὲ ὄρος, κ. τ. λ. Ainsworth gives the modern name of this mountain as *Kefken Tagh*.—γεῶδες καὶ ἀλιθον. “Earthy and clear of stones.”—τὸ δὲ παρὰ θάλατταν. “But that (part which extends) along the sea.” The neater and more regular form of expression in Greek would have been, παρὰ θάλατταν δὲ (παρήκει) πλέον ἡ ἐπὶ εἴκοσι σταδίους.—σῦκα ἀρκοῦντα. “Figs in sufficiency.”—ἐσκήνουν δὲ ἐν τῷ αἰγιαλῷ. Supply *oi* “Ελληνες. Luzerne, on the supposition that the Greeks were still without tents, makes this refer to a going into barracks.—εἰς δὲ τὸ πόλισμα ἀν γενόμενον, κ. τ. λ. “Into the little city, however, that might have been, they were unwilling to (march, and

there) *encamp.*" Compare the explanation of Zeune and Weiske, of which Bornemann and others approve : " *In loco, qui facile futurus fuisset oppidum, sive, in loco urbi condendæ apto.*" Xenophon's narrative of transactions during the period of the army's stay at Calpe is, as Thirlwall remarks, very mysterious. " It is clear, from his description of Calpe, that he thought the situation admirably adapted for a colony. It was generally believed in the army that he wished to found one there ; and the men were unwilling, on this account, *to encamp in a strong position which might have served as the citadel of a new town* ; and when at last they were compelled to do so, through fear of the Bithynians and Pharnabazus, this encampment was universally regarded as the beginning of a settlement." (Thirlwall, iv., p. 352.) Xenophon, however, does not inform us how far this opinion was well grounded, but only seems anxious to guard himself from the suspicion of collusion with the soothsayers ; a suspicion which it is, nevertheless, very difficult to suppress, when we find the sacrifices by which the movements of the army were regulated, uniformly tending toward the object which he was supposed to have had in view.—(Thirlwall, *l. c.*)

§ 8, 9.

ἥσαν οὐ σπάνει βίου ἐκπεπλευκότες, κ. τ. λ. " *Had sailed from home upon this service, not through any scantiness of subsistence.*"—καὶ ἀνδρας ἄγοντες. Observe the force of *καὶ* here : not only coming themselves, but *even* bringing men with them.—προσανηλωκότες χρήματα. " *Having besides expended money (in the cause).*"—ἀκούοντες καὶ τοὺς ἄλλοντ, κ. τ. λ. " *Hearing that the others also who were with Cyrus were faring well, and on an extensive scale,*" i. e., were making large fortunes. Compare Poppe, *Ind. Græc.*, s. v. : " *Multa bona sibi acquirere.*"—ἐπειδὴ δὲ ὑστέρα ἡμέρα ἐγένετο, κ. τ. λ. " *But when the day after their meeting together came,*" i. e., the morrow of their meeting. Observe that *ὑστέρα* governs the genitive *συνόδου* from the idea of comparison implied in it.—ἐπὶ ἔξοδῳ. " *For an expedition.*"—τοὺς νεκρούς. The dead bodies of those who had fallen in battle with the Bithynians.—ἡδὴ γὰρ ἥσαν πεμπταιοι. " *For they were already five days gone.*" More literally, " for they were already five-day ones," i. e., five-day corpses. They had been lying five days unburied : the first day was that on which they had been slain (chap. i., § 5); the second, that during which the Arcadians were besieged by the Thracians (§ 6, *seqq.*); the third, that during which Xenophon was hastening to their assistance (§ 10, *seqq.*); the fourth, that on which he came up with the Arcadians at Calpe

(§ 21–26); the fifth, that on which he set out to inter the dead bodies of the slain.—*ἔθαψαν ἐκ τῶν ὑπαρχόντων, κ. τ. λ.* “They buried very becomingly, as far as they were able out of their existing means,” i. e., as becomingly as their existing means would allow.—*κενοτάφιον*. A cenotaph was an empty or honorary tomb, erected as a memorial of a person, whose body was either buried elsewhere, or not found for burial at all.—*στεφάνους*. The material is not stated. In Greece, sepulchral garlands were commonly made of parsley.

§ 10, 11.

συνῆγε. “Brought them together.”—*μνησθῆ δίχα τὸ στράτευμα ποιεῖν.* “Shall (even) mention the dividing of the army,” i. e., the breaking up of the army again into different divisions.—*καὶ κατὰ χώραν ἀπιέναι, κ. τ. λ.* “And that the army should return to the same order in which it was before,” i. e., that the soldiers should return to the different companies in which they were serving before the secession of the Arcadians and Achæans took place, and thus Xenophon, for example, get his own soldiers again. (Compare v., 10, 12.)—*ὑπερ πρόσθεν εἰχε.* The full expression would be, *ὑπερ χώρα πρόσθεν εἰχε ἔαντό.*—*φύρμακον πιών, πυρέττων.* “Having taken physic, being in a fever.” He died from the effects of a medicine which he had taken for a fever.—*τὰ ἐκείνου παρέλαβε.* “Received his command.” Literally, “the things of that (commander).”

§ 12, 13.

δῆλον ὅτι. Krüger, quite unnecessarily, regards this as interpolated, and a mere explanation of *ὡς ἔσικε*.—*ἀνάγκη δὲ πορεύεσθαι ἥδη.* “And there is a necessity for our setting out forthwith.”—*ἡμεῖς μὲν οὖν.* “We (the generals) then.” Compare § 13.—*εἴ ποτε καὶ ἄλλοτε.* “If you ever even at any other time (did so),” i. e., so prepared yourselves. Supply *οὕτως ἐποίήσατε.*—*ἀνατεθαρρήκαστιν.* “Have regained their courage.”—*ό δὲ Σιλανός.* The article here prefixed to the proper name, marks the individual as already well known. (Consult Krüger, *de Authent.*, p. 61, note.)—*οὐκ ἐγίγνετο τὰ ἱερά.* Consult note on ii., 2, 3.

§ 14–16.

πέπεικε τὸν μάντιν, κ. τ. λ. Compare note on *εἰς δὲ τὸ πόλισμα ἀν γενόμενον, κ. τ. λ.*, § 7.—*τῇ αὔριον παρεῖναι.* “Should be present on the morrow.” Supply *ἡμέρᾳ*.—*ὡς συνθεασόμενον.* “To inspect along with him.”—*εἰς τρίς.* “For three times.” Literally, “up to thrice.” (Kühner, § 625.) Compare Appian, *Mithr.*, 78, *ἐς δίς*.

καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν, κ. τ. λ. “And (no wonder), for the provisions had failed which they had when they came.”

§ 17–19.

ἐκ τούτου ξυνελθόντων. “*They having assembled in consequence.*” Supply *αὐτῶν*.—*εἰκότως ἄρα.* “*With good reason, forsooth.*”—*καὶ γὰρ ἔγώ.* The editions have all *ώς γὰρ ἔγώ*, which the commentators in vain endeavor to explain satisfactorily, and for which we have adopted Schaefer’s emendation. (*Melet. Crit.*, p. 73, note.) Some editors have recourse to the usual remedy of a blending of constructions (*Krūg. et Born.*, *ad loc.*); others write *ώς* (*i. e.*, *οὗτως*), as, for example, Zeune; while Matthiae seeks to explain the passage by giving *ώς γὰρ ἔγώ ἡκονσα* a kind of parenthetical force, and making *ὅτι* depend on this parenthesis, and be connected with *ἡκονσα*, the verb of the parenthesis. (*Matthiae*, § 539, 2. Compare *Hermann, ad Vig.*, p. 744, note 156.)—*ἀπὸ τοῦ αὐτομάτου χθὲς ἡκοντος πλοίου.* “*A vessel having of itself come (hither) yesterday.*” The allusion is to an accidental arrival.—*οὐκ ἔφη.* Compare i., 3, 1.—*μὴ γιγνομένων τῶν ἱερῶν.* “*If the victims were not propitious.*” Observe the force of *μὴ*. If we substitute *οὐ*, the meaning will be, “*since the victims were not propitious.*” Compare *Hermann, ad Vig.*, p. 802.

§ 20–22.

σχεδόν τι πᾶσα ἡ στρατιά. “*Nearly in some sort the whole army.*” Observe here what is termed the limiting power of *τι*, making the meaning of *σχεδόν* less precise and determinate. (*Buttmann*, p. 434.)—*ἐκυκλοῦντο.* “*Were formed in a circle.*”—*ἔξηγον μὲν οὐ,* κ. τ. λ. “*Led them out not, but called them together.*”—*καταλιπόντες τὰ σκεύη,* κ. τ. λ. This suggestion would seem to confirm Bishop Thirlwall’s view of the whole matter. (Consult notes on § 7.)—*ἴσως ἀν προχωροί.* “*Might perhaps prove propitious.*”—*βοῦς δὲ ὑπὸ ἀμάξης.* Schneider, on the strength of a passage in Arrian (*Peripl. Pont.*, p. 3, ed. Huds.), reads *βοῦν* in the singular, and makes the words *ἐν τούτῳ* refer to this animal. Arrian, however, evidently refers to § 25, and not to the present one, where all the MSS. have the plural form as the best editions give it.—*Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος,* κ. τ. λ. “*Besought Cleanor, the Arcadian, to prepare himself with all zeal (for marching forth) in case there should be any thing (favorable) in this (sacrifice).*” Among the various explanations that have been given of this sentence, the one which we have here adopted appears to convey the best sense. Compare Luzerne: “*Xenophon recommanda à Cléanor Arcadien, de tout préparer avec*

zèle, afin que rien ne retardât la marche, si les Dieux l'approuvoient ;” and also Halbkart : “ *Xenophon ersuchte den Arcadien Kleanor, sich mit Eifer zu einer Unternehmung anzuschicken, wenn etwan dieses Opfer günstig wäre.*”

§ 23, 24.

κατὰ τὸ μέρος. “ *In the place.*” (*Sturz, Lex. Xen.*, s. v. *μέρος*, c.) —*ώς εἰχον δεινῶς τὴν ἐνδείᾳ.* “ *How dreadfully they were circumstanced through want.*”—*ἐκήρυξε, τὸν βούλόμενον, κ. τ. λ.* “ *He proclaimed by a herald, that he who wished (so to do) might go in quest of provisions, as there was about to be a guide.*” Literally, “ *he proclaimed, &c., for him that wished (so to do) to go,*” &c.—*ἐξέρχονται.* This is the reading of some of the best MSS. Others have *ἐπεξέρχονται*, where *ἐπὶ* can have no other meaning than “ *thereupon,*” a meaning that can easily be dispensed with here.—*σὺν δοράτοις, καὶ ἀσκοῖς, κ. τ. λ.* “ *With small spears, and leather bags, and sacks.*” The *δοράτια* answered the purpose of both spears for defence and poles for carrying away booty.—*Φαρναβάζον.* Pharnabazus was satrap of Phrygia Minor. The satrap of Phrygia Major was Artacamas. (*Hist. Gr.*, iv., 1, 1.—Krüg., *de Authent.*, p. 7, note.)—*πρῶτοι.* In contradistinction to the attack by the Bithynians subsequently mentioned, § 26.—*μὴ ἐλθεῖν εἰς τὴν Φρυγίαν.* Observe the employment of *μὴ* to strengthen the negation, after a verb embracing a negative idea.—*οὐ μεῖον πεντακοσίους.* With the neuter words, *μεῖον*, *ἔλλαττον*, *πλέον*, &c., if followed by a numeral, *ἢ* is often omitted without any change in the case following. So in Latin, after *plus* and *amplius*; as, *decem amplius homines.* (Kühner, § 780, Obs. 1.)

§ 25.

ἀπαγγέλλει τις ταῦτα, κ. τ. λ. “ *A certain one of those who had escaped reports these things unto the camp.*” The common text has *ἀποφευγότων*, but several of the MSS. *ἀποφευγόντων*. We have adopted the aorist, on the suggestion of Dindorf.—*μέχρι τριάκοντα ἔτῶν.* The common text has *πεντήκοντα*, for which we have substituted *τριάκοντα*, on good MS. authority, with Bornemann, Poppo, and Dindorf. Xenophon needed on the present occasion, as Borne-man remarks, the more active and spirited portion of the soldiery (*velocioribus et animosioribus militibus*). Besides, in vii., 3, 46, on an occasion where haste was also required, as in the present instance, we have, from the best MSS., *τοὺς εἰς τριάκοντα ἔτη.*—*τοὺς λοιποὺς ἄνδρας.* The men who had escaped the slaughter.—*διὰ τῶν λασίων.* “ *Through the thickets.*” More literally, “ *the bushy*

places." Supply *χωρίων*.—*δασέα ἦν*. "Were thickly overgrown." The common text has *λάσια*, but the best editors now give *δασέα*, on good MS. authority. Xenophon, in all probability, employed this latter form in order to vary the phraseology, since *λασίων* has just preceded. (*Schneider, ad loc.*)—*ἰκανοῖς φύλαξι*. The common text has *μάχεσθαι* after *φύλαξι*, as given by some of the MSS. But the best MSS. omit it, and correctly too, as it savors of a mere explanation. The object of a strong guard would be, of course, to repel any sudden attack, or, at least, to keep the foe in check until the main army should be aroused.

CHAPTER V.

§ 1-3.

τὸ ἐρυμνὸν χώριον. Compare chap. iv., § 7.—*ἀπετάφρευσαν*. "They had trenched off."—*καὶ ἀπεσταύρωσαν ἄπαν*. "And had fenced off the whole place with a palisade."—*ήκεν*. "Had (now) come."—*ἔθνετο ἐπεξόδια*. "Offered up a sacrifice preparatory to a march." Supply *ἱερά*. By *ἐπεξόδια* *ἱερά* is meant a sacrifice, and an inspection of entrails, before the march of an army.—*ἐπὶ τοῦ πρώτου ιερείου*. "At the first victim."—*ἀετὸν αἴσιον*. "A lucky eagle," i. e., an eagle flying on the right.—*τὰ ὄπλα τίθενται*. "They halt under arms."—*ἀριστήσαντας ἔξενται*, κ. τ. λ. Xenophon probably went out first with the younger portion of the soldiery, and then caused proclamation to be made that those who had not taken their morning meal should take it within the enclosure, and then join him without the entrenchment. (*Luzerne, ad loc.*)

§ 4, 5.

τοῦτον. Referring to Neon and his soldiers along with him.—*τῶν ἐπὶ τοῦ στρατοπέδου*. "Of the things in the camp."—*ἐπεὶ δὲ οἱ λοχαγοὶ, κ. τ. λ.* "When, however, the captains and soldiers (of the rest of the army) had left them (i. e., Neon's men), they, becoming ashamed not to follow, when the others were going forth," &c. The meaning of this passage has been misunderstood by many commentators. The *λοχαγοὶ* and *στρατιῶται* here meant are not, as some suppose, those of Neon's force; on the contrary, Neon's men are referred to in *αὐτούς*. This view of the subject saves the necessity of either changing *αὐτούς* into *αὐτόν*, as some do, or of referring *αὐτούς*, as Lion most strangely does, to the *δῆλον* and *ἀνδράποδα*.—*ἐνέτυχον ἥδη*. "They already met with."—*καὶ τὴν οὐρὰν τοῦ κέρατος, κ. τ. λ.* "And

having brought the rear of the wing near the first dead bodies that were seen, they buried all, as many as the wing covered.” The manœuvre here described, although a very simple one, has been very generally misunderstood by commentators. The object of the Greeks was two-fold, to avoid trampling under foot the dead bodies of their countrymen, and to inter them without annoyance from the enemy. When they met, therefore, with the corpses of the slain, they marched by them and formed a line in front. Then, according as the bodies lay on their right or left, they faced in that direction, and executed a flank movement, passing sufficiently far to the right or the left to cover the corpses. Upon this a halt took place, the whole army faced again to the front, and the rear ranks of that wing, behind which the bodies lay, proceeded to inter them, the other troops guarding in front, and being ready to receive any foe that might come against them. When the bodies were interred, the men who had been employed in this work resumed their places, and the whole line moved on until they came to other corpses, when the manœuvre was repeated. Krüger is altogether wrong in making κέρας denote here a long column of march, and οὐράν the rear of that column. This arrangement is contradicted expressly by the term φάλαγξ, which is subsequently applied to the Grecian order. (Compare *Luzerne*, vol. ii., p. 285, note.)

§ 6, 7.

κατὰ τὸν πρώτον τῶν ἀτάφων. Referring to the unburied corpses with which they again came in contact on resuming their march, and so on in succession.—*περὰ τῆς μεσούσης ἡμέρας.* “After mid-day.” Literally, “beyond the day being at its meridian.” As before remarked, *περά* is more rarely employed of time.—*ἔξω τῶν κωμῶν.* “Beyond the villages.” We have here the same manœuvre repeated as in the case of the interment of the slain, but with a different object in view, namely, the procuring of provisions. The army advances beyond the villages, the houses of which are scattered up and down, and remains halted in line, while the soldiers in the rear are occupied in collecting provisions, taking care, at the same time, to keep themselves well covered by the line.—*ἐλάμβανον τὰ ἐπιτήδεια, κ. τ. λ.* “They were occupied in taking provisions, whatever any one saw, under cover of the line.” Literally, “within the line.” (*Luzerne*, l. c.)—*ὑπερβάλλοντας κατὰ λόφους τινάς.* “Passing over and down certain hills.”—*ἐπὶ φάλαγγος.* “In line.” Observe that *φάλαγξ* has here its usual meaning of a line, the length of which considerably exceeds its depth.—*τὴν δύναμιν.* “The force which they brought with them.” Supply *ἡν* εἰχον.

§ 8–10.

ἐπὶ τὸν πρώτον. Supply *ἱερείου*.—*ἐπιτάξασθαι τῷ φάλαγγι, κ. τ. λ.* “To station behind the main line companies to be on the alert,” i. e., ready to lend aid in case the front line be any where hard pressed.—*καὶ οἱ πολέμοι τεταραγμένοι, κ. τ. λ.* “And that the enemy, thrown into disorder, may fall in with men arranged in order and fresh.” The enemy are here supposed to have broken through the Grecian line, and to be pushing on in more or less of disorder, occasioned by the eagerness of pursuit, when they unexpectedly come upon fresh troops drawn up to receive them.—*ώς μὴ ἐστήκωμεν, κ. τ. λ.* “That we may not stand still, now that we have been seen, and have seen the enemy.” To remain inactive now would appear to the enemy to be the result of fear, and would also have a discouraging effect on our own men. (*Weiske, ad loc.*)—*τὸνς τελευταίους λόχους καταχωρίσας.* “Having stationed these hindmost companies.” These are the same with the *λόχοι φύλακες* mentioned above.

§ 11–13.

τρεῖς ἀφελὰν τὰς τελευταίας τάξεις. “Having taken apart the three hindmost ranks,” i. e., having detached them from the rest of the line.—*ἄνα διακοσίους ἄνδρας.* “Two hundred men each.” Luzerne, supposing the whole force on this occasion to be four thousand men, and taking two hundred as the number in each rank, makes the whole depth of the line to have been twenty ranks. But this is little better than mere idle conjecture.—*ἀπολιπόντας.* Consult note on *κόπτοντες*, ii., 1, 6.—*καὶ παρεγγυῶσι στρατηγὸνς, κ. τ. λ.* “And they pass the word for the generals and captains to repair to the van.” More literally, “to come forward to the leading (division).” Supply *μέρος*.—*ὅτι τὸ ἵσχον εἴη τὴν πορείαν.* “What it was that stopped the march.”—*ἔλανει.* “Rides up.” Supply *τὸν ἵππον.*—*ὅτι βούλῆς οὐκ ἄξιον εἶη, κ. τ. λ.* “That it was not worth deliberating about, whether,” &c., i. e., that the matter was too clear to need deliberating upon. The common text omits *βούλῆς*, which is given, however, by some of the best MSS.

§ 14, 15.

οὐδένα πω κίνδυνον, κ. τ. λ. “Have never as yet voluntarily brought danger upon you.” Observe that *προξενέω* is employed here in a figurative sense. The chain of meanings is as follows: 1. To be any one’s *πρόξενος*; to offer him hospitality in the name of the state, &c. 2. To introduce a stranger, as his *πρόξενος*, to the notice or acquaintance of others. 3. To bring unto or upon in gen-

eral, whether it be a person or a thing. Compare Krüger: “*προξενήσαντα, adduxisse; sicuti πρόξενος ignotum aliquem commendaturus alicui adducit.*”—έθελούσιον. Weiske maintains, but with very little propriety, that this epithet must be connected not with μέ, but with κίνδυνον, in the sense of “*sponte susceptum, non necessarium.*” But both the usual signification of έθελούσιος, as well as its position in the present sentence, are against him. (Krüger, *ad loc.*)—οὐ γὰρ δόξης ὅρῳ δεομένονς, κ. τ. λ. “*For I do not see you in want of reputation for valor, but of safety.*” Observe that εἰς is here employed to denote the aim or ultimate object.—νῦν δὲ οὕτως ἔχει. “*Now, however, the case stands thus.*”

§ 16–18.

προβαλλομένους τὰ ὅπλα. Consult note on ἐκέλευσε προβάλλεσθαι τὰ ὅπλα, i., 2, 17.—ἢ μεταβαλλομένους. “*Or, turning them away,*” i. e., retreating, and, of course, facing away from the enemy.—οὐδένι καλῷ ἔοικε. “*Looks like nothing honorable,*” i. e., in no respect wears a becoming appearance.—καὶ τούτους οἴδ’ ὅτι, κ. τ. λ. “*So with regard to these men, I know that,*” &c.—οὐδὲ ὑμεῖς ἐλπίζετε. “*Not even you expect.*”—τὸ δὲ διαβάντας ὅπιδθεν, κ. τ. λ. “*Moreover, is not the circumstance that we, having crossed it, should place a difficult valley in our rear when on the point of fighting, a thing worth even snatching at?*” i. e., a thing at which we ought eagerly to catch.—εὐπόρα. “*Easy to pass through.*”—ῶστε ἀποχωρεῖν. “*So that they may retreat,*” i. e., so as to have it in their power to effect an easy retreat, and to be, therefore, the more readily inclined to do so.—μὴ νικῶσι. “*(Unto us), if we do not conquer.*” Observe here the distinction between the absolute οὐ and the conditional μῆ.

§ 19–21.

διαβατὸν. Supply ἔσται.—πῶς δέ. Supply διαβατὰ ἔσται.—ἄ ὅρη. For τὰ ὅρη ἄ.—ἢν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατταν. “*But if, indeed, we shall have also arrived in safety at the sea.*”—τὰ ἀπάξοντα. “*That will convey us away,*” i. e., to convey us away.—ἢν θᾶττον ἐκεῖ γενώμεθα. “*The sooner we get there.*” Literally, “if we get there sooner.”—ἡριστηκότας μάχεσθαι. “*To fight, now that we have taken our morning meal.*” Compare § 3.—οἵ τε οἰωνοὶ αἰσιοι. “*And the omens are propitious.*” Compare § 2.—τὰ στάγια. Compare i., 8, 15.—ἡδέως δειπνῆσαι. “*To sup with comfort.*”

§ 22–24.

ἥγεῖσθαι ἐκέλευνον. “*Bade him lead on.*”—ἢ ἔκαστος ἐτύγχανε, κ.

τ. λ. “*In what part of the valley each happened to be.*” Observe that νάπονς is the genitive of position after the adverbial ἥ. (Kühner, § 527.)—ἀθρόον. “*All together.*”—ἥ εἰ κατὰ τὴν γέφυραν, κ. τ. λ. “*Than if they defiled along the bridge which was over the valley.*” Krüger, who makes the νάπος to have been the same with a χαράδρα, or bed of a mountain torrent, supposes that the bridge was constructed to afford a passage when the valley or ravine was inundated by the winter rains.—παρὶν παρὰ τὴν φάλαγγα. “*Going along the main line.*”—δύσσει λόντες. “*Engaging closely with the foe.*” More literally, “*coming to close quarters.*”—ἐπὶ ταῖς θύραις τῆς Ἐλλάδος. Compare ii., 2, 4.—μνήμην ἐν οἷς ἔθελει, κ. τ. λ. “*To furnish a remembrance of himself (among those) among whom he wishes (so to do).*” The full expression would be, ἐν τούτοις ἐν οἷς τις ἔθελει παρέχειν μνήμην ἑαντοῦ.

§ 25, 26.

ἐπὶ φάλαγγος. “*In line.*”—ποιησάμενοι. Supply οἱ στρατηγοί.—εἰς προβολὴν καθέντας. “*Having brought them down to a charge,*” i. e., having couched them.—δρόμῳ διώκειν. “*To advance on a run.*” Compare Krüger, “*cilen.*”—σύνθημα. As this has no article, it is to be taken as the predicate, and hence we have removed the comma after παρήσει.—καλὸν ἔχειν τὸ χωρίον. “*That they occupied a fine position.*” More literally, “*that they had in the place a fine one.*”—οἱ Ἑλληνες πελτασταί. Compare iii., 4, 26.

§ 27–29.

ὑπηντίαζον. “*Came up.*” Compare note on ὑπελάσας, i., 8, 15.—ώς ὀλίγοι ὅντες. “*As being but few.*”—καθ' ὅ. “*Over against which.*”—συνέστη. “*Stood collected.*”—ἀπέθανον δὲ ὀλίγοι. This has relation, of course, to the enemy, and the reason is given immediately after. The numerous cavalry of the foe deterred the Greeks from pursuing to any distance.

§ 30–32.

ἀπειρήκεσαν μέν. “*They were tired, indeed.*” In place of ἀπειρήκεσαν μέν, ὅμως δέ, the regular form of expression would have been, καίπερ ἀπειρηκότες, ὅμως. Compare Thucyd., vi., 91: Σικελῶται ἀπειρότεροι μέν εἰσιν, ὅμως δ' ἀν καὶ νῦν ἔτι περιγένοιντο.—συνταξάμενοι. “*Having drawn themselves up in close order.*” They had become somewhat scattered in the pursuit.—νάπος. “*A valley.*” Not to be confounded with the one already mentioned.—προαπετράποντο διώκοντες. “*They turned back (from) pursuing.*”—στάδιοι ὡς ἔξηκοντα. Very nearly seven miles.

CHAPTER VI.

§ 1–4.

εἶχον ἀμφὶ τὰ ἑαυτῶν. “Were busy about their own affairs.”—ὅποι ἐδύναντο προσωτάτω. “As far off as they could.”—ώς ἥξοντα. “As about to come.”—ἐξῆν ἐπὶ λείαν ιέναι. “There was leave to go in quest of private plunder.”—δημόσιον ἔδοξεν εἶναι. “It was adjudged to be public property.”—ἀγοραί. “Markets,” i. e., sellers with provisions.—κατῆγον. “Put in.”—πολίζει τὸ χωρίον. “Is forming the place into a city.” The expression χωρίον πολίζειν is to colonize a place by building a city.—ὅ τι δέοι ποιοῦντας φίλους εἶναι. “What it behooved them to do in order to be friends.” Literally, “what it behooved them doing to be friends.”

§ 5–8.

πλοῖον δ' οὐδέν. “But no transport,” i. e., not a single transport.—τινὲς οἰχόμενοι. Supply ἐτύγχανον.—ἄλλοι ἄλλῃ εἰς τὸ ὅρος. This is Dindorf’s reading, who adds ἄλλῃ after ἄλλοι, following Schneider: it is not in the MSS.—όκνοῦντες. “Fearing.”—ἀποδοῦναι. “To return.”—ἀπελαύνει. “Drives off.”—περιτυχὼν δ’ Ἀγασίας ἀφαιρεῖται. “But Agasias, having met him, takes away the man,” i. e., rescues him.—λοχίτης. “A private of his company.”—βάλλειν. “To stone.” Supply λίθοις.—ἀνακαλοῦντες τὸν προδότην. “Calling him, again and again, the traitor.” Observe the force of ἀνά in composition, and the emphatic usage of the article.—τῶν τριηριτῶν. “Of the galley-men.”—κατεκώλνον. “Endeavored to put a stop to these proceedings.”—ὅτι οὐδὲν εἴη πρᾶγμα. “That nothing was the matter.”—τὸ δόγμα αἵτιον εἴη τοῦ στρατεύματος, κ. τ. λ. “That the decree of the army was the cause of these things having happened.” This decree is mentioned under § 2.

§ 9–11.

ἀνερεθιζόμενος. “Instigated.”—ἀχθεσθείς, δτι ἐφοβήθη. “Vexed that he had been frightened.”—ώς πολεμίονς. “As being public enemies.”—ἥρχον δὲ τότε πάντων, κ. τ. λ. The power of Sparta was at this time so formidable, that Xenophon, as we afterward see, dreaded the worst consequences from his resentment, and persuaded the army to appease it by the most respectful submission to his pleasure.—οὐκ ἀν ἄλλως γενέσθαι. “That it could not be otherwise.”—τὸν ἀρξαντα βάλλειν. “The man who began to throw,” i. e., who com-

menced the attack on Dexippus.—διὰ τέλονς φίλος. “A constant friend.” Literally, “a friend throughout.” Hesychius explains it by διὰ παντός. Compare *Aesch.*, *Prom.* V., 273, and *Griffiths, ad loc.* —ἔξ οὐ καὶ. “In consequence of which also.”—παρ’ ὅλιγον ἐποιοῦντο τὸν Κλέανδρον. “Made Cleander a matter of little importance unto themselves,” i. e., expressed very little concern about Cleander and his threat.—φαῦλον. “A trifling one.”

§ 12–14.

ἡμῖν οὖτως ἔχων τὴν γνώμην. “Having his mind thus disposed toward us.”—εἰσι καὶ εἰς ἔκαστος. Plural verb with a collective subject.—Βυζαντίου ἀποκλείεισε. Cleander was, it will be remembered, the harmostes, or Spartan governor, of Byzantium. Compare chap. iv., § 18.—ἀπιστοῦντας. “Disobeying.”—ἀνόμους. “Subject to no law.”—οὗτος ὁ λόγος περὶ ἡμῶν. “This same report concerning us.”—ἀπέχεσθαι. “To be held back,” i. e., to be debarred from returning to it.—πειστέον. “We must obey.” Supply ἔστιν ἡμῖν.

§ 15, 16.

ἔγὼ μὲν οὖν ἀπολύω. Observe the repetition of ἔγὼ μὲν οὖν, in consequence of the intervening parenthesis.—καταδικάζω ἔμαντοῦ. “I pass sentence against myself.”—εἰ ἔγὼ ἔξαρχω. “If I am the beginner.”—τῆς ἐσχάτης δίκης ἄξιος εἰναι. “That I am worthy of the last degree of punishment,” i. e., the severest that can be inflicted, namely, death.—Κλεάνδρῳ κρῖναι. “Unto Cleander, to try him.”—καὶ ἐπαίνου καὶ τιμῆς τεύξεσθαι. In consequence of their successful retreat.—ἀντὶ δὲ τούτων, κ. τ. λ. On this apparently redundant usage of δέ after a participle, consult the remarks of Buttmann, *ad Demosth., Mid.*, p. 149.

§ 17–19.

τῶν ἐμῶν λοχιτῶν. “Of my company’s soldiers.”—δεινόν. “A hard thing.”—κρίναντι. “After having tried me.”—σώζοισθε τε ἀσφαλῶς. “And may you convey yourselves in perfect security.” Literally, “and may you save yourselves in security.” Observe the employment of the optative to denote a wish.—ιμῶν αὐτῶν. Supply and construe as follows: ἀνδρας ιμῶν αὐτῶν, οἴτινες.—ἄν τι ἔγὼ παραλείπω. “In case I omit any thing.”—ό ἀφαιρεθεὶς ἀνηρ ἵπτο Ἀγασίον. “The man rescued by Agasias.” A passage constructed somewhat similarly occurs in iv., 2, 18: ἐπ’ ἀντίπορον λόφον τῷ μαστῷ.

§ 20–22.

ἐκέλευσε. We have given this reading, with Dindorf and others,

on good MS. authority. The common text has *κελεύοντι*.—*εἴτε πάντας αἴτιῷ, κ. τ. λ.* “If either you blame all, to try them yourself, and treat them in whatever manner you may wish.” Krüger, unnecessarily, reads *σε αὐτόν*, as an instance of the repetition of the personal pronoun after a parenthetic clause.—*τούτους ἀξιοῦσι*. “They require these.” Observe the change from the singular number, in *ἔπεμψεν* and *ἔκέλευσε*, to the plural in *ἀξιοῦσι*, which in the case of a collective noun need excite no surprise.—*Δεξίππου ἄγοντος*. Genitive absolute.—*αἱρέθέντα*. “As having been chosen.”—*ἐφ’ ώτε πλοῖα συλλέγειν*. “For the purpose of collecting vessels.” More literally, “upon condition of (our) collecting vessels (with it),” i. e., it was given with this express view, and no other.—*καὶ ἀποδράντα Δεξίππον, κ. τ. λ.* “And (I know) Dexippus as having absconded,” &c.

§ 23–25.

καὶ κακοὶ δοκοῦμεν εἶναι, κ. τ. λ. “And appear to be bad men through this fellow,” i. e., in consequence of his running off with the vessel.—*αὐτοὶ τε τὸ ἐπὶ τούτῳ ἀπολώλαμεν*. “And, as far as depended upon this one, we are ruined,” i. e., this man was the cause, as far as it lay in his power, of the ruin of all our hopes for the time being.—*ῶςπερ ἡμεῖς*. “Even as we did.” Supply *ἡκούομεν*.—*τοῦτον οὖν τοιοῦτον ὄντα ἀφειλόμην*. “From this one, then, being such a person, I rescued (the man).”—*εἰ δὲ σὺ ἦγες*. “If, however, you had been leading him away.” The imperfect in our idiom has here the force of a pluperfect.—*νόμιζε ἀποκτείνων*. “Make up your mind that you are putting to death.” Observe that *νομίζω* with the participle is of rare occurrence; its more usual construction is with the infinitive.—*βλαν χρῆναι πάσχειν αὐτόν*. “That he ought to have suffered any violence.”—*τῆς δίκης τυχεῖν*. “To have met with his deserts.”

§ 26–28.

τόνδε τὸν ἄνδρα. Agasias is meant.—*πάρεστε πρὸς τὴν κρίσιν*. “Come to the trial.”—*εἰ καὶ οἷει με ἀδικοῦντά τι ἀγεσθαι*. “If you even think that I was led away because doing something wrong.”—*τὰ ληφθέντα*. Supply *αὐτῷ*.—*ἴνα μὴ φθέγγοιτο μηδείς*. “That no one might utter a syllable.”—*τὸ μέρος*. “His share.”—*τοῖς λησταῖς*. The plundering party mentioned in § 5.—*τὰ χρήματα*. “Their booty.”

§ 29–32.

συνῆγαγε. The common text has *συνῆγε*, but the aorist is here the more correct tense.—*περὶ τῶν ἀνδρῶν*. Agasias and the man whom he had rescued.—*Δρακόντιον*. Compare iv., 8, 25.—*κατὰ*

πάντα τρόπον. “*By all means.*” Literally, “in every way.”—τὸ ἄνδρε. The dual is here employed by way of variety.—σοι ὑφεῖτο. “*Put it in your power.*”—έμοιχθησάτην. “*They both labored.*”—ἀντὶ τούτων. “*In return for these things.*”—ώς κόσμοι εἰσι. “*How orderly they are,*” i. e., how observant of good discipline.

§ 33, 34.

παραγενόμενον καὶ ἀρξαντα ἁντῶν. “*That you, having come and taken command of them.*”—καὶ σφῶν τῶν ἄλλων. The common text has καὶ before τῶν ἄλλων, which we have omitted, with Dindorf and others, on good MS. authority.—οἵος ἔκαστος ἐστι. “*What sort of person each is.*”—τὴν ἀξίαν. “*His deserts.*”—ἄλλὰ ναι τῷ σώ. “*Well, by the two gods!*” An affirmative oath, as indicated by ναι. The common text adds μὰ after ναι; but this, though more in accordance with the Attic dialect, is not required by the Doric. Observe that σιώ is Doric for θεώ, the accusative dual, the Dorians being accustomed to employ σ for θ, and also ι for ε. (Ahrens, p. 66, 121.) As regards the Spartan oath here employed, compare *Aristophanes, Lys.*, 81, *cum Schol.* The two gods meant are Castor and Pollux, and hence the scholiast remarks, on the *Pax* of Aristophanes, v., 214: Οὗτω τὸν Διοσκούροντος οἱ Λακεδαιμόνιοι ἔλεγον.—καὶ ἦν οἱ θεοὶ παραδιδῶσι. “*And if the gods grant.*”—ἔξηγήσομαι. Supply ὑμᾶς.—καὶ πολὺ οἱ λόγοι οὐτοι, κ. τ. λ. “*And much are these words (of yours) different from those which I heard concerning some of you, that you seek to draw off the army from the Lacedæmonians.*” Literally, “*opposite than those,*” an unusual construction, the regular form of expression in place of which would have been ἀντίοι ἔκεινοις οὖς. Compare Kühner, § 779, Obs. 3.

§ 35, 36.

ξενίαν ξυνεβάλοντο. “*They joined intimacy,*” i. e., contracted a bond of hospitality.—τὸ παραγγελλόμενον εὐτάκτως ποιοῦντας. “*Doing in good order the thing commanded.*”—καὶ μᾶλλον. “*Even more than ever.*”—οὐκ ἐτελέσθη τὰ ιερὰ ἔσαγεν. “*The sacrifices were not favorable for leading you away (home).*” Literally, “*were not brought to a close (so as) to lead you forth.*” Compare *Xen., de Repub. Laced.*, xiii., 5: ὅταν δὲ τελεσθῆ τὰ ιερά, δι βασιλεὺς προσκαλέσας πάντας παραγγέλλει τὰ ποιητέα.—ἴμιν γάρ, ως ἔοικε, δέδοται, κ. τ. λ. “*For to you, as it seems, is it given to carry home the men,*” i. e., the gods will grant this unto you. So that δέδοται is here equivalent to ἀπὸ τῶν θεῶν δέδοται. Compare *Hist. Gr.*, vii., 1, 5.—ἔκεῖσε. “*To yonder quarter.*” Byzantium is meant, and hence this word is

accompanied by a gesture.—*διαθέμενοι*. “Having disposed of.” Observe that the middle voice *διατίθεσθαι* is here equivalent, as D’Orville remarks, to “*venum exponere et vendere*.” (*ad Charit.*, p. 269.)—*οὐδενὶ*. “With nothing (in the shape of plunder).”—*ἔστε ἔχοντές τι, κ. τ. λ.* “They resolved, in order that they might come into the friendly territory having something.” Compare vi., 1, 17.—*ἐκταῖοι*. “On the sixth day.”—*Καλχηδονίας*. “Of the Calchedonian territory.” This was the territory around the city of Calchedon, or Chalcedon, which place was situate in Bithynia, at the southern extremity of the Thracian Bosporus, and nearly opposite to Byzantium. In writing the name of this city ancient authors have not been uniform, some giving *Καλχηδών*, others *Χαλκηδών*. The former, however, is much more frequent, and is confirmed by the existing coins, the epigraph of which is invariably ΚΑΛΧΑΔΟΝΙΩΝ, according to the Doric form. (*Eckhel, Doct. Num. Vet.*, pt. i., vol. i., p. 410.) The Attics generally preferred the latter form, *Χαλκηδών*. (*Göttling, ad Aristot., Polit.*, p. 323.) The modern name of Calchedon is *Kadi Keuy*.

BOOK VII.

CHAPTER I.

§ 1-4.

ἴξω τοῦ στόματος. Gyllius (*de Bosp. Thrac.*, i., 2, p. 23) thinks that we ought to read here *εἰσω* or *ξσω*, but without any necessity, for, as Krüger remarks, the controlling idea is in *ἐκ τοῦ Πόντου*, which precedes.—*ὅσα δέοι.* Supply *ποιεῖν Φαρνάβαζον.*—*τῶν στρατιωτῶν.* This appears almost superfluous, and is omitted in some MSS.—*ὅτι ἀπαλλάξοιτο ἥδη.* “That he would depart at once.”—*συνδιαβάντα.* “After having (first) crossed over with the rest.”—*οὗτως.* “Upon this.” Equivalent to the Latin *hoc facto.*

§ 5-7.

Σεύθης. An Odrysian prince, who had inherited a part of the great monarchy of Sitalcas, including some of its maritime regions. He had been expelled from his dominions, and was now striving to recover them with a body of troops which had been sent to his assistance by Medocus, who was now reigning over the more inland tribes still subject to the Odrysian Empire.—*Μηδοσάδην.* A Thracian.—*συμπροθυμεῖσθαι.* “To unite zealously with him in the endeavor.”—*τελείτω.* “Let him pay.”—*προσφερέσθω.* “Let him address himself.”—*ἀσφαλές.* “Not calculated to fail,” i. e., likely to prove successful.—*ώς ἀποπέμψων τε ἄμα, κ. τ. λ.* “As if intending both to send them away (home), and at the same time to take their number.” Literally, “to make a numbering (of them).”—*όκνηρῶς.* “Reluctantly.”

§ 8-11.

εἰ δὲ μή. “For otherwise,” i. e., but if you do not obey my advice.—*ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα.* “Because the army is creeping out slowly.”—*οἱ δὲ στρατιῶται αὐτοί.* “But the soldiers themselves (are the cause).” Supply *αἵτιοι εἰσὶ*—*ώς πορευσόμενον.* “As intending to march.”—*διαπραξόμεθα.* “We will settle.”—*καὶ προσανειπεῖν.* “And to mention publicly.”—*αὐτὸν ἀνιάσεται.* “Will have reason to blame himself,” i. e., in case he should incur some heavy punishment.

§ 12.

πρῶτοι. Equivalent here to “*hi quidem primi.*” (Krüg., *ad loc.*)

—ἀρδην πάντες. “*Entirely all.*”—καὶ τὸν μοχλὸν ἐμβαλῶν. “*And to let fall the bar into (its socket).*” The main instrument of security, in the case of an ancient city-gate, was the *μοχλός*, or bar, and the great object was to keep this firmly in its place. One end of this bar (which was of massy wood, plated with iron) was firmly fastened to a strong staple driven into one of the door-posts. It was then raised and drawn across the door, and let into the other post by a groove or socket, made to receive the end of it. Then, from the other side of the post, and exactly opposite to it, was drilled an orifice which extended to the body of the bar. Through this orifice was introduced the *βάλανος*, a peg or bolt, which extended to the end of the orifice, and also ran into the end of the bar, which had a hole drilled into it, for the purpose of receiving it. Thus the bar was secured in its place by this bolt, which, moreover, was so deeply let into the orifice, that it could not be drawn out by the fingers, but required a certain instrument called the *βαλανάγρα*, something like a pair of pincers, by which it was drawn out. (*Bloomf., ad Thucyd.*, ii., 4.)

§ 13–15.

Χερβόνησον. Compare i., 1, 9.—*Κυνίσκος.* Zeune supposes this Cyniscus to have been a Spartan commander who was engaged at that time in war with the Thracians.—διὰ τοῦ ἵερου ὄρους. “*Through the sacred mountain.*” This mountain is mentioned by the scholiast on Apollonius Rhodius (ii., 1017), who remarks, ἔστι καὶ ἄλλο ἵερὸν ὄρος Θράκης. Demosthenes makes mention of a castle of this name, situate probably on the mountain (*de Hal.*, p. 85), and Philip is said to have seized upon this sacred mountain when he made himself master of the kingdom of Cersobleptes. (*Æschin., De Fals. Leg.*, 25.) Bremi says it was a mountain extending from Thrace into the Chersonese. (*ad Æsch., l. c., vol. i.*, p. 187.)—θέονται δρόμῳ. “*Run at full speed.*”—εἰσιάντες. “*About to enter.*” Present participle in a future sense.

§ 16, 17.

ἐκοπτόν τε τὰς πύλας. Observe that *κόπτειν τὰς πύλας* is to knock or beat upon a gate to obtain entrance, whereas *ψοφεῖν τὴν θύραν*, or *τὰς θύρας*, is to knock at a door inside when one is coming out, to give warning, according to the Greek custom, to those on the outside, as the Grecian doors opened outward.—εἰς τὸν πολεμίον. “*Among the enemy.*”—κατασχίσειν. “*That they will cut down.*”—παρὰ τὴν χηλὴν τοῦ τείχους. “*Along the pier of the wall.*” Accord-

ing to the scholiast on Thucydides (i., 63) the *χηλή* was a projecting piece of rough stone-work built to protect the wall from the waves, and he says that it was called *χηλή* because it resembled an ox's hoof; *παρὰ τὸ ἐουκέναι χηλῆ βοός*. “The bottom of the sea-wall in the ancient sea-port towns was strengthened by a sort of breakwater of large stones, which at last left the line of the wall, and was continued as a mole to narrow the harbor at its entrance.” (Arnold, *ad Thucyd.*, i., 63.)—*ὑπερβαίνοντι εἰς τὴν πόλιν*. “Get by *escalade* into the city.” Literally, “pass over (*i. e.*, the walls) into the city.”—*τὰ πράγματα*. “*The doings.*”—*ἀναπεταννῦσι*. “*Throw wide open.*”

§ 18–20.

ἐσαντῷ. The common text has *αὐτῷ*.—*ἔνδον ἐτύγχανον ὅντες*. “*Happened to be within doors.*” Compare Krüger, “*in ihren Wohnungen.*”—*καθεῖλκον*. The ancient ships, when not used, were generally drawn up on shore; hence *καθέλκειν*, “to draw down or launch.”—*Καλχηδόνος*. The city of Calchedon, or Chalcedon, has already been referred to. (vi., 6, 38.).—*σχεῖν τὸν ἄνδρας*. “*To restrain the men.*”

§ 21–24.

προεπίπτοντιν αὐτῷ πολλοῖ. “*Rush up to him in great numbers.*”—*νῦν*. This has reference to his previous wish for founding a city, as mentioned in v., 6, 15.—*ἄνδρι γενέσθαι*. “*To become a distinguished man.*” Compare Krüger, “*ein angeschener Mann.*”—*ἔχεις πόλιν, ἔχεις τριήρεις, κ. τ. λ.* Observe the effect of the asyndeton.—*σύ τε ἡμᾶς ὀνήσαις*. “*You might both profit us.*”—*Θέσθε τὰ ὅπλα, κ. τ. λ.* “*Take your stations under arms in line as quickly as possible.*” Observe the address of Xenophon in bringing back the excited crowd to something like regular order.—*παρηγγύα ταῦτα*. “*Gave this order.*”—*παρεγγυῶν*. “*To pass on the word.*”—*εἰς ὅκτω*. “*Eight deep.*” Compare Krüger: “*acht Mann hoch.*” The common text has *εἰς πεντήκοντα*, “*fifty deep;*” but this arrangement would only be required in a narrow and confined place, whereas the spot where they assembled on this occasion is described as *κάλλιστον ἐκτάξασθαι*. It is more than probable, therefore, that a confusion has arisen in the MSS. from the similarity of the numeral letters (N' and H'). Consult Krüger, *de Authent.*, p. 48, and Schneider, *ad Opusc. Pol.*, vol. vi., p. 61.—*τὸ δὲ χωρίον οἷον κάλλιστον, κ. τ. λ.* “*But the place is such as is most beautiful (for an army) to marshal themselves in, being called the Thracian,*” &c., *i. e.*, being

what we would term, in modern parlance, the Thracian square. Larcher thinks that this was a part of the city near the Thracian gates, and, in confirmation of this opinion, cites the following passage from Xenophon's Grecian History (i., 3, 20): ἀνοίξαντες τὰς πύλας ἐπὶ τὸ Θράκιον καλονυμένας. (Compare *Dio Cassius*, lxxiv., 14.)—ἐπεὶ δὲ ἔκειτο τὰ ὅπλα. Compare iv., 2, 13.

§ 25.

ἢν δὲ τῷ θυμῷ χαριζόμεθα, κ. τ. λ. “But if we gratify our resentment, and both punish the Lacedæmonians, who are present, for the deceit, and plunder the city, which is in no respect to blame, consider what consequences will result therefrom.”—πολέμιοι ἀποδεδειγμένοι. “Declared enemies.”—έωρακότας. Agreeing with ἡμᾶς understood before εἰκάζειν.—νῦν ἥδη. “But just now,” i. e., in the Peloponnesian war.

§ 27.

τὸν πόλεμον τὸν πρὸς Δακεδαιμανίους. The Peloponnesian war is meant.—οὐκ ἐλάττονς τριακοσίων. Thucydides also states (ii., 13) that the Athenians, at the beginning of the war, had τριήρεις τὰς πλωτίμους τριακοσίας. The reading of the common text, τετρακοσίων, is, therefore, wrong, and Zeune is also in error when he supposes that the words of Diodorus Siculus (xii., 40), namely, τριήρεις τὰς παρόντας τριακοσίας, refer merely to the triremes afloat, and do not include those in the dock-yards. (Poppo, *ad loc.*)—ἐν τῇ πόλει. “In the Acropolis.” The term πόλις is here employed, according to a peculiar Athenian usage, to denote the citadel or Acropolis, that is, the *old city*. Compare Thucydides (ii., 15): καλεῖται διὰ τὴν παλαιὰν ταύτη κατοίκησιν καὶ ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπὸ τῶν Ἀθηναίων πόλις. This same writer makes the amount in the Athenian treasury at the beginning of the war to have been 6000 talents. (Consult Böckh, *Pub. Econ. of Athens*, vol. ii., p. 194, Eng. trans., and vol. i., p. 474 of the German work.)—ἀπὸ τε τῶν ἐνδῆμων καὶ ἐκ τῆς ὑπερορίας. “Both from the customs at home and from our territory abroad.” With ὑπερορίας supply γῆς. Under the latter head are particularly meant the tributes, or φόροι, paid by the allies, and which formed by far the most productive source of revenue. At the commencement of the war they amounted to 600 talents (*Thucyd.*, ii., 13), and after the peace of Nicias to more than 1200. (Böckh, *Pub. Econ.*, &c., vol. ii., p. 132.—On the whole subject of the Athenian revenue, consult the *Third Book*, generally, of Böckh's elaborate work.)

§ 28, 29.

'Aχαιῶν. According to Thucydides (ii., 9), the Pellenians alone of the Achæans at first took part in the war, as allies to the Lacedæmonians; but afterward all the rest.—πάντων προσγεγενημένων. “Having become all joined unto them.”—ἀύτοῦ τοῦ ἀνα βασιλέως. “The king himself up the country,” i. e., in Upper Asia, as opposed to the sea-coast, where his satraps govern for him.—όμοῦ ὄντων. “Being combined.”—μανώμεθα ἀπολώμεθα. Observe the employment of the present to denote a continued action, in which the beginning only is specially considered, and the aorist a transient or instantaneous one. (*Matthiæ*, § 501.)—τοῖς ἡμετέροις αὐτῶν. Observe that αὐτῶν is in apposition with the personal pronoun (ἡμῶν) implied in ἡμετέροις. So in Latin, *mea ipsius culpa, tua ipsius gratia.* (*Matthiæ*, § 466, 1.)—ἐν γὰρ ταῖς πόλεσιν, κ. τ. λ. “For they are all in the cities that will march against us, and (that will march against us) justly too.” After δικαίως supply στρατευσομέναις.—καὶ ταῦτα κρατοῦντες. “And that, too, being superior in force.”—πρώτην. A specimen of oratorical exaggeration, since Trapezus, Sinope, and Heraclea were also Grecian cities. (*Lion, ad loc.*)—ἔξαλαπάξομεν. A poetic word.

§ 30.

μνήσας ἔμε γε κατὰ γῆς, κ. τ. λ. “I, at least, may be ten thousand fathoms under ground.” A poetic image. Compare *Hom.*, *Il.*, iv., 182, and *Virg.*, *Aen.*, iv., 24.—τοῖς τῶν Ἑλλήνων προεστήκοσι, κ. τ. λ. “To endeavor to obtain your just (demands) by yielding obedience unto those who stand at the head of the Greeks.” The Lacedæmonians, of course, are meant.—ἀδικουμένους. “Though wronged.”—μὴ στέρεσθαι. “Not to deprive ourselves,” i. e., by any rash conduct on our part.—ἄλλὰ δηλώσοντες. “Yet, at any rate, to show.”—πειθόμενοι. Supply νῦν.

§ 32, 33.

οἱ μέν. Observe the asyndeton, and compare ii., 1, 6, οἱ μὲν ϕχοντο.—ἔτι δὲ καθημένων τῶν στρατιωτῶν. “And the soldiers being yet seated,” i. e., the assembly being still convened. Compare v., 10, 5.—Κοιρατάδης. The army was deceived for a day or two by the absurd pretensions of this adventurer, “a character which could not have appeared,” remarks Thirlwall, “at an earlier period, and which in its ludicrous extravagance bears the stamp of the national calamities.” (iv., p. 354.)—περιήει. “Went about.”—στρατηγιῶν. “Wishing to be a general.” Observe that στρατηγιάω is a desiderative verb.—ἐπαγγελλόμενος. “Offering his services.” Literally,

“announcing himself.” This Cœratades had commanded some Bœotian forces under Clearchus, the Spartan harmost at Byzantium, when that place was besieged by the Athenians in B.C. 408. When Clearchus crossed over to Asia to obtain money from Pharnabazus, and to collect forces, he left the command to Helixus, a Megarian, and Cœratades, who were soon after compelled to surrender themselves as prisoners, when certain parties within the town had opened the gates to Alcibiades. They were sent to Athens, but, during the disembarkation at the Piræus, Cœratades contrived to escape in the crowd, and made his way in safety to Deceleia. We now find him, B.C. 400, in search of employment as a general. (*Smith, Dict. Biog., &c., s. v.*)—τὸ Δέλτα. Consult notes on chapter v., § 1.

§ 34–37.

τὰ ἀπαγγελλόμενα. “*The things brought back as a message.*”—τοῖς τέλεσι. Compare ii., 6, 4.—βούλεύσοιτο. “*Would plan.*”—εἰς τὴν ὑστεραίαν. Compare i., 7, 1.—ἀλῷ. From ἀλίσκομαι: 3 sing. 2 aor. ind.—καὶ ἐλαιῶν τρεῖς καὶ σκορόδων, κ. τ. λ. “*And three (as large a load as they could) of olives, and one man as large a load as he could of garlic, and another of onions.*” After τρεῖς we may supply, mentally, φέροντες ὅσον μέγιστον ἐδύναντο φορτίον.—ώς ἐπὶ δάσμενσιν. “*As if for distribution.*”

§ 38–41.

οἱ διαπρᾶξαι. “*To obtain (permission) for him.*”—μάλα μόλις. “*With very great difficulty.*”—στασιάζειν καὶ πονηροὺς εἶναι. “*Were factious and quarrelsome.*”—μέλλοις. Krüger’s conjecture for the common μέλλοι. Observe the change to the *recta oratio*, and the animation which it imparts to the close of the sentence.—ἀσπασάμενος. “*Having embraced,*” i. e., having taken leave of.—οὐκ ἐκαλλιέρει, κ. τ. λ. “*Did not make favorable sacrifices, nor measure out any thing to the soldiers.*”—ἐπεὶ δὲ πολλῶν ἐνέδει αὐτῷ, κ. τ. λ. “*But as there was a deficiency unto him of many things, so that there should be a day’s food to each of the soldiers.*”—καὶ ἀπειπάν. “*Having even renounced.*”

CHAPTER II.

§ 1–4.

Φρυνίσκος. He held the office of a general, as we learn from § 29. But when he was chosen to fill this station Xenophon has neglected to inform us.—ἐπέμενον ἐπὶ τῇ στρατιᾷ. “*Remained with*

the army.”—ἐστασίαζον. “*Formed parties.*”—ἀγειν. Supply τοὺς στρατιωτάς.—εἰς Χερρόνησον. Supply βονλόμενος ἄγειν.—παντὸς ἀν προεστάναι τοῦ στρατεύματος. “*That he would stand at the head of the whole army.*”—τὰ ὅπλα ἀποδιδόμενοι, κ. τ. λ. “*Selling their arms up and down the places.*”—ώς ἐδύναντο. “*As they could,*” i. e., as opportunity offered.—εἰς τὰς πόλεις κατεμιγγύνοντο. “*Mingled themselves into (the population of) the cities,*” i. e., with the inhabitants, by intermarriages, &c.—διαφθειρόμενον. “*Was getting broken up.*”

§ 5-7.

Kυζίκω. The city of Cyzicus was situate on an island of the same name off the northern coast of Mysia, and which was connected with the main land by bridges. This city, of so much celebrity in ancient history, is now represented by the ruins of *Bäl Kiz*, which have been minutely described by Hamilton. (*Researches*, vol. ii., p. 100, seqq.—Ainsworth, p. 227.)—ὅσον οὐ παρεῖν ἥδη. “*Was all but already come.*” Literally, “was present as much as (was) not already,” i. e., was expected every instant.—έπιστέλλει. “*Enjoins upon.*”—ό δὲ Κλέανδρος οὐδένα ἐπεπράκει. “*Now Cleander had not sold one.*”—ἀναγκάζων. “*Compelling (the inhabitants).*”—Πάριον. Parium was a town upon the Propontis, between Cyzicus and the Hellespont. It was founded by the inhabitants of the island of Paros, in conjunction with the Milesians. Under the Romans it became *Colonia Julia Pariana*. The ruins are now called *Camariss*, according to Kruse; but, according to others, *Pario*.—κατὰ τὰ συγκείμενα. “*According to the terms agreed upon.*”—διεπράττετο. “*Began to negotiate.*”

§ 8, 9.

συνέχειν αὐτό. “*To keep it together.*”—Πέρινθον. Perinthus was a city of Thrace, on the coast of the Propontis, west of Byzantium. It was originally colonized by the Samians. It was an important place, and all the main roads to Byzantium from Italy and Greece met here. The name gradually changed to Heraclea, and with the writers of the fourth century this is the more usual appellation. There is a town occupying the same site at the present day, and called *Haraklı*, or *Eregli*. (Ainsworth, p. 227.)—ώς τάχιστα Ξενοφῶντα, κ. τ. λ. “*To forward Xenophon as quickly as possible on horseback.*”—ἀφικνεῖται ἐπὶ τὸ στράτευμα. The army, as appears from § 28, was at this time in the neighborhood of Selybria.—διαπλεύσας. “*Having sailed across.*”

§ 10, 11.

ἥκοντα πάλιν. The common text adds Ξενοφῶντα.—ύπισχνούμενος αὐτῷ, κ. τ. λ. “Promising unto him (that) by mentioning which he thought he would persuade him.”—ὅτι οὐδὲν οἶόν τε εἴη, κ. τ. λ. “That it was impossible for any one of these things to take place.”—καὶ ὁ μὲν ταῦτα ἀκούσας. Referring to Medosades.—ἀποσπάσας. “Having drawn off (his own troops).” Supply τοὺς ἑαυτοῦ from ὀκτακοσίους, which follows.—ἐν τῷ αὐτῷ. Supply τόπῳ.

§ 12, 13.

ἔπραττε περὶ πλοίων. “Was employed in bargaining for ships.”—δέ ἐκ Βυζαντίου ἀρμοστής. The article is added here on Schaefer's conjecture. (*Melet. Crit.*, p. 73.)—τοῖς τε ναυκλήροις ἀπεῖπε, κ. τ. λ. “Both forbade the masters of the ships to transport them across.” Observe, as before, that *μῆ*, after a verb implying a negative, increases the force of the negation, and compare *Herodotus*, viii., 116: ἀπηγόρευε μὴ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα.—καὶ ἐμὲ πρὸς τοῦτο, κ. τ. λ. Observe the effect produced by the sudden change to the *oratio recta*.—Ἄναξιβιος μὲν τοίνυν. “Now Anaxibius, for the matter of that.” Observe here the employment of *τοίνυν*, at the commencement of an address, to make a transition, when a person takes up another quickly, and replies to him decidedly. (*Kühner*, § 790, 2.—*Hartung*, ii., p. 349.)—έγὼ δὲ τῇδε ἀρμοστής. From this it would appear that Aristarchus was harmost of Perinthus also. Compare chapter vi., § 24.—ἐν τῇ θαλάττῃ καταδύσω. “I will sink him in the sea.”

§ 14, 15.

πρὸς τῷ τείχει. “Near the wall.”—αὐτοῦ τι πείσεται. “Will suffer something on the spot.”—τοὺς μὲν προπέμπεται. “Bids these go on before,” i. e., to Perinthus. The reference is to the other commanders and lochagi. Observe the force of the middle in *προπέμπεται*; literally, “sends on before himself.” The employment of *τοὺς μὲν* for *τούτους μέν* is somewhat unusual. (*Matthiae*, § 286.)—παρεῖεν αὐτῷ. “Permitted him.”—τριήρεις ἔχοντος, κ. τ. λ. “He who intended to hinder them, having galleys.” The reference is to Aristarchus.—κατακλεισθῆναι. “To be shut in there.”

§ 16–19.

νῦν μέν. “For the present, indeed.”—ἐνθα. “Whereby.”—ἀσφαλῶς πρὸς Σεύθην ἵεναι. “For going safely to Seuthes.”—ἐπιτυγχάνει πυροῖς ἐρήμοις. “He falls in with watch-fires without guards.” Com-

pare the explanation of H. Stephens, *Thes. L. G.* : “*circa quos nulli erant custodes.*”—μετακεχωρηκέναι ποι. “*Had just then departed somewhither,*” i. e., and had left the watch fires burning.—σημαινόντων. “*Making signals.*”—κεκαυμένα εἰη τῷ Σεύθῃ, κ. τ. λ. “*Had been kindled by Seuthes in front of his night-watches.*”—ὅπως οἱ μὲν φύλακες μὴ ὄρῳντο, κ. τ. λ. We find the same thing done by Iphicrates. (*Xen., Hist. Gr.*, vi., 2, 29.)—μήτε ὀπόσοι μήτε δποι εἰεν. This is Dindorf's reading. The common text has merely μήθ' δποι εἰεν, which is not only a solecism, but absurd in point of meaning.—καὶ εἰπεῖν κελεύει Σεύθη. “*And directs (the guards) to tell Seuthes.*” Compare Krüger: “*custodes nuntiare jubet.*”—εἰ ὁ Ἀθηναῖος, κ. τ. λ. “*If it was the Athenian, the one from the army.*” Zeune is wrong in rendering ὁ ἀπὸ τοῦ στρατεύματος “*qui præst exercitui.*” The preposition ἀπό, on the contrary, embraces here the idea of coming.

§ 20–22.

οὗτος εἶναι. “*That it was that same one.*”—ἀναπηδήσαντες ἐδίωκον. “*Having leaped up (on their horses), they hastened away,*” i. e., to give information to Seuthes. Observe here the peculiar meaning of ἐδίωκον, and compare, in further explanation of it, the remarks of Phavorinus, διώκειν ἐνίστε τὸ ἀπλῶς κατὰ σπουδὴν ἐλαύνειν. With ἀναπηδήσαντες supply ἐπὶ τοὺς ἵππους.—μάλα φυλαττόμενος. “*Carefully guarded.*”—ἐγκεχαλιωμένοι. “*Ready bridled.*”—τὰς δὲ νύκτας ἐγκεχαλιωμένων ἐφυλάττετο. “*But during the night he was on his guard, with (his horses) ready bridled.*” Observe that ἐγκεχαλιωμένων is the genitive absolute, τῶν ἵππων or αὐτῶν being understood. We have adopted here Bornemann's reading. Dindorf and others prefer the dative of the participle, according to Voigtlaender's conjecture. The common text omits the participle altogether.—Τήροις. Hutchinson thinks that Teres, the father of Sitalcas, is meant, who, according to Thucydides (ii., 29), laid the foundation of the powerful kingdom of the Odrysæ.—τούτων τῶν ἄνδρων. The reference is to the native tribes in this quarter, who are subsequently styled Thyni.—μάλιστα νυκτός. “*Especially at night.*”

§ 23–26.

κέρατα οἴνον προῦπινον. “*They pledged one another in horns of wine.*”—πάντοσε. “*To all quarters.*”—συμπροθυμηθῆναι διαβῆναι τὸ στράτευμα. “*Zealously to co-operate with you, in order that the army cross over.*” Supply ὥστε.—οἱ δὲ ἔφη. “*He said (that they were).*”—ἀδελφῷ. A term frequently employed to indicate intimate friendship. Compare § 38.—καὶ τὰ παρὰ θαλάττη, κ. τ. λ. “*And that the*

places along the sea, of which you are master, will be (a present) from you to me.”—οὐδὲ συνέφη καὶ ταῦτα. “He thereupon confessed (that he had said) these things also.” Literally, “agreed with him.”—ἀφήγησαι. “Relate.”

§ 27–30.

καὶ οὐδὲν τούτου ἔνεκα, κ. τ. λ. “And that there would be no need either for you or any one else to pay any thing on this account.” Observe that *σοι* refers to Seuthes, and the speaker is supposed to indicate this by a gesture.—τί γὰρ ἔλεγον. “What, pray, did I tell you.”—κατὰ Σηλυνθρίαν. “To the neighborhood of Selybria,” i. e., into the territory of Selybria. Compare Krüger: *κατά, “in die Gegend von.”* Selybria, or Selymbria, was a city of Thrace on the Propontis. The modern name is *Selivria*. The common text has *Σηλυνθρίαν*, but the best MSS. give the other form, which we have adopted.—οὐκ ἔφησθα οἶόν τε εἶναι, κ. τ. λ. “You said that it was not possible, but that, having come to Perinthus, you were to pass over into Asia.”—πλὴν Νέωνος. For πλὴν παρὰ Νέωνος.—πιστοτέραν εἶναι τὴν πρᾶξιν. “That the transaction be more trustworthy,” i. e., more worthy of your reliance.—κάλεσαι. “Call in.”—έκει. “There,” i. e., without.

§ 31, 32.

καὶ γὰρ ὅτι συγγενεῖς εἰεν εἰδέναι. “For that he both knew that they were kinsmen (of his).” Valckenaer (*ad Herod.*, iv., 80) thinks that this refers to the circumstance of Sadocus, the son of Sitalcas, having received the rights of citizenship from the Athenians (*Thucyd.*, ii., 29.—*Schol. ad Aristoph.*, *Acharn.*, 145), and Lion concurs in the opinion. This, however, is confounding *συγγένεια* and *πολιτεία*. It is more than probable that we must look for the origin of this affinity, such as it was, in the old legends respecting Procne (the daughter of Pandion, king of Athens), who was wedded to Tereus, king of Thrace. Consult Krüger, *de Authent.*, p. 33.—ὅ τι. “In what.”—Μελανδῆται. Stephanus Byzantinus makes *Μελανδία* to have been a region of Sithonia.—Τρανίψαι. Krüger writes the name Θρανίψαι. Larcher (*ad Herod.*, viii., p. 371) conjectures Νιψαῖοι.—ἐνόσησεν. “Had declined.” The verb *νοσέω* is often employed with reference to public disasters, especially such as arise from tumults and dissensions. (*Krüger, ad loc.*)—έκπεσών. “Having been driven out.”—τῷ νῦν βασιλεῖ. Supply τῷν Ὀδρυσῶν.

§ 33, 34.

εἰς ἄλλοτρίαν τράπεζαν ἀποβλέπων. “Looking (for support) to a
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stranger's table." Compare Krüger: "*Inde victimum exspectans.*"—*ἐκαθεζόμην ἐνδίφριος αὐτῷ ικέτης.* "And I sat on the same seat with him as a suppliant." The meaning of *ἐνδίφριος* here is altogether uncertain. From the circumstance of the Thracians sitting at table and not reclining, and from the allusion to the table immediately before this, the word has been generally supposed to have a force somewhat similar to the term *όμοτράπεζος*, or table-companion. Compare Krüger, *ad loc.*, and Poppe, *Ind. Gr.*, s. v.—*δοῦναι μοι.* "(Entreating him) to give me."—*τούτους ἔχων.* "Having these under my command."—*μοὶ παραγένοισθε.* "Should join me."

§ 35.

ἀπαγγέλλωσιν. The common text has *ἀπαγγείλωσιν*.—*κυζικηνόν.* Compare v., 6, 23.—*διμοιρίαν.* "Twice as much."—*ζεύγη.* "Cattle," i. e., for cultivating the land.—*ταῦτα πειρώμενοι.* Supply *διαπράττεσθαι*. The allusion is to the causing of the whole army to come.—*εἰς τὴν σεαντοῦ.* "Into your country."—*ἐνδίφριονς.* "Sitters on the same seat," i. e., table-companions. Compare § 33.—*ὸνήσομαι Θρακίῳ νόμῳ.* "I will purchase her, in accordance with Thracian custom," i. e., I will make her my wife. The Thracians, as Herodotus informs us (v., 6), purchased their wives by the payment of a large sum of money to the parents. Weiske refers to Aristotle (*Polit.*, ii., 5, 14), to show that the same custom prevailed in early times among the Greeks also.—*Βισάνθην.* Bisanthe was a city on the Propontis, northwest of Perinthus. Its later name was Rhædestus. It is now *Rodosto*, or *Tejur-Daghi*.

CHAPTER III.

§ 1-3.

έγένοντο ἐπὶ τῷ στρατοπέδῳ. "They were at the camp."—*ἀπήγειραν.* "Reported."—*τὴν μὲν πρὸς Ἀρίσταρχον, κ. τ. λ.* "To let alone the way to Aristarchus," i. e., to omit going to him.—*ἔνθα βούλόμεθα.* Supply *ἔκεῖσε* before *ἔνθα*, and compare iv., 1, 2.—*οὗτος αὐτός.* "This man of his own authority." A more forcible reading than *οὗτος ὁ αὐτός*, "this same man." The latter, however, is preferred by Schneider, Bornemann, Dindorf, and Poppe.—*ώςπερ ἐν Βυζαντίῳ.* "Even as (he has done) in Byzantium." Compare chapter ii., § 6.—*ἔξαπατήσεσθαι.* Used here in a passive sense, as in Plato, *Phædr.*, 262, A.—*λήψεσθαι.* We have omitted *μᾶλλον* after *λήψεσθαι*, with Dindorf, on good MS. authority.

§ 4–6.

ἀν πρὸς ἐκεῖνον ἤητε. The pronoun *ἐκεῖνος* is often made to refer, as a mere pronoun of the third person, to an individual who has just been mentioned. (*Matthiae*, § 471.)—*τοῦτο βουλεύσεσθε.* “*You will consult about this,*” i. e., whether to obey Aristarchus or go to Seuthes.—*ἔωσι.* “*Do they suffer us?*” The reference is to the Lacedæmonians.—*εἰς τὰς κώμας.* Compare chapter ii., § 1.—*οἱ ἡπτοντος.* “*Our inferiors,*” i. e., the inhabitants of the villages, who are not able to cope with us.—*ἀκονόντας.* The conjunction *καὶ* is prefixed in the common text; but, if the writer had wished to employ this, he would have inserted it before *ἐκεῖ*. (*Krüger, ad loc.*)—*ὅ τι τις ὑμῶν δεῖται.* “*What any person asks of you?*” The indefinite *τις* refers here as well to Seuthes as to Aristarchus.—*ἀνέτειναν ἄπαντες.* Compare iii., 2, 33.—*τῷ ἡγουμένῳ.* Compare ii., 2, 4.

§ 7–9.

ἔπειθον ἀποτρέπεσθαι. “*Tried to persuade them to turn back.*”—*προσελάσαι.* “*To ride up.*”—*εἴποι αὐτῷ.* “*He (Seuthes) might say to him (Xenophon).*”—*ὄποι.* For *ἐκεῖσε* *ὄποι.*—*τῶν τοῦ Λακωνικοῦ.* “*The propositions of the Laconian,*” i. e., Aristarchus. Observe that *τῶν* is here in the neuter. Had it been in the masculine, we would have had *τῶν παρὰ τοῦ.* (*Krüger, ad loc.*)—*ὑπὸ σοῦ νομιοῦμεν ξενίζεσθαι.* “*We will think that we are liberally provided for by you.*”—*ἀθρόας.* “*Lying together.*”—*ἀπεχούσας ὑμῶν ὅσον, κ. τ. λ.* “*Distant from us (only as much ground) as, having passed over, you may dine with a good appetite.*”

§ 10–12.

δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί. “*Want you to serve in arms along with me.*”—*τὰ νομιζόμενα.* “*The accustomed pay,*” namely, twice as much to the captain, and four times as much to the general. Compare chapter ii., § 36.—*τὸν ἄξιον τιμήσω.* “*I will honor the meritorious one.*”—*ἀξιώσω αὐτὸς ἔχειν.* “*I shall claim to have myself.*”—*διατιθέμενος.* “*By selling.*”—*καὶ ἀποδιδράσκοντα.* “*And hide themselves.*”—*μαστεύειν.* “*To seek out.*”—*πόσον δὲ ἀπὸ θαλάτης, κ. τ. λ.* This question is well put by Xenophon. The Greeks, tired out by long marches through inland countries, wished now to keep near the sea-coast, in order to be able to return by sea to their native land. (*Weiske, ad loc.*)

§ 13, 14.

ἔδιδοτο. “*(Leave) was granted.*”—*κατὰ ταύτα.* “*In the same ter-*

ror.”—παντὸς ἄξια. “Worthy of all esteem.” Supply λόγον.—χειμὼν γὰρ εἴη. “For (that) it was winter.” Sometimes, as in the present instance, ὅτι is omitted before the optative in the *oratio obliqua*. (*Matthiæ*, § 529, 3.)—ώνονμένονς ζῆν. “To live by purchasing.”—μετὰ Σεύθουν. “In company with Seuthes.”—ἀγαθῶν. Krüger conjectures ἐχθρῶν.—εὑρημα. “An unlooked-for piece of good fortune.”—ἀντιλέγει. Equivalent to ἀντιλέγειν ἔχει.

§ 15–17.

κατὰ τὰς τάξεις. “According to their ranks.”—ώς παριόντες. “As going.”—Μαρωνεῖτης. “A native of Maronea.” Maronea was a city of Thrace, on the coast, between Abdera and Doriscus. Its ruins are still called *Marogna*.—Παριανούς. “Inhabitants of Parium.” Compare chapter ii., § 16.—δῶρα ἀγοντες, κ. τ. λ. Compare the remark of Thucydides (ii., 97): “The Odrysians have established a custom, which is, indeed, prevalent also among the other Thracians, namely, to receive rather than to give; contrary to that which subsists at the court of Persia; it being there more discreditable not to give, when asked, than to ask and be denied. Nay, in proportion to their power, they the more acted upon this maxim; for without presents it was impossible to get any thing done.”—ἄρχων ἔσσοιτο ἐπὶ θαλάττῃ. “Would be governor upon the sea-coast.”—ἀμεινον ὑμῖν διακείσεται. “It will turn out more for your advantage.” Equivalent, in fact, to ἀμεινον ὑμῖν ἔξει τὰ πράγματα. Observe that διάκειμαι gets its meaning in the present instance from its more literal one of “to be settled, fixed, or ordered.”

§ 18–20.

ταπίδας βαρβαρικάς. “Barbaric carpets.” (Compare, as regards the accent, § 26.)—ὅτι νομίζοιτο. “That it was the custom.”—δωρεῖσθαι αὐτῷ. “To make presents unto him.”—τοιαῦτα προύμνατο. “In such a manner did he keep suing (for Seuthes).” Observe that προύμνατο is for προεμνάτο, from προμνάομαι.—σὺ καὶ πόλεως μεγίστης εἰ. Compare *Plato, Apol.*, 29, E: ‘Αθηναῖος ὁν, πόλεως τῆς μεγίστης.—άξιώσεις λαμβάνειν. “You will claim to receive.”—ἄλλοι τῶν ὑμετέρων. Zeune thinks that among these Alcibiades is particularly meant, and refers to Cornelius Nepos, *Vit. Alc.*, vii., 4; to which Krüger adds *Xen., Hist. Gr.*, ii., 1, 25, and *Plut., Vit. Alc.*, c., 36.—μεγαλοπρεπέστατα. “In the most splendid manner.”—πείση. “Will you be the object of.”—ἡπόρει. “Was in great perplexity.”—ἔχων. “Having any thing.”—ὅσον ἐφόδιον. “As much means as were required for the journey.” Supply ἀργύριον.

§ 21, 22.

οἱ κράτιστοι. “*The most considerable.*” Compare i., 5, 8.—*ἡν καθημένους.* “*Took place for them as they sat.*” Supply *αὐτοῖς*. The Thracians, as already remarked, were accustomed to sit, not recline, at their meals.—*πᾶσιν.* Not one for each guest, but several for the whole company. The common text adds after *πᾶσιν* the words *οὗτοι δ' ὅσον εἴκοσι.* But consult Schneider and Dindorf, *ad loc.*—*κρεῶν μεστοὶ νενεμημένων.* “*Full of pieces of meat heaped up.*” Observe that by a tripod is here meant a three-legged table with a flat top, not the tripod containing a depression in the center.—*προσπεπερονημένοι.* “*Skewered.*” Compare *Luzerne* (vol. ii., p. 375): “*Ces pains étoient enfilés avec les viandes, probablement au moyen d'une brochette.*”—*μάλιστα δ' αἱ τράπεζαι, κ. τ. λ.* “*And the tables were always placed in preference by the guests.*” The *τράπεζαι* were four-footed tables, and are not to be confounded with the *τρίποδες*. The latter were of a large size, and from them the smaller *τράπεζαι* were filled, and then placed nearest the guests.—*διέρριπτεν.* “*Threw them about.*”—*ὅσον μόνον γεύσασθαι.* “*Only as much as to taste,*” *i. e.*, only as much as served for a taste.

§ 23–25.

κατὰ ταῦτά. “*In the same way.*”—*φαγεῖν δεινός.* “*A terrible eater.*”—*τὸ μὲν διαῤῥίπτειν εἴα χάρειν.* “*Bade the distribution good-bye,*” *i. e.*, suffered it to pass unnoticed by him.—*ὅσον τριχοίνικον ἄρτον.* “*As much as a three-chœnix loaf,*” *i. e.*, a large loaf containing as much as three chœnices. As regards the *χοῖνιξ*, compare i., 5, 6.—*περιέφερον.* Referring to the attendants.—*τὴν φωνήν.* “*The voice.*”—*ἔλληνίζειν.* “*How to speak Greek.*”

§ 26–30.

προύχώρει. “*Was going on.*”—*αἰρήσεις.* “*You will take him.*”—*οὕτως ἐδωρήσατο.* “*Presented him in the same manner.*”—*ταπίδα.* The true accentuation is *ταπίδα*, not *τάπιδα*, as many give it, and the nominative is *ταπίς*, not *τάπις*, for then the accusative would be *τάπιν.*—*τιμῆς ἔνεκα.* “*To do him honor.*”—*καὶ ἐγώ.* “*I also,*” *i. e.*, as well as the rest.—*ώς τιμώμενος.* “*As a person honored.*”—*ἡδη γὰρ ὑποπεπωκὼς ἐτύγχανεν.* “*For he happened, by this time, to be rather tipsy.*” Observe the force of *ὑπό* in composition.—*καὶ οὐδένα ἀκοντά, κ. τ. λ.* “*And not one (of them) unwilling, but all even more than myself wishing,*” &c.

§ 31, 32.

οὐδέν σε προσαιτοῦντες, “*Asking nothing else of you.*”—*προϊέμενοι.*

“Giving themselves up (to you).” This is the reading of some of the best MSS. The rest give *προσέμενοι*, which the common text adopts.—*πολλὴν χώραν τὴν μὲν ἀπολήψη, κ. τ. λ.* “*You will retake much territory on the one hand, being your father’s, while on the other you will acquire.*”—*λητζεσθαι.* “*To obtain by plundering.*”—*συνεξέπιε, καὶ συγκατεσκεδάσατο μετὰ τοῦτο τὸ κέρας.* “*Drank out of (the same horn) with him, and, after this, along with him, poured (the remaining contents of) the horn upon himself,*” i. e., he poured part upon his own person, and Xenophon, in like manner, poured part upon himself also. According to Suidas (*s. v. κατασκεδάζειν*), it appears to have been a Thracian custom, for the parties at a carousal, when they had drunk enough, to pour the rest of the wine upon their garments. Compare, also, Plato, *Leg.*, i., 1, p. 31, *ed. Bip.* Hence the explanation of Poppo, which we have followed in our version: “*et una deinde cornu (relicuum poculi) in se effudit.*” Dindorf and Krüger object, however, to the presence of *σύν* here in composition, and read (the latter in his edition of 1845) *κατεσκεδάσατο*, but this is against the authority of the best MSS.—*μετὰ ταῦτα εἰςῆλθον κέρασί τε, κ. τ. λ.* “*After this persons entered playing on both horns, such as they make signals with, and on trumpets made of raw hides, blowing both regular tunes, and, as it were, with the magadis.*” The magadis was a three-cornered instrument like a harp, with twenty strings arranged in octaves. (Compare Böckh, *Comment. Metr. in Pind.*, p. 261, *seqq.*) There appears to be some allusion here, indeed, to the playing by octaves, and hence Halbkart renders the clause as follows: “*mit Trompeten den Takt und gleichsam die Oktave angaben.*” (p. 297.)

§ 33–36.

ἀνέκραγέ τε πολεμικόν, κ. τ. λ. “*Both raised a warlike shout, and leaped away, as if guarding against a shot.*”—*γελωτοποιοί.* “*Buffoons.*”—*ἐκέλευνον παραγγεῖλαι, ὅπως, κ. τ. λ.* The construction with *ὅπως* is sometimes found after verbs of ordering, &c., although usually the infinitive follows. Compare Plato, *Repub.*, 415, B.—*τοῖς ἄρχοντι παραγγέλλει οἱ θεός, ὅπως μηδενὸς οὕτω φύλακες ἀγαθοὶ ἔσονται, μηδὲ οὕτω σφόδρα φυλάξουσι μηδὲν ὡς τοὺς ἐκγόνους.*—*οἵ τε γὰρ πολέμιοι Θρᾷκες ἴμιν, κ. τ. λ.* “*For both those that are enemies to you are Thracians, and those that are friends to us,*” i. e., your enemies are Thracians, and you our friends are also Thracians, and there is a risk, therefore, of our confounding friend and foe in the darkness. Compare Bornemann, *ad loc.*—*ἀντοὺς τοὺς στρατηγοὺς ἀποκαλέσας.* “*Having called back the generals by themselves*” Ob-

serve that *αὐτούς* here has the force of *μόνονς*.—*ῶστε μὴ ληφθῆναι*. “So as not to be taken,” i. e., to prevent being taken.—*ἀναμένετε*. The reading of some of the best MSS. Some editions have *ἀναμενεῖτε*, the future employed as a softened imperative.

§ 37–39.

εἰ δὲ Ἑλληνικὸς νόμος κάλλιον ἔχει. “Whether the Grecian custom be not better.” Compare, as regards the negative required here by our idiom, iii., 2, 22.—*ἡγεῖται τοῦ στρατεύματος*. “That part of the army leads.”—*καὶ ἡκιστα λανθάνοντιν ἀποδιδράσκοντες ἀλλήλους*. “And they least straggle away unperceived from one another.”—*περιπίπτοντιν*. “Fall foul of.”—*σύνθημα δὲ εἶπον Ἀθηναίαν*, κ. τ. λ. “And they agreed upon ‘Minerva’ as the word, on account of their affinity (to one another),” i. e., the Grecian commanders and Seuthes agreed together upon the word, and selected for that purpose the name of the goddess Minerva, as a token of the affinity existing between them, Minerva being the tutelary deity of Athens. (*Krüger, de Authent.*, p. 33.) Dindorf, following Schaefer (*ad Greg. Cor.*, p. 394), reads *Ἀθηναία*, in the nominative, taken materially, as the grammarians term it, or as a quotation. The accusative, however, is preferable, and has the sanction of good MSS. Porson also adopts it. The form itself, whether we adopt *Ἀθηναία* or *Ἀθηναίαν*, may at first view appear somewhat too poetic, but we find *Ἀθηναίαν* employed by Aristophanes (*Av.*, 829), and *Ἀθηναίη* ought to be restored to Plato (*Euthydem.*, p. 82, 12, ed. Oxon.), from Eustathius, *ad Od.*, iii., p. 1456, 50. (*Porson, ad loc.*) The common text has in the present passage *Ἀθηναῖοι*.

§ 40–43.

τοὺς ἡγεμόνας. “The guides.”—*καὶ σὺν ὄλιγοις*. “Even with a few men.”—*ἀθρόοι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα*. “We all appear in a body at the break of day.”—*σκεψάμενός τι*. “After having made a reconnoissance.” (*Luzerne, ad loc.*)—*πρόσω ἥγούμενα*. The common reading is *προηγούμενα*.—*ἀτριβῆ*. “Untrodden.”—*τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες*. “For we shall fall upon the men unawares.”—*ἥγήσομαι τοῖς ἵπποις*. “Will lead the way with the cavalry.”—*εἰς κώμας*. Villages occupied by the enemy are here meant.

§ 44–46.

ἥδη τε ἦν ἐπὶ τοῖς ἄκροις. “He was both already upon the heights.”—*ἀφῆσω ἥδη καταθεῖν*, κ. τ. λ. “I will now send off the horse to run down into the plain.”—*έάν τις ὑφιστῆται*. “If any one withstand

(them).”—*οἰδα, ἔφη, κ. τ. λ.* “*I know,*” replied (Xenophon), “*that you do not want me only,*” i. e., you want the men also whom I command, and these will follow better if I lead on foot.—*παριέναι.* “*To proceed in advance.*”—*ἔτροχάζε.* “*Ran quickly.*” The verb *τροχάζω* does not seem to have been pleasing to Attic ears when used off the stage. Hence we have in Bekker, *Anecd. Gr.*, p. 114 (*Antiaatt.*), *τροχάζειν οὐ φασὶ δεῖν λέγειν, ἀλλὰ τρέχειν.* Xenophon, indeed, employs it more than once, but his authority in this does not appear to be much regarded by the Atticists. His example, however, is followed by many of the later writers; as, *Theophrast.*, *Charact.*, xiv.; *Polyb.*, x., 20; *Plut.*, *Symp.*, ii., 5, 2. (*Lobeck, ad Phryn.*, p. 582, seq.)

§ 47, 48.

τάδε δή, ὡ Ξενοφῶν, κ. τ. λ. “*The very things now, Xenophon, which you told us, (are taking place).*” Supply *ἐστί* or *γίγνεται*. Zeune and Larcher refer this to § 38, where Xenophon speaks of the danger of troops being separated from one another. This, however, can not be correct, for there the allusion is to a march by night, whereas here operations are carried on in open day. It is more than probable that Xenophon here refers to something not mentioned before, in order to avoid a repetition on the present occasion. (*Halbkart, ad loc.*)—*ἔχονται οἱ ἄνθρωποι.* “*The inhabitants are held prisoners.*”—*ἀλλὰ γάρ.* Observe that *ἀλλὰ* belongs in thought to *δέδοικα*.—*συστάντες ἀθρόοι που.* “*Having collected somewhere in a body.*”—*σὺν οἷς ἔχω.* Attraction, for *σὺν τοῖς οὖς ἔχω*.—*παρατεῖναι τὴν φύλαγγα.* “*To stretch his line.*”—*συνηλίσθησαν.* “*Were collected together.*”

CHAPTER IV.

§ 1–3.

ολα πείσονται. “*(Considering) what they will suffer.*” Supply *λογιζομένοις*, or something equivalent, before this clause, and compare i., 7, 4.—*Ἡρακλείδην.* The common text has *Ἡρακλείδη*, which is wrong, since Heraclides was still with the army.—*ἄνα τὸ Θυνῶν πεδίον.* “*Up and down the plain of the Thynians.*” Compare, as regards the Thracian Thyni, chapter ii., § 22.—*ἀπεκαίοντο.* “*Were frozen off.*” Observe that *ἀποκαίω*, which properly means “*to burn off,*” is here applied to the analogous effects of intense cold. Compare the Latin, “*frigore adurere.*”

§ 4–6.

οὐ ἔνεκα οἱ Θρᾷκες, κ. τ. λ. “Why the Thracians wear their fox-skin caps,” &c.—καὶ ζειρὰς μέχρι τῶν ποδῶν, κ. τ. λ. “And on horse-back they have wide upper garments reaching down to their feet, but not cloaks.” The ζειρά appears to have been a wide upper garment, girded about the loins, and hanging to the feet, used especially by the Arabians (*Herod.*, vii., 69) and the Thracians (*ib.*, 75). It was distinguished from the χλαμύς, as covering the feet of the rider. The ζειρά can not be understood of trowsers, as, according to Herodotus, the wearer *threw it around him*.—ἀφεις τῶν αἰχμαλώτων. “Letting go some of the captives.” Observe the genitive of part.—εἰ μὴ καταβήσονται καὶ πείσονται. “Unless they shall come down and obey,” i. e., come down to inhabit their dwellings and acknowledge his authority.—συνεπισπέσθαι. “To follow along with him against them.”—ἀφειδῶς. The common text has ἀπαντᾶς.

§ 7–11.

Ἐπισθένης. Hutchinson thinks that this is the same with the Episthenes mentioned in i., 10, 7, as commander of the targeteers, and also in iv., 6, 1. He is refuted, however, by Schneider.—Ολύνθιος. Compare i., 2, 6.—τὸν τρόπον. “The character.”—ἀνατείνας. “Haring stretched out.”—καὶ μέλλει χάριν εἰδέναι. “And is likely to esteem it a favor.”—μηδέτερον. Krüger gives μηδὲ ἔτερον, as a stronger form, but without any necessity.—διαμάχεσθαι. “To fight it out.”—ταῦτα μὲν εἴλα. “Left this matter alone,” i. e., spared the boy’s life.—τρέφοιντο. “Might support themselves.”—ὑποκαταβὰς. “Having gone down a little way.”—ἐν τοῖς ὄρεινοῖς Θρᾳξί, κ. τ. λ. “Among those called the highland Thracians.”

§ 12, 13.

διετρίβοντο, καί. The conjunction here has in our idiom the force of “when.” Compare *Soph.*, *Œd. T.*, 717.—ἡδιόν τ’ ἀν ξώ αὐλίζεσθαι ἔφη, κ. τ. λ. “And he said that they would more gladly be quartered in strong (but open) situations, than in sheltered ones, so as to perish,” i. e., than in the dwellings, where they ran a chance of being destroyed. Compare the explanation of Krüger: “in die Wohnungen, um darin umzukommen, d. h. die Verderben bringen könnten.” We have given στεγνοῖς, with the best editions, in place of the common στενοῖς.—συμπρᾶξαι σφισι τὰς σπονδάς. “To aid them in effecting the truce.”—ἥγγνατο. “Engaged.”—ἄρα. “In fact.”—κατασκοπῆς ἔνεκα. “For the sake of spying,” i. e., of reconnoitering the Grecian encampment.

§ 14–16.

εἰς δὲ τὴν ἐπιοῦσαν νύκτα. Compare i., 2, 3.—*ἄλλως.* “In any other way,” *i. e.*, than by having such guides as these.—*περιεσταύωντο.* “Were palisadoed around.”—*τοῖς σκυτάλοις ἔβαλλον.* “Threw with their clubs.”—*ώς ἀποκόψοντες.* “For the purpose of knocking off.”—*κατακανθήσεσθαι.* “Shall be burned to ashes.”—*Μακίστιος.* “A Macistian.” Macistus was an ancient town in the Triphylian district of Elis, somewhat to the northeast of Lepræum. Its site is occupied by the modern *Moskitza*. We have given *Μακίστιος* as decidedly more correct than *Μακέστιος*, which latter, however, appears in all the editions. The true name of the place was *Μάκιστος*, not *Μάκεστος*, although the latter, according to Stephanus Byzantinus, also occurs. Compare *Xen., Hist. Gr.*, iii., 2, 25; *Strabo*, vi., 1, p. 10, and x., 1, p. 324.—*ἔτῶν ἥδη ως ὀκτωκαίδεκα ὥν.* Schneider thinks that Xenophon mentions the age of Silanus because it properly required a grown-up person to inflate a trumpet fully. A better reason, however, is assigned by Halbkart (though opposed on rather weak grounds by Krüger), namely, that Xenophon wished to indicate the presence of mind possessed by so mere a youth, and which proved of so much service to the Greeks on this occasion.

§ 17–19.

ἐνεχομένων τοῖς σταυροῖς. “Holding fast in the stakes.”—*τῶν ἔξοδων.* “The outlets.”—*τοὺς παρατρέχοντας παρ' οἰκίαν, κ. τ. λ.* “Hurled their javelins into the light, out of the dark, at those running by a house on fire.” Observe that we have here a blending of two constructions, namely, *ἡκόντιζον τοὺς παρατρέχοντας*, and *ἡκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότου*.—*σὺν ἑπτὰ ἵππεῦσι τοῖς πρώτοις.* “With seven horse, the first (mustered).” Compare Krüger: “qui primi signo dato se expediverant, sive potius, qui primi sequebantur, cum reliqui adhuc remotiores essent.”—*καὶ ἐπείπερ ἥσθετο, κ. τ. λ.* “And when he perceived (the affair), as long as he was on the march to their assistance, so long also did the horn sound for him.”—*ἐδεξιοῦτό τε.* “He both shook hands with them.”

§ 20–24.

ἀντὸν ἔᾶσαι. “To permit him (to march).” Supply *στρατεύεσθαι.*—*πρεσβυτέρους ἄνδρας ἥδη.* The common text omits *ἥδη*.—*τριπλασίαν δύναμιν.* “A three-fold force,” *i. e.*, three times as large a force as when the Greeks first came. Compare the explanation of Krüger: “drei Mal so gross als vor Ankunft der Hellenen.”—*σπείσασθαι.* Porson’s correction for the previous reading *σπείσεσθαι*.

ικανὴν δίκην. “*Sufficient satisfaction.*” Compare Herodotus (i., 45), ἔχω παρὰ σεῦ πᾶσαν τὴν δίκην. Had the term δίκην meant punishment in the present passage of Xenophon, τούτους would have been added, or else οὐτοι would have been away.—οἱ μὲν οὖν ταῦτη, κ. τ. λ. “*The inhabitants thereupon in this country all now submitted to him.*”

CHAPTER V.

§ 1–3.

ὑπερβάλλοντι. “*They pass over.*” Krüger very strangely makes this the dative of the participle, depending on παρῆν.—τὸ Δέλτα καλούμενον. Gyllius (*de Bosporo Thracio*, p. 153) speaks of his traveling on foot from the Bosphorus to Salmydessus, and, in the middle of the route, seeing the spot which Xenophon here calls the Delta, but which other writers, according to him, denominate Delcon, or Delconis. (Pliny, iv., 18, says, “*Develton cum stagno, quod nunc Deultum vocatur.*”) Gyllius makes the modern name *Dercon*, and speaks of the place as being a town (“*id oppidum est*”), and one day’s journey on foot from Byzantium. He describes it, moreover, as shut in on three sides by a lake of fresh water. D’Anville also refers the Thracian Delta to the triangular point of *Derkon*. Rennell, on the other hand, makes it the triangular space between the Euxine, the Propontis, and the Bosphorus, and which has Byzantium at the lower extremity. (p. 268.)—ἀρχαίον τινός. “*Some ancient king.*”—τὴν τιμὴν. “*The price.*”—ζεύγη ἡμιονικὰ τρία. “*Three pair of mules.*”—τά τε ἄλλα βοῦκά. “*And the rest of oxen.*”—καὶ αὐθις λαβεῖν. “*Even to receive something the next opportunity.*”—δῶροῦ. “*Make a present.*”

§ 4, 5.

τῶν ζευγῶν. Krüger conjectures τῶν μὲν ἡμιονικῶν ζευγῶν.—ἔξεληλυθότος ἥδη τοῦ μηνός. “*Although the month was already elapsed.*”—ὅτι οὐ πλεῖστον ἐμπολήσατ. “*That he had not sold any more,*” i. e., any more of the booty than merely sufficed for twenty days’ pay. Leunclavius erroneously renders this, “*pluris se manubias vendere non potuisse:*” the Greek for this would have been οὐ πλείστονος ἐμπολήσαι.—κήδεσθαι Σεύθον. “*To care for Scuthes,*” i. e., to be promoting his interests. Compare Luzerne: “*vous me paroissez ne pas prendre, comme vous le devriez, les intérêts de Seuthès.*”—καὶ προσδανεισάμενος. “*Having even borrowed an additional sum,*” i. e., a

sum sufficient to make up the full pay of the troops.—*εἰ μὴ ἄλλως ἐδύνω.* “If you could not do otherwise.”

§ 6–8.

ὅτι ἐδύνατο. “In whatever he could.”—ἐνεκάλουν. “Blamed.”—ἐντόνως. “Strenuously.”—καὶ τέως μὲν ἀεὶ ἔμεμνητο. “And until then he had continually mentioned.” Literally, “had always borne in mind.”—Βισάνθην. Compare vii., 2, 38.—Γάνον. “Ganus.” This was a city of Thrace, on the Propontis, to the south of Bisanthe. According to Kruse, the modern name is *Kanos*, or *Ganos*.—Νέον τεῖχος. “Neontichus,” a town and harbor of Thrace, in the vicinity of Ganus, and between it and Selybria. (*Scylax, Peripl.*, p. 28, ed. Huds.)—καὶ τοῦτο διαβεβλήκει. “Had insinuated this also.”

§ 9–11.

περὶ τοῦ ἔτι ἄνω. Weiske conjectures ἀνωτέρω, but probably without any necessity, since *ἔτι* may be rendered “still further.”—λέγειν τε ἐκέλευν αὐτούς. “And both desired them to say (to him).”—σφεῖς. “They themselves.”—τόν τε μισθὸν ὑπισχνεῖτο, κ. τ. λ. “And promised that the full pay of two months should be in their hands within a few days.”—οὐδ', ἀν μέλλη εἶναι. “Not even if there may be going to be.”—ἀν ἀνεν. For a defence of this collocation, consult Schaefer, *Melet. Crit.*, p. 123.—ἔλοιδόρει. “Chid.”—τὴν πανοργίαν. “The knavery.”

§ 12, 13.

διὰ τῶν Μελινοφάγων, κ. τ. λ. “Through the Thracians called Melinophagi,” i. e., millet-eaters. The Melinophagi dwelt in the eastern part of the modern Kutchück Balkán, in the Sanjak of Visa. (Ainsworth, p. 228.)—Σαλμυδησσόν. Salmydessus, or, as the later Greek and Latin writers give the name, Ἀλμυδησσός (*Halmydessus*), was a city of Thrace, on the coast of the Euxine, below the promontory of Thynias. The name properly belonged to the entire range of coast from the Thynian promontory to the mouth of the Bosphorus. And it was this portion of the coast in particular that obtained for the Euxine its earlier name of *Axenos*, or inhospitable. The shore was rendered dangerous by shallows and marshes, and when wrecks occurred, the Thracian inhabitants poured down, plundered the vessels, and made slaves of the crews. The modern *Midiyah* answers to the ancient city. (Mannert, vol. vii., p. 149.)—ὄκελλονσι καὶ ἐκπίπτοντι. “Strike, and are cast ashore.”—τέναγος. “A shoal.”—στήλας ὥρισάμενοι. “Having set up pillars for limits.”—τὰ καθ' αὐτοὺς ἐκπίπτοντα. “The effects cast ashore on their own ground.”—

τέως δὲ ἔλεγον, πρὶν ὁρίσασθαι, κ. τ. λ. “And they said that during the period before they established boundaries, they fell in great numbers,” &c., i. e., and they, the followers of Seuthes, said this to the Greeks respecting the natives near Salmydessus. Some MSS. read τέως δὲ ἔλεγοντο . . . ἀρπάζοντες πολλοί, which Bornemann and Krüger adopt.

§ 14–16.

κιβώτια. “Chests.”—βιβλοί γεγραμμέναι. “Written books,” i. e., manuscripts, or simply books. This expression has occasioned the commentators considerable difficulty, many of them thinking that the traffic in books at this period was too limited, especially in this quarter, to warrant the language of the text. Some, therefore, omit γεγραμμέναι, and suppose that blank volumes alone are meant. (Consult Böckh, *Pub. Econ. of Athens*, vol. i., p. 67.) Others make βιβλοί mean here rolls of fine bark, not volumes; Zeune and Weiske think that paper merely is referred to; and Larcher even goes so far as to conjecture βυθλία πολλά, explaining βυθλία by “cordage,” “cables,” &c. Some of the best MSS., however, give γεγραμμέναι; nor is it at all surprising that trade in books should exist even in this quarter, since the Greek cities on the Euxine and Propontis would naturally be desirous of possessing the works of their distinguished countrymen at home.—ἐν ξυλίνοις τεύχεσι. “In wooden receptacles,” i. e., in wooden boxes. These, in case of shipwreck, would not sink, but float ashore. (Krüger, *ad loc.*)—ταῦτα. “These regions.”—οἱ ἀεὶ πειθόμενοι. “Those successively obeying,” i. e., those obeying for the time being.—παγχαλέπως εἰχον. “Were extremely angry.”—οἰκείως διέκειτο. “Was familiarly disposed,” i. e., treated him familiarly.—ἀσχολίαι. “Occupations.”

CHAPTER VI.

§ 1–3.

Θίβρωνος. The forms Θίβρωνος and Θίβρων are given by the better MSS. On the other hand, Θίμβρωνος and Θίμβρων are merely euphonic varieties.—ὅτι κάλλιστον γεγένηται. “That a very fine thing has happened.”—χαριεῖ αὐτοῖς. “You will be doing a favor unto them.” Observe that χαριεῖ is by Attic contraction for χαρίσει.—παράγειν. “To bring them to him,” i. e., the Lacedæmonians from Thibron.—φίλος τε καὶ σύμμαχος. Observe that τε here merely connects the present clause with what goes before, and has the

force of “*and*,” not of “*both*.” Compare *Thucydides* (ii., 4): ὅλολυγῆ χρωμένων, λίθοις τε καὶ κεράμῳ βαλλόντων.—ἐπὶ ξενίᾳ. “On terms of hospitality.” Compare vi., 1, 2.

§ 4-6.

τίς ἄνηρ. “What kind of a man?”—οὐ κακός. “No bad sort of person.”—χεῖρόν ἐστιν αὐτῷ. “It is worse for him,” i. e., than it otherwise would be. Compare Krüger: “es steht für ihn schlechter als es sonst der Fall sein würde.” Consult § 39.—ἄλλ' ἡ δημαγωγεῖ ὁ ἄνηρ τοὺς ἄνδρας. “Does the man then strive to curry favor with the soldiers?” Observe that ἄλλ' ἡ is not for ἀλλὰ ἡ, but for ἄλλο ἡ (though the accent seems to refer it to ἀλλά), and may be regarded as equivalent to the Latin *an ergo*. (Consult Elmsley, *ad Eurip., Heracl.*, 426, p. 82.)—ἄρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν, κ. τ. λ. “Is there, then,” said they, “(any risk) that he will oppose us also concerning the leading away (of the army)?” i. e., you do not think that he will oppose us also, do you? In Greek, ἄρ' οὐ is employed when we expect an affirmative answer, but ἄρα μή when a negative one, and when, at the same time, we are somewhat apprehensive ourselves about the result. Thus, ἄρ' οὐκ ἐστιν ἀσθενής; “Is he not sick?” (*nonne agrotat?*) The answer we expect to this is, “He is sick.” But ἄρα μή ἐστιν ἀσθενής; on the other hand, is *numnam agrotat?* “He is not, perhaps, sick?” or, “He is not sick, is he?” In an interrogation, the particle μή expresses anxiety, and hence prepares one for a negative answer, and μή is distinguished from ἄρα μή only in that the question is less pointed and emphatic. (Kühner, § 873, 4.) —τὸν μισθόν. “The pay (you spoke of).” Compare § 1.—ὅλιγον ἔκεινω προσχώντες. “They having paid little attention to him.” Supply τὸν νοῦν.—αὐτῇ μὲν ἡ ἡμέρα. Compare ii., 1, 6.

§ 7-10.

τὸ Λάκωνε. Observe the change, for variety's sake, from the plural to the dual.—ἐν ἐπηκόῳ. Compare ii., 5, 38.—ξννίει δὲ καὶ αὐτὸς, κ. τ. λ. “And he himself also understood most things in Greek.” —ἄλλ' ἡμεῖς μέν. The opposition to this lies in εἰ μὴ Ξενοφῶν.—καὶ πάλαι. “Even long ago.”—πεπαύμεθα. Stephens gives πεπάμεθα from some MSS., and he is followed by Schneider, Bornemann, and Krüger. Dindorf doubts the existence of the MSS. to which Stephens refers.—τοὺς ἡμετέρους πόνους ἔχει. “Has (the fruit of) our labors.”—ῶςτε δὲ γε πρῶτος λέγων, κ. τ. λ. “So that I, the first speaker, at least.”—ῶν ἡμᾶς περιεῖλκε. “(For the things) in which he has dragged us about.” We ought probably to read here περιέλκει.

Observe that ὅν is by attraction for ἡ.—ἀν δοκῶ ἔχειν. “Would think that I had.”

§ 11–13.

πάντα προσδοκᾶν. “To expect any kind of fate.” Compare Krüger: “jede Art von Schicksal,” i. e., not to be surprised at any thing.—ἐν φ. “In the very thing in which.”—παρεσχημένος. “Of having shown.”—ἀπετραπόμην. “I turned back.”—ώς ώφελήσων. “With the intention of aiding you.”—ἥγον δὲ θεν. Observe that θεν is for ἐκεῖσε θεν. As regards the fact itself here stated, consult chapter ii., § 10, seq.—δπερ εἰκὸς δῆπον ἦν. This refers to what follows.

§ 14–16.

σὺν Σεύθῃ ἵεναι. “That you were going with Seuthes,” i. e., that you would go with him.—ἐπεὶ γε μὴν ἤρξατο Σεύθης. “Since, however, Seuthes has begun.”—διαφορώτατος. “The most at variance.”—περὶ ὃν πρὸς τοῦτον διαφέρομαι. “(Of those things) about which I differ from him,” i. e., am at variance with him. Observe that περὶ ὃν is for τούτων περὶ ὃν, not for περὶ ἐκείνων, περὶ ὃν. (Krüger, ad loc.)—ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἔχοντα, κ. τ. λ. “That it is possible that I, even having your money from Seuthes, am practicing artifice.” With ἔχοντα supply ἔμε.—ὅτι, εἰπερ ἐμοὶ ἐτέλει τι Σεύθης, κ. τ. λ. “That, if Seuthes paid any thing to me, he did not surely pay it with this view, that he might both be deprived of what he gave me, and repay other moneys to you.”—ἐπὶ τούτῳ. “On this principle.”

§ 17–19.

ματαίαν ταύτην τὴν πρᾶξιν ποιῆσαι. “To make this transaction an unavailing one.”—ἐὰν πράττητε αὐτὸν τὰ χρήματα. “If you exact from him the money.”—ἀπαιτήσει με. “Will demand it back from me.”—ἐὰν μὴ βεβαιῶ τὴν πρᾶξιν, κ. τ. λ. “If I do not confirm the transaction to him, on account of which I received gifts,” i. e., if I do not fulfill my part of the pretended bargain.—πολλοῦ δεῖν τὰ ὑμετέρα ἔχειν. “To want much of having your money,” i. e., to be far enough from having it.—ἴδιᾳ. “On my own account.”—καὶ ἀκούων σύνοιδέ μοι. “And hearing, knows with me,” i. e., knows as well as I do.—μὴ τοίνυν μηδὲ ὅσα, κ. τ. λ. “Nay, what is more, not even as much as some of the captains.” The particle τοίνυν is frequently employed in Attic prose to continue a speech, and has then the force of “moreover,” “what is more,” &c.

§ 20–22.

ὅσῳ μᾶλλον συμφέροιμι τούτῳ, κ. τ. λ. “That, by how much the more I endured with this man his poverty at that time.”—καὶ γιγνώσκω

δὴ αὐτοῦ τὴν γνώμην. “*And know now his real sentiments,*” i. e., how ungrateful he is, and false to all his promises.—ἡσχυνόμην μέντοι. “*I would have been ashamed indeed.*”—εἰ γε πρὸς φίλους ἐστὶ φυλακή. “*If there is, at least, (such a thing as) being on our guard against friends.*”—οὕτε κατεβλακεύσαμεν τὰ τούτου. “*Nor did we attend slothfully to his affairs.*”

§ 23, 24.

ἔδει τὰ ἐνίχυρα τότε λαβεῖν. “*I ought to have taken pledges at that time.*”—ώς μηδέ, εἰ ἔβούλετο, ἔδύνατο ἐξαπατᾶν. “*So that, not even if he wished, would he have been able to deceive.*” The Eton MS. has ἔδύνατο ἀν ταῦτα ἐξαπατᾶν, which Schneider, Bornemann, and Krüger adopt, but which Dindorf and others reject. There is no need in such constructions of the presence of ἀν, as may be seen from the examples cited by Matthiæ, § 508, *Obs. 2.*—ἀγνώμονες. “*Devoid of ordinary intelligence.*”—ἐν ποίοις τίσι πράγμασι. “*In what kind of circumstances.*”—ἀνήγαγον. “*Led you up the country.*”—πρόσηγε. For προσήγετε, 2 plur. imperf. ind. of πρόσειμι, “to go to,” “to go,” &c. The common text has εἰ προσίητε τῇ πόλει. Matthiæ (§ 525, d.) conjectures εἰ προσίοιτε, which Dindorf adopts. Bornemann has προσῆγε τὴν πόλιν, and Poppo the same, omitting the article.—μέσος χειμῶν. “*Mid-winter.*”—τὰ ὧνια. “*The saleable commodities.*”—ὅτων ὠνήσεσθε. We have given ὅτων with Dindorf, a form of rare occurrence, it is true, in prose, but far better than ὅτον, which, though a manifest solecism, is defended by Porson, from *Abresch. in Esch.*, i. p. 186.

§ 25–27.

ἐπὶ Θράκης. “*On the borders of Thrace.*”—ἐφορμοῦσαι. “*Lying at anchor on the coast,*” i. e., blockading the coast.—ἐν πολεμίᾳ εἶναι. Supply ἀνάγκη ἦν from the previous clause.—όπλιτικόν. “*A heavy-armed corps.*”—ὅτῳ δὲ διώκοντες. Observe that ὅτῳ refers to a τὶ implied in οὐκ ἦν.—ξτὶ ἐγὼ συνεστηκός, κ. τ. λ. “*Did I find any longer holding together among you.*”—μηδ' ὄντιναοῦν μισθὸν προσαιτήσας, κ. τ. λ. “*I, having not even asked any thing additional whatsoever, in the shape of pay, had acquired Seuthes as an ally for you, possessing as he did both horsemen and targeteers, of which you were in want, would I have appeared to you to have consulted ill for your interests?*” i. e., would not such an alliance, even if unaccompanied by pay, have been fraught with advantage to you? Krüger, without any necessity, suspects πρὸς ὑμῶν of being a mere interpretation of ὑμῖν, which last he makes to depend in construction on βεβούλευσθαι.

§ 28, 29.

τούτων κοινωνήσαντες. “Having shared in these advantages,” i. e., the advantages resulting from these species of troops. Compare Krüger: “des von diesen Truppengattungen zu ziehenden Nutzens theilhaftig geworden.”—κατὰ σπουδὴν μᾶλλον. “More in haste,” i. e., than they would have done if such species of troops had not been brought against them.—μᾶλλον μετέσχετε. “You shared more,” i. e., you obtained a larger share than would otherwise have been the case.—τέως δέ. “Whereas up to that time.”—κατ’ ὀλίγονς ἀποσκεδαννυμένονς. “By being scattered in small parties.”

§ 30–32.

ὁ συμπαρέχων, κ. τ. λ. Seuthes.—μὴ πάνν πολὺν μισθὸν, κ. τ. λ. “Did not pay you, in addition, any very great pay for your security,” i. e., in addition to rendering your situation a more secure one, did not give you any very abundant pay.—τοῦτο δὴ τὸ σχέτλιον πάθημα; “Is this, pray, the shocking suffering (of which you have to complain)?”—ζῶντα ἐμὲ ἀνεῖναι. “To send me away alive,” i. e., to let me escape with life. One MS., of the best class, has ἔαν εἰναι, no bad reading.—οὐδὲ διαχειμάσαντες. “(Do you) not (go away) after having passed the winter.” Supply ἀπέρχεσθε.—περιττόν. “Over and above.”—ἐδαπανάτε. “You consumed.”—ταῦτα πράττοντες. “Faring thus.”—οὐ καὶ ἔκεινο σῶν ἔχετε. “Have you not that also safe?” i. e., is not the glory thus acquired your own, and not to be taken from you by any one?—ῶν ἐμοὶ χαλεπάνετε. “On account of which you are angry with me.” The genitive, among its other meanings, expresses the object, and also the cause of a feeling; in which case it is to be rendered by “on account of.” (Matthiae, § 368.)

§ 33–35.

τὰ ἴμέτερα. Compare i., 3, 9.—ἀπῆσα. We have followed here the early editions, and some of the best MSS. Others read ἀπῆρα, from ἀπαίρω, “to sail away.”—ἀπεπορευόμην. “Went away.”—οὐ γὰρ ἄν. The conditional proposition is suppressed, εἰ γὰρ οὐκ ἐπιστενον, οὐκ ἄν, κ. τ. λ.—ἀποστροφὴν καὶ ἐμοὶ καλήν, κ. τ. λ. “That I would establish as an honorable refuge both for myself and my children, if there should be (any unto me),” i. e., if I should ever have any. The true reading here is γένοιντο, not γένοιτο, as some have it, for παιδες is to be supplied by the mind.—πραγματευόμενός τε ούδε νῦν, κ. τ. λ. “And have not yet ceased even now striving to effect whatever good I am able for you.”

§ 36.

ὅτι ἄνδρα κατακανόντες ἔσοθε. “That you will have put to death a man.” In this periphrastic form of the future, it is much more usual for the participle of the perfect to be employed, than that of the aorist. (*Matthiæ, § 498.*) And, therefore, Dindorf and others read *κατακεκανότες*. But the perfect of *καίνω* is unknown, and, besides this, *κέκανα* as a perfect would violate analogy, which requires *κέκαγκα*, just as *φαίνω* makes *πέφαγκα*, and *μιάνω* makes *μεμίαγκα*. The reading *κατακεκανότες*, therefore, can not possibly be correct. (Consult *Poppo, ad loc.*)—*καὶ ἐν τῷ μέρει, κ. τ. λ.* “Both in his share, and beside his share.”—*πᾶν ὅσον ἐγὼ ἐδυνάμην, κ. τ. λ.* “Having exerted myself strenuously for you in every thing as far as I was able.” Observe the sudden change of person in *ἐγὼ ἐδυνάμην*, where we would have expected *ἐδύνατο*.

§ 37, 38.

καὶ γὰρ οὖν. Compare i., 9, 8.—*ἀνεπιλήπτως.* “Blamelessly,” i. e., without exposing yourselves to any censure.—*ὑμεῖς δέ.* The nominative here stands absolutely. The writer was going to employ after it *καιρὸν νομίζετε εἶναι*, but as the sentence advances he changes the construction to *νῦν δὴ καιρὸς ὑμῖν, κ. τ. λ.*—*οὐ μὴν δτε, κ. τ. λ.* Supply *οὗτως ἐδόκει ὑμῖν* after *μὴν*.—*τούτοις.* “Unto these,” i. e., in their eyes.

§ 39–41.

Ἐχω αὐτῷ μαρτυρῆσαι, κ. τ. λ. “Can bear witness unto him,” i. e., in his favor.—*διὸ καὶ χειρον αὐτῷ εἶναι, κ. τ. λ.* Compare § 4.—*πρὸς ἡμῶν τε τῶν Λακεδαιμονίων.* “With both us the Lacedæmonians and with him.” More literally, “from both the Lacedæmonians.”—*Λουσιάτης.* Compare iv., 2, 21.—*τοῦτο ἴμας πρῶτον ἡμῶν στρατηγῆσαι.* “That you should be our generals first in this.”—*τὰ χρήματα ἡμεῖς ἐπονήσαμεν.* “The effects which we earned by our exertions,” i. e., the booty we obtained.—*τὰ γιγνόμενα.* “The proceeds.”—*ἔξομεθα αὐτοῦ.* “We will lay hold of him.”

§ 42–44.

μᾶλλον ἐξεπλάγη. “Was more alarmed (than before),” i. e., than he had been by what he had previously heard. (*Bornemann, ad loc.*)—*ἀπιμεν.* Present, as before, in a future sense.—*ἐκ τῆς τούτων ἐπικρατείας.* “Out of the power of these men.”—*καὶ ἐν ἀποβρήτῳ ποιησάμενος.* “And having made (the communication) as a secret.”—*ἐπέστελλον ταῦτα.* “Sent this information.”—*ἐφ' οἷς Σεύθης λέγει.*

“On the terms that Seuthes mentions.”—ἀναιρεῖ δὲ αὐτῷ ἀπιέναι.
“The god thereupon directs him in reply to depart.” The verb ἀναιρέω, which is properly employed in speaking of the answer of an oracle, is here, by a very rare usage, applied to the indications afforded by the entrails of a victim. Compare iii., 1, 6.

CHAPTER VII.

§ 1–3.

ἐσκήνησαν εἰς κώμας. “Went into quarters in villages.”—*ἔμελλον* “They intended.”—*ἄνωθεν.* “From the upper country.”—*προκαλεῖται.* “Calls out.” The common text has *προσκαλεῖται*.—*προλέγομεν οὖν* *ὑμῖν.* “We warn you, therefore.”—*εἴ δὲ μῆ.* “But if you do not,” i.e., depart. Supply *ἀπιτε.*—*οὐκ ἐπιτρέψομεν ὑμῖν.* “We will not permit you (to go on in this way).” Supply *ταῦτα ποιεῖν.*

§ 4–6.

ἀλλὰ σοὶ μὲν τοιαῦτα λέγοντι, κ. τ. λ. “Why, even to answer you saying such things is painful.”—*καίοντες.* The common text has *κατακαίοντες*, but the simple verb is more usual in such cases. So the Latins say, “*agros urere,*” not “*comburere.*”—*ἔλθοις.* The common text has *ἥλθες*, and they who adopt this reading maintain that Medosades had only come once to the Greeks. But compare chapter i., § 5, and chapter ii., § 10.—*οὐκ ἤτε.* “Did not use to come.” Observe that *ἤτε* is for *ἥειτε*, 2 plur. imperf. ind. of *εἰμι*, “to go.”—*κρειττόνων.* “Belonging to persons more powerful than yourselves.”

§ 7–10.

νῦν δὴ ἔξελαύνετε. We have given *νῦν δὴ*, the conjectural emendation of Leunclavius, instead of the common reading *νῦν δέ*.—*ἢ παρ' ἡμῶν ἔχοντων, κ. τ. λ.* “Which you received from us, holding it as our own by force of arms.” The common text has *ἔκοντων*, an inferior reading.—*καὶ οὐχ ὅπως δῶρα δοὺς, κ. τ. λ.* “And you think fit to send us away, not only not having bestowed gifts, and done us kindnesses, in return for the things in which you received benefits from us, but you do not even permit us,” &c. Compare, as regards the force of *οὐχ ὅπως*, the explanation of Krüger: “nicht nur nicht.”—*τὸν βίον ἔχοντα.* “(Saw you) supporting your existence.” Supply *έώρα*, from *δρᾶ*, which precedes.—*ἔφη.* “Continued he.”—*ὅπως, ὥσπερ ἀπηχθανόμην αὐτοῖς, κ. τ. λ.* “In order that, as I was hated by them, when I brought it to you, so, also, now I might gratify them by restoring it.”

§ 11–14.

κατὰ τῆς γῆς καταδύομαι. “Feel myself sinking beneath the earth.” Observe the peculiar force of the middle.—*ἡ χώρα πορθουμένη.* “The country being ravaged,” i. e., the ravaging of the country.—*τοὺς ἐπιτηδειούτοντος.* “The most suitable persons.”—*προερῶν ἀπερ αὐτῷ.* “To warn them as he had done him.”—*ὑμᾶς ἀν ἀπολαβεῖν.* “That you would obtain.”—*δεδέηται ὑμῶν.* “Has entreated of you.”—*ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται.* “Whenever the soldiers have their just demands.”

§ 15–17.

ἐρεῖν. “That they will say it.”—*καὶ ἄλλα, ὁποῖα, κ. τ. λ.* “And (such) other things as they may be able to urge with the greatest effect.” *πάντας τοὺς ἐπικαίριοντος.* “All the proper persons.” Compare the remark of Sturz on the present passage: *oī ἐπικαίριοι sunt electi legatorum comites, ut cum Seutha agant.*—*πρὸς ὑμᾶς λέγειν.* Supply the apodosis, *λέγε δῆ.*—*ἡμεῖς πρὸς σὲ ἔχομεν.* “We have something to say to you.” After *ἔχομεν* supply *λέγειν.*—*μάλα δὴ ὑφειμένως.* “Very submissively, you may be sure.” Observe the force of *δῆ.*—*καὶ Σεύθης.* “And Seuthes also (says).” Supply *λέγει.*—*ἐρχομεθα μὲν καὶ νῦν.* “We come even now,” i. e., even after what you have said. Schneider errs in making the natural order here to be *νῦν καί.*—*ἐνθένδε.* “From here,” i. e., from you. Equivalent to *ἀφ’ ὑμῶν.*

§ 18–20.

τούτοις ἐπιτρέψαι. “To leave it to these men.”—*εἴτε προσῆκεν.* “Whether it were fit.”—*καὶ οἰεσθαι ἀν Σεύθην πεῖσαι.* “And (said) that he thought they would persuade Seuthes.” Supply *ἔφη*, which lurks in *ἐκέλευσεν.*—*πέμπειν.* “(He desired them) to send.” Supply *ἐκέλευσε.*—*Ξενοφῶντα.* This name, and *Σεύθην*, further on in the clause, have the article in the common text.

§ 21–23.

οὐδὲν ἀπαιτήσων. “Not with the intention of demanding any thing of you.”—*μετὰ τοὺς θεούς.* “After the gods,” i. e., next to the gods.—*ῶστε οὐχ οἶόν τέ σοι λανθάνειν.* “So that it is not possible (for you) to escape notice.”—*μέγα μὲν εἶναι.* “To be a thing of great importance.”—*εὖ ἀκούειν.* “To be well spoken of.”—*ἀπιστον.* “Unworthy of belief.”

§ 24, 25.

δρῶ γὰρ τῶν μὲν ἀπίστων, κ. τ. λ. “For I see the words of those

that are unworthy of belief wandering about vain, and powerless, and dishonored." Observe that *πλανωμένοις* is here, in fact, the same as "missing their way," "not reaching their proper point of destination."—*τινὰς σωφρονίζειν*. "To bring any persons to reason."—*οὐχ ἥττον σωφρονιζόντας*. "Are no less corrective."—*τὰς ἥδη κολάσεις*. "The ready chastisements."—*ἥν τέ τω*. Observe that *τω* is here for *τινί*.—*οὐδὲν μεῖν διαπράττονται*, κ. τ. λ. "They accomplish no less (by their promises) than others do by giving at the instant."—*τι προτελέσας ἡμῖν*. "What having previously paid us."—*πιστευθεὶς ἀληθεύσειν, ἀ ἔλεγες*. "Having been trusted that you would prove true in what you said."—*συγκατεργάσασθαι σοι*. "To aid you in conquering."—*τριάκοντα*. The common text has *πεντήκοντα*, but the true reading is *τριάκοντα*, as appears very clearly from the calculation made by Krüger (*de Authent.*, p. 49).

§ 26–28.

τὸ πιστεύεσθαι σε, τὸ καὶ τὴν βασιλείαν, κ. τ. λ. "(Namely), your being credited, the thing which even achieved for you your kingdom."—*τούτων τῶν χρημάτων*. The genitive of price.—*πῶς μέγα ἡγοῦ τότε, κ. τ. λ.* "How important you then deemed it to accomplish those things, which having subjugated you now possess."—*σοὶ καταπραθῆναι*. "Should be accomplished for you."—*τὸ ταῦτα νῦν μὴ κατασχεῖν*. "The not maintaining these things at present."—*ἢ ἀρχὴν μὴ πλοντῆσαι*. "Than not to have been rich at all." Observe here the force of *ἀρχὴν*, literally, "at first," i. e., from the first throughout, or simply "at all."

§ 29, 30.

ἐπίστασαι μέν. This is here expressed as if we had following it, *ἐπίστασαι δὲ ὅτι ἐπιχειροῖεν ἄν*. A similar construction occurs in Sophocles, *Philoct.*, 1056, *πάρεστι μὲν Τεῦκρος . . . ἐγώ τε*.—*φιλίᾳ τῇ σῇ*. "Through friendship toward thee." Observe here the employment of the possessive pronoun in an objective sense, and compare *Matthiae*, § 466, 2.—*καὶ σωφρονεῖτά πρὸς σέ*. "And would conduct themselves (more) obediently in the things that concern your interests," i. e., would pay more attention to your interests. Supply *μᾶλλον* from the previous clause.—*διακειμένοντος*. "Disposed."—*μένοντας ἄν*. "Likely to remain."—*αὐθίς τ' ἀν ταχὺ ἐλθόντας*. "And likely to come quickly again."—*τούτων*. "From these."—*ἢ εἰ καταδοξάσειαν, κ. τ. λ.* "Than if they should form this opinion against you, namely, both that others would not come to you, through distrust, in consequence of the things which have now happened, and that these are better affected to-

ward them than toward you?" By τούτους are meant the Greeks, and by αὐτοῖς the subjects of Seuthes, recently acquired by conquest.

§ 31, 32.

ὑπεῖχάν σοι. "They have submitted to you."—προστατῶν. "Of leaders."—καὶ τοῦτο κίνδυνος. "This also is a danger."—μὴ λάβωσι προστάτας αὐτῶν. "Lest they take as their leaders."—ἀδικεῖσθαι. By having their just dues withheld.—ἀν τὰ παρὰ σοῦ νῦν ἀναπράξωσιν. "If they now exact the money (due to them) from you."—συναινέσωσιν αὐτοῖς ταῦτα. "Shall agree with them as to these things."—οἱ νῦν ὑπό σοι Θρᾷκες γενόμενοι. "The Thracians who are now come under you."

§ 33.

προνοεῖσθαι. "To provide for."—ἀπολαβόντες ἡ ἐγκαλοῦσιν. "Having received from you what they claim."—σύ τε ἄλλονς πειρῷ, κ. τ. λ. "And you should endeavor, having other soldiers more numerous than these, to encamp over against them when in want of provisions," i. e., to march against them when rendered desperate by the pressure of want.—ἢ εἰ ταῦτα τε ὁφεῖλοιντο, κ. τ. λ. "Or if both this money were due, and it were necessary to hire others stronger in force than they."

§ 35, 36.

ἄλλὰ γὰρ Ἡρακλείδη, κ. τ. λ. "But (on the other side of the question it may be alleged as follows) unto Heraclides, namely, as he declared to me, this money appears to be very much." Observe that γὰρ is here explanatory, and answers to the Latin *nempe*.—πολὺ γέ ἔστιν ἔλαττον νῦν σοι. "It is a much lighter thing now, at least, for you," i. e., since we have strengthened your hands and increased your resources by conquest.—οὐ γὰρ ἀριθμός ἔστιν ὁ ὅριζων, κ. τ. λ. "For it is not number that defines the much and the little, but the ability of both him that pays and him that receives."—σοὶ δὲ νῦν ἡ κατ' ἐνιαυτὸν πρόσοδος, κ. τ. λ. In modern parlance this would be the same as saying that his present income was larger than his former capital.

§ 37–40.

ταῦτα ὡς φίλοις ὄντος σον προεννοούμην. "Have been considering these things for your interest as being a friend."—μὴ διαφθαρείην ἐν τῇ στρατιῇ. "Might not be ruined in (the eyes of) the army," i. e., might not lose all claim to honor and distinction in their eyes.—βουλόμενος. "If wishing (so to do)."—σὺν θεοῖς. More commonly written with the article.—ἐπὶ τοῖς στρατιώταις. "On account

*of the soldiers,” i. e., that I might induce them to aid you.—εἰς τὸ ἔδιον. “For my private benefit.”—ἀποδιδόντος. “Though offering to pay.”—αἰσχρὸν γὰρ ἦν. “For it were disgraceful,” i. e., would be. Observe here the omission of *av*, and consult Kühner, § 858, 1. This mode of putting the actual in the place of the conditional realization is emphatic, and gives a notion of the certainty of the consequent, if the restriction contained in the apodosis had not intervened.—τὰ δὲ ἐκείνων περιεδεῖν, κ. τ. λ. “And that I should overlook theirs, being in a bad situation.”*

§ 41–43.

*πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου. “Compared with the having money by whatever means.”—οὗτων φίλων πολλῶν. “There being many who are his friends,” i. e., he is rich in the numerous friends that he has.—καὶ εὖ μὲν πράττων, κ. τ. λ. “And when doing well, he has those who will rejoice with him.”—εἰ δέ τι σφαλῇ. “While, if he stumble in aught,” i. e., experience any reverse of fortune.—ἄλλὰ γάρ. “But (I have said enough) for.”—ἄλλὰ πάντως κατανόησον. “Yet at least consider by all means.” Some MSS. give πάντας, others πάντων. Schaefer, however (*Melet. Crit.*, p. 130), conjectures πάντως, which is now adopted in the best editions.*

§ 44–47.

*ώς σὲ περὶ πλείονος ποιούμην. “That I esteemed you of more value.” Compare i., 9. 7.—ώς μᾶλλον μέλοι μοι. “That it was more a care unto me,” i. e., that I cared more.—τὰ δῶρα ταῦτα. Depending in construction on *ἔχειν*.—ένιδόντας μοι. “Having seen in me.” δεῖν ἀποκεῖθαι τούτῳ. “Ought to be laid up for that one.”—πρὶν μὲν ὑπηρετῆσαι τί σοι ἐμέ. “Before I had done you any service.”—ξενίοις. “Gifts of hospitality.” Compare Suidas: ξένιον · δῶρον παρὰ ξένων διδόμενον.—καὶ ὅσα ἔσοιτο ὑπισχνούμενος, κ. τ. λ. “And did not satisfy yourself with promising how many (rewards) should be mine.” Literally, “were not filled up.” Compare Weiske: “Nec satiatus es pollicendo (et demonstrando) quot (præmia) mihi futura essent.”—νῦν οὕτω με ἄτιμον ὄντα, κ. τ. λ. “Have you now the heart to overlook me, being thus disgraced among the soldiers?”—ὅτι σοι δόξει. We would expect here *ὅτι* χρή. The writer commences, however, as if ὑπὸ τοῦ χρόνου διδαχθέντα were to follow in the course of the sentence.—καὶ αὐτόν γέ σε οὐχὶ ἀνέξεσθαι, κ. τ. λ. “And that you, of yourself, will not endure to see those who freely bestowed their good offices upon you, loading you with reproaches.” The phrase προίεσθαι εὐεργεσίαν τινί means, properly, to bestow kind offices upon another*

without stopping to inquire whether there be any prospect of a return or not. Compare Stallbaum (*ad Plat., Gorg.*, 520, c): “*Ulro beneficium deferre, non pacta mercede.*” In using the phrase, however, on the present occasion, Xenophon indulges somewhat in oratorical exaggeration. The Greeks had actually stipulated for pay (chap. ii., § 36), and could only be said *εὐεργεσίαν προέσθαι* so far forth as, after receiving part of their pay, they did not appropriate any portion of the plunder immediately unto themselves, trusting that Seuthes would pay the remainder on the close of the expedition. (Krüger, *ad loc.*)

§ 48–50.

κατηράσατο τῷ αἰτίῳ, κ. τ. λ. “*Uttered imprecations against the author of the pay's not having been discharged long before.*” Observe the dative after a verb of swearing, and consult Kühner, § 589, 1.—*διενοήθην.* “*Intended.*”—*δι’ ἐμοῦ.* “*Through me.*”—*καὶ μὴ περιιδεῖν με διὰ σὲ ἀνομοίως ἔχοντα, κ. τ. λ.* “*And not to neglect me, on your account, differently situated in the army at present, from what I was when we came to you.*” Literally, “*having myself differently in the army both now and when we came to you.*”—*ἄν τε μένης.* “*And if you remain.*”—*τὰ χωρία.* Compare chapter ii., § 38.

§ 51–54.

ταῦτα μὲν ἔχειν οὖτως. “*That these should be so,*” i. e., that I should agree to this arrangement. Compare Krüger: “*darauf kann ich nicht eingehen.*”—*καὶ μέν.* “*And yet in very truth.*”—*ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ.* “*Well, I praise your foresight.*”—*ἀλλ’ ἢ.* “*Except.*” Literally, “*other than.*” Observe that *ἀλλ’ ἢ*, as before remarked, is for *ἄλλο ἢ*.—*τάλαντον.* Compare note on *δέκα τάλαντα*, i., 7, 18.—*ὅμιλον.* Compare chap. iv., § 14 and 21.—*μὴ ἔξικνῆται.* “*Do not come up to,*” i. e., do not amount to.—*τίνος τάλαντον φήσω ἔχειν;* “*Whose talent shall I say that I have?*” i. e., for whom shall I say that I received it? Xenophon pleasantly alludes to the very limited amount of money, a single talent, namely, which Seuthes promises to give, and he asks how he is to divide this among so large a number. Compare Halbkart: “*unter welche Griechen soll ich es (das Talent) vertheilen, da ihrer so viele sind?*”—*ἄρ' οὐκ, ἐπειδὴ καὶ ἐπικινδυνόν ἔστιν, κ. τ. λ.* “*Is it not better, since danger even threatens me, to guard against stones by departing at least (for my home)?*” i. e., since, as you say, danger threatens me. Compare § 51. In the expression *φυλάττεσθαι πέτρους*, Xenophon alludes to the threat contained in chapter vi., § 10. We have given

here the reading of the best editions, and which alone appears to make good sense. The common text has ἐπειδή μοι καὶ ἐπικινδυνόν ἔστιν ἀπιόντι, ἀμεινον, κ. τ. λ.

§ 55—57.

ἀνέσχετο. “(The animals) which he had promised.” Literally, “what things he had promised.”—τέως μὲν ἔλεγον. “Up to this time were accustomed to say.”—δι' ἡμᾶς. “Through your means.”—διάδοτε. “Distribute (the proceeds).”—λαφυροπώλας. “Booty-sellers.”—καὶ πολλὴν εἰχον αἰτίαν. “And got much blame.”—οὐ προσήγεται. “Did not go near them,” i. e., did not go near to Charminus and Polynicus, in order to avoid sharing with them the suspicion of mismanagement. Consult Krüger, *ad loc.*—οὐ γάρ πω ψῆφος αὐτῷ, κ. τ. λ. “For sentence of banishment had not yet been proposed against him at Athens.” Observe here the peculiar form of expression ἐπάγειν ψῆφον τινι, “to propose a vote or decree against any one,” and, in the passive, ψῆφος ἐπῆκτό τινι, “a vote or decree against a man had been proposed.” (Schömann, *de Comit. Athen.*, p. 121.) The literal meaning of the verb is “to bring on,” which Hobbes explains by referring it to the bringing in of the balloting urn and ballots. (Consult Poppo, *ad Thucyd.*, i., 125.) As regards the sentence of banishment in Xenophon's case, consult the Life at the commencement of the volume.

CHAPTER VIII.

§ 1.

Λάμψακον. Lampsacus was a city of Mysia, in Asia Minor, situate on the Hellespont, where it begins to open into the Propontis, and northeast of Abydos. It was founded by the Phœceans. The modern *Lamsaki* answers to the ancient site.—Φλιάστος. “A Phliasian,” i. e., native of Phlius, a city of Sicyonia in the Peloponnesus.—τοῦ τὰ ἐνύπνια ἐν Δυκείῳ γεγραφότος. “Who wrote the (work entitled) *dreams in the Lyceum*.” There is great doubt here about the true reading, some of the MSS. giving ἐνοίκια ἐν οἰκίῳ, and one ἐν οἰκίᾳ ἐν οἰκίῳ, while Toup (*Epist. Crit.*, p. 48) conjectures ἐνώπια. Zeune adopts Toup's emendation, by which the latter understands “partes ædium anteriores,” and Larcher “la façade du Lycée,” all of these scholars giving γεγραφότος, of course, the meaning “who painted.” Hutchinson again, who gives the reading which we have followed, explains it, nevertheless, in a similar way with

Toup, Zeune, and Larcher, by a reference to painting: “*qui pinxit somnia in Lyceo.*” Compare, also, *Letronne, sur la peinture murale*, p. 349. We have deemed it safer, however, to follow the common reading, and have therefore adopted the explanation of Brodæus, “*qui scripsit libros de somniis in Lyceo.*” The Lyceum was a sacred enclosure at Athens, dedicated to Apollo, where the pole-march originally kept his court. It was decorated with fountains, plantations, and buildings, and became the usual place of exercise for the Athenian youth who devoted themselves to military pursuits. Nor was it less frequented by philosophers, and it was especially the favorite resort of Aristotle and his followers. (*Cramer's Ancient Greece*, ii., p. 340.)

§ 2-4.

ἐφόδιον. “Traveling expenses.”—*παρεστήσατο τὸν Εὐκλείδην.* “He placed beside him this Euclides,” i. e., during the celebration of the sacrifice.—*κὰν μέλλῃ ποτὲ ἔσεσθαι.* “Even though (money) be about to be (yours) at some time or other.”—*σὺ σαυτῷ.* Alluding to Xenophon's disinterestedness.—*Ζεὺς ὁ Μειλίχιος.* “Meilichian Jove,” i. e., Propitiatory Jove, or Jove the protector of those who invoked him with propitiatory offerings. This deity, in the cultus of the Attic gens Phytalidæ, stood in combination with Demeter, or Ceres; which circumstance of itself carries one, according to Müller, to a Jupiter Chthonius, or Hades. With this accords the circumstance, that in the Attic cultus of Meilichian Jove the victims sacrificed were swine, the animals devoted to the Earth-mother Demeter, and, moreover, as holocausts, just as was the practice in the service of infernal Jove. Hence we find Xenophon, in § 5, propitiating the god according to the rites of his country. (*Müller, Eumenides*, § 55, p. 147, Eng. transl.)—*ῶςπερ οἴκοι, ἐφη, εἰώθειν, κ. τ. λ.* From this it would appear that Euclides was residing at Athens at the same time with Xenophon, and was accustomed to officiate in his sacrifices. Hence the intimacy between them. (*Schneider, ad loc.*) Krüger conjectures that he may have been also a disciple of Socrates, and refers to the *Phædon* of Plato, near the commencement, where allusion is made to citizens of Phlius.—*ἔξ ὅτον ἀπεδήμησε.* “Since he left home.”—*συνοίσειν ἐπὶ τὸ βέλτιον.* “That it will contribute for the better.”

§ 5-8.

Οφρύνιον. Ophrynum was a place near Dardanus, which last was 70 stadia from Abydus.—*χοίρουν.* Larcher thinks that these

were cakes made to resemble swine, not the actual creatures themselves. Halbkart is of the same opinion, and thinks that Xenophon was too poor to be able to offer up real swine.—έκαλλιέρει. “*He found the entrails favorable.*”—καὶ ξενοῦνται τε τῷ Ξενοφῶντι. “*And they are both hospitably entertained by Xenophon.*” The expression ξενοῦσθαι τινι properly means, “to enter into a compact of hospitality with another,” or “to become a guest friend to another.” As, however, this relation already existed between the parties, we must give the verb here a more general meaning. (*Krüger, ad loc.*) Compare § 8.—λνσάμενοι. “*Having redeemed.*”—τὴν τιμήν. “*The price.*”—Ἀντανδρον. Antandrus was a city of Troas, on the northern side of the Gulf of Adramyttium.—τῆς Λνδίας εἰς Θήβης πεδίον. “*To the plain of Thebe in Lydia.*” There is probably some corruption here in the text, and for Λνδίας we ought to read Μνσίας. Thebe, surnamed Hypoplaclia, was in Mysia, and was situate at the foot of Mount Placos, whence the epithet commonly given to it. After being destroyed by Achilles, it did not rise from its ruins, but the name remained throughout antiquity attached to the surrounding plains, famed for their fertility. (*Cramer's Asia Minor*, i., p. 129.) Zeune endeavors to defend the ordinary reading by referring to Strabo (xiii., p. 586), who states, that after the Trojan war the plain of Thebe was occupied by Lydians. Strabo, however, refers to more remote times, and his authority, therefore, in the present case, is of little, if any value.—Ἄτραμύττιον. Adramyttium was situate on the coast of Mysia, at the head of an extensive bay facing the island of Lesbos. The modern name is *Adramyt*.—Κερτωνοῦ. The reading here is very doubtful. The best MSS. have Κερτωνοῦ, others, however, Κερτονίον. What place is meant is hard to say. Stephanus Byzantinus speaks of a Mysian town named Κυτώνιον, between Lydia and Mysia (πόλιν μεταξὺ Λνδίας καὶ Μνσίας). Some conjecture Καρίνης in our text, since the position of Kertonum or Kertonium agrees very well with that of Carine. But the MSS. do not favor such an alteration. (*Cramer, Asia Minor*, i., p. 132.)

'Αταρνέα. Atarneus was a town of Mysia, opposite Lesbos.—Καΐκου πεδίον. This was the plain watered by the River Caicus, the most considerable of the Mysian streams, and which discharged its waters into a bay, taking its name from the port of Elæa, about 30 stadia to the southeast of the town of Pitane. (*Cramer, Asia Minor*, i., p. 135.)—Πέργαμον καταλαμβάνοντι. “*They reach Pergamus.*” Pergamus was the most important city in Mysia, and the capital afterward of the kingdom of Pergamus. It was situate in the southern part of the country, in a plain watered by two small

rivers, the Selinus and Cetius, which afterward joined the Caicus. The modern name is *Bergamah*, or *Bergmá*.

ξενοῦται Ξενοφῶν παρ' Ἑλλάδι, κ. τ. λ. “*Xenophon is hospitably entertained in the residence of Hellas, the wife of Gongylus the Eretrian.*” Literally, “with Hellas.” Gongylus, of Eretria, in the island of Eubœa, was the agent by whose means Pausanias entered into communication with Xerxes, B.C. 477, when he aimed at subjugating Greece to the Persian sway, and making himself its sovereign. To the charge of this individual Pausanias intrusted Byzantium after its recapture, and it was Gongylus who went to Xerxes with the remarkable letter in which Pausanias offered to put the Persian king in possession of Sparta and all Greece, in return for marriage with his daughter. (*Thucyd.*, i., 129; *Diod. Sic.*, xi., 44; *Corn. Nep.*, *Paus.*, 2.) Xerxes, after the failure of this scheme, bestowed, according to the Persian custom, certain cities on Gongylus, to furnish him with the means of support, and it would seem from the present passage that Pergamus was one of these. (Compare *Xen.*, *Hist. Gr.*, iii., 1, 6.) Gongylus was dead when Xenophon visited this quarter.

§ 9-11.

τοῦτον ἔφη αὐτόν. Observe that *αὐτόν* here refers to Xenophon, but that *καὶ αὐτόν*, further on, applies to Asidates.—*καθηγησόμενος.* “*To point out the way.*”—*Βασίας.* The reading of some of the best MSS. The common text has *Ἀγασίας*.—*ὅπως εὖ ποιήσαι αὐτούς.* By giving them, namely, a share of the expected plunder.—*βιασάμενοι.* “*Having forced themselves upon him.*”—*ἀπῆλαννον.* “*Drove them back.*” Observe the force of the imperfect: they drove them back as often as they attempted to follow.—*ἴνα μὴ μεταδοῖεν τὸ μέρος, κ. τ. λ.* “*That they might not (have to) give them their share as of plunder, that was, of course, ready (to be seized).*” Observe the force of *δῆ* in connection with *ἔτοιμων*.

§ 12-15.

τὰ μὲν πέριξ. Observe that *πέριξ*, especially with the genitive, is of rare occurrence in Attic prose.—*ἀπέδρα αὐτούς, κ. τ. λ.* “*Escaped them, since they neglected (them) in order that they might take,*” &c.—*προμαχεῶνας.* “*Battlements.*”—*ό δὲ τοῖχος ἦν ἐπ' ὅκτὼ πλινθων, κ. τ. λ.* “*And the wall was eight earthen bricks in breadth.*” (Consult Schneider, *ad loc.*)—*ἐπύταξεν ἐνδοθεν, κ. τ. λ.* “*Some one from within struck the thigh of the nearest man with a very large spit, so as to pierce it through and through.*” Literally, “*with an ox-piercing*

spit," *i. e.*, a spit large enough to spit a whole ox.—πυρσενόντων. "Making signals by torches."—Κομανίας. Comania appears to have been either a castle, or an obscure town not far from Pergamus. This is the only passage of an ancient writer in which it is mentioned.—Ασσύριοι καὶ Υρκάνιοι ἵππεῖς. Zeune thinks that the Hyrcanian horse here mentioned came from the Hyrcanius Campus in Lydia, a plain watered by the Hyllus or Phrygius. The mention, however, of Assyrian forces also disproves this opinion very effectually. The Hyrcanians here meant were natives of Hyrcania in Upper Asia, to the south of the eastern part of the Caspian Sea.—Παρθενίου. Parthenium was a town of Mysia near Pergamus.—Απολλωνίας. Apollonia, also a town of Mysia, was to the east of Pergamus, on the way to Sardes. (*Strabo*, xiii., p. 625.)

§ 16–19.

Ὥρα ἦν σκοπεῖν. "It was time to consider."—ἐντὸς πλαισίου ποιησάμενοι. This probably refers to the ἀνδράποδα merely.—οὐ οὕτω. "Not so much."—φυγὴ εἴη. "Might be (in appearance) a flight."—ώς μαχούμενοι. "As if resolved to fight."—βίᾳ τῆς μητρός. "In despite of his mother." Though well disposed toward the Greeks, she was probably afraid lest the Persians might retaliate for this.—Αλισάρνης. Alisarne was also a town near Pergamus. Pliny writes the name Haliserne. (v. 32.)—Τευθρανίας. Consult ii., 1, 3.—ὅπως τὰ δπλα ἔχοιεν πρὸ τῶν τοξευμάτων. "That they might have their shields as a defense against the arrows." Consult, as regards the peculiar force of πρό in this passage, Kühner, § 619, 3.—διασώζονται. "They get safe through."—ὅσον θύματα. "(In such quantity) as (to supply the) sacrifices." Weiske thinks that the allusion is to sacrifices for their safe return. Bornemann, however, refers it to § 21.

§ 20–24.

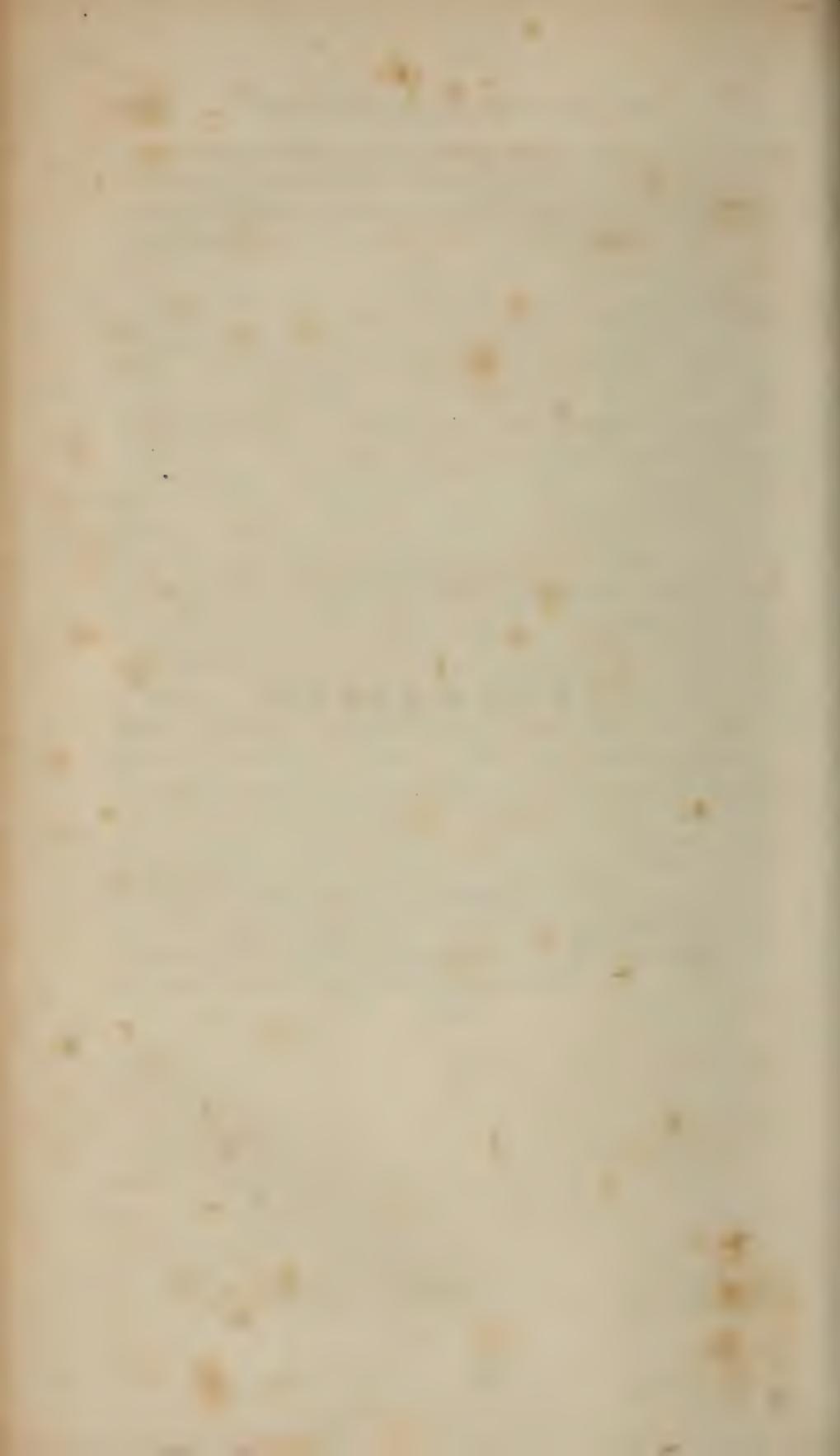
ὅπως ὅτι μακροτάτην ἔλθοι τῆς Ανδίας. "That he might go the longest way possible through Lydia." Supply ὁδόν.—εἰς τὸ μὴ διὰ τὸ ἔγγὺς, κ. τ. λ. "So that (the Persian) may not be alarmed by his being near, but be off his guard." Supply τὸν Πέρσην as the subject of φοβεῖσθαι. Some conjecture here ὡςτε in place of εἰς τό, but compare Xen., *Mem.*, iii., 6, 2: εἰς τὸ ἐθελῆσαι ἀκούειν τοιάδε λέξας.—ἐπ' αὐτόν. "On the subject of marching against him." The full expression would be ἐπὶ τῷ λέναι (or περὶ τοῦ λέναι) ἐπ' αὐτόν.—ἔξανλίζεται εἰς κώμας, κ. τ. λ. "Goes out to lodge in villages lying close under the town of Parthenium." Literally, "having themselves."—

aὐτόν. Krüger thinks that *τέ* has here been dropped from the text.—*τὸν θεόν.* Either Jupiter Meilichius, or else the deity generally. The latter is the more probable. (*Weiske, ad loc.*)—*ἐξαίρετα.* “*Selected portions.*”

§ 25, 26.

ἄρχοντες δὲ οἵδε, κ. τ. λ. Krüger has very satisfactorily shown that this entire section is a mere interpolation. (*De Authent.*, p. 7, *seqq.*) The same opinion must be formed of the succeeding one. (*Poppo, ad loc.*)—*ἐπήλθομεν.* In the narrative, this is the only instance, throughout the entire work, where Xenophon employs the first person. This, of course, furnishes no weak argument against the authenticity of the whole section.—*Λυδίας . . . Φρυγίας.* But Cyrus was satrap of these provinces before marching against his brother (i., 9, 7), and after his death Tissaphernes received them. We have here another argument against the authenticity of the text.—*Ἀραβίας.* As regards the Arabia here meant, consult i., 5, 1. It is utterly improbable, however, that this Arabia could form one satrapy with Phœnicia.—*Βέλεσνις.* Syria and Assyria never were governed by the same satrap. Another argument against the text.—*Ἐσπεριτῶν.* Weiske thinks that the western Armenians are meant. Teribazus certainly commanded the latter. (iv., 4, 4.)—*Χάλυνθες καὶ Χαλδαιοί.* Consult v., 5, 17.—*καὶ Τιβαρηνοὶ αὐτόνομοι.* The common text has, before these words, *καὶ Κοῖται*, but as such a people are neither named in the present work, nor by any other ancient writer, we have rejected these words as spurious. Dindorf conjectures *Ταόχοι*.—*τῶν ἐν Εύρώπῃ Θρακῶν Σεύθης.* It is ridiculous to name Seuthes here among the *ἄρχοντες τῆς βασιλεως χώρας*.—*ἀριθμός.* Consult ii., 2, 6, and with regard to the distance traveled by the Greeks both in going and returning, consult Life of Xenophon at the beginning of the present volume.

A P P E N D I C E S.



APPENDICES.

No. I.

ON A FEW ASTRONOMICAL POINTS CONNECTED WITH THE EXPEDITION OF CYRUS.

THE discrepancy which existed between the Arabian and Alexandrian geographers, in regard to the latitude of the northern parts of Asia Minor, led to long discussions among former commentators upon the Expedition of Cyrus, for which there is, happily, no longer occasion. The Arabians, it is well known, laid down Byzantium, and the northern parts of Asia Minor, in about 45° of north latitude, while Ptolemy placed them in about 43° . The Mosque of St. Sophia at Constantinople has been astronomically fixed in modern times by Gauttier, as being in north latitude $41^{\circ} 0' 12''$, and $28^{\circ} 59' 2''$ of east longitude. The whole coast of the Euxine is north of this parallel, but only at one point (Injeh Búrnú), "narrow cape," extends beyond the parallel of 42° ; Sinope being, according to Gauttier, in $42^{\circ} 2' 30''$ north latitude. We have also the following further data upon this subject:

Haraklí	$41^{\circ} 15' 30''$	N. Lat.	Ainsw. and Russell.
Sinope	$42^{\circ} 2' 30''$	—	Gauttier.
—	$42^{\circ} 1' 45''$	—	W. J. Hamilton.
Kúmjas	$41^{\circ} 28' 30''$	—	do.
Cape Yasún	$41^{\circ} 7' 35''$	—	do.
Kérasún	$40^{\circ} 52' 40''$	—	do.
Elehú	$41^{\circ} 0' 40''$	—	do.
Trebizond	$41^{\circ} 1' 0''$	—	Gauttier.
—	$40^{\circ} 59' 0''$	—	W. J. Hamilton.

The positive width of the Asiatic peninsula can thus be easily determined, as we have for the southern coast the accurate observations of the hydrographer, Captain Beaufort, and of Lieutenant Murphy, the astronomer of the Euphrates expedition; and which show, that at its most southerly point of Cape Anamúr the coast does not reach the parallel of 36° , although within a little more than a minute of it.

The questions as to whether the position of Massalia (Messina), given by Hipparchus, after Pytheas, in lat. 43° , and stated by

Strabo in a general manner to lie under the same parallel as Byzantium, was the cause of misleading the Alexandrian geographer; and whether the Arabians on their side increased the amount of error by mistaking 43° for 45° , remain in the present day simply as curiosities in the progress of historical geography. The result was, that Ptolemy, and a great number of geographers after him, made the Asiatic peninsula two degrees and a half broader than it is, and the Arabians extended this to four degrees and a half.

The reason for Strabo's placing Byzantium too far to the north has also been found in his allowing 4900 stadia due north, from Rhodes to Byzantium, the first of these two places being upon the celebrated imaginary parallel, called the Diaphragm of Rhodes, on which Eratosthenes proposed to mark off the longitudinal measurements of the known world, and which corresponded to the parallel of $26^{\circ} 21'$. It is obvious that this distance, which applies itself only to a devious navigation of 490 G. miles, would carry Byzantium three degrees more to the northward than it really is.

The subject of the Diaphragm of Rhodes permits me to make here an interesting remark regarding the positioning of Thapsacus. It is well known that the Pillars of Hercules, the City of Rhodes, the Gulf of Issus, Thapsacus on the Euphrates, the passage of the Tigris at Nineveh, the Mespila of Xenophon, and the Atropatenian Ecbatana, were among the chief points upon this arbitrary parallel; and Major Rawlinson has lately expressed his belief, relying on the judgment of antiquity, that they would not be found to vary many minutes from the said parallel. Although actual observation has not coincided within so small an amount of error, still the approximation has been sufficiently close to lend an interest to the inquiry, and in an indirect manner even to throw additional light upon a question of comparative geography.

Gibraltar	$36^{\circ} 6' 30''$	N. Lat.	Smith.
Rhodes (mole)	36 26 15	—	Beaufort.
Iskenderún (Gulf of Issus) .	36 35 19	—	Murphy.
Rakkah (near Thapsacus) .	35 55 35	—	do.
Mósul (near Nineveh) . .	36 21 0	—	Ainsworth.
Takhti Suleimán (Ecbatana)	36 27 0	—	Rawlinson.

The assumed Thapsacus, the ford of the Bedwins, is the point most removed from the parallel of Eratosthenes, but Deir, previously generally admitted as the Thapsacus of the ancients, is by Lieutenant Murphy's observations in north latitude $35^{\circ} 20' 7''$.

So late as in Spelman's time (note f., p. 167), we find Armenia

spoken of as lying between the parallels of 40° and 43° of north latitude, but it must be at once self-evident that no direct distances can ever be made to account for the distances traveled over by the Greeks in that country, and the adjacent country of the Taochians or Georgians.

The following are the chief points which have been used in the construction of the map, for the most important of which, the observations of the astronomer Murphy, I am, as before stated, obliged to the liberality of Colonel Chesney.

	N. Lat.	E. Long.	Observers.
Chonos	$37^{\circ} 48' 0''$	_____	W. J. Hamilton.
Deenaïr	38 3 0	_____	do.
'Isháklí. . . .	38 17 45	_____	do.
Kóniyah	37 50 30	_____	do.
Tarsus	36 54 5	_____	Murphy.
_____	36 46 30	$34^{\circ} 46' 45''$	Gauttier.
Iskenderún	36 35 19	36 7 45	Murphy.
_____	36 35 27	36 10 0	Conn. des Tems.
Port William (near Bíreh jik) {	37 0 38	37 58 15	Murphy.
Ba'lís	36 1 21	38 7 10	do.
Rakkah	35 55 35	39 3 58	do.
Deïr	35 20 7	40 11 30	do.
Werdi or Irzah	34 29 4	40 59 15	do.
'Anáh	34 27 27	41 58 46	do.
Haddisa	34 7 40	42 26 28	do.
Jubbah	33 54 37	42 34 18	do.
Hít	33 38 8	42 52 15	do.
Felújah	33 21 9	43 48 22	do.
Hillah	32 28 35	44 48 40	do.
Baghdád	33 19 40	44 45 45	Rich.
'Adhem	34 0 38	_____	Lynch.
Sídd Nimrúd	34 3 30	_____	do.
Mósul	36 19 30	43 10 0	do.
_____	36 21 0	43 12 45	Jaubert.
_____	36 21 0	_____	Ainsworth.
Súlub	36 52 5	_____	do.
Tel Kóbbin	37 14 10	_____	do.
Fénik	37 27 35	_____	do.
Chelék	37 41 5	_____	do.
Se'r't	38 2 40	41 34 7	do.
Betlís	38 23 54	42 4 45	Glascott.

	N. Lat.	E. Long.	Observers.
Betlis	38° 24' 5"	—	Ainsworth.
Músh	38 46 30	41° 29' 30"	Glascott.
—	38 45 40	—	Ainsworth.
'Arúz (Khanús district) {	39 17 40	—	do.
Khanús	39 21 42	—	Glascott.
Bíngöl-sú	39 37 30	—	Ainsworth.
Upland	39 44 50	—	do.
Tsarskie (Taochir)	41 27 57.7	—	Struve.
Tiflis	41 41 4.0	44 50 39	do.
Gumri	40 46 57.6	43 46 54	do.
Kars	40 37 1.7	43 9 2	do.
Hasan Kal'eh	39 58 47.4	—	do.
Erz-Rúm	39 55 16.1	41 18 31	do.
(Vice-consulate)	39 55 20	41 18 30	Glascott.
Baibúrt	40 15 36.5	40 8 48	Struve.
Gúmish Kháná	40 25 30	—	W. J. Hamilton.

Strabo makes the distance between Thapsacus and Babylon, following the course of the River Euphrates, 4800 stadia, or 480 G. miles. The distance, according to Xenophon, is equal to 633 G. miles, and it is by the river itself, as ascertained by the course of the steamer *Euphrates*, 657 G. miles. There is a considerable discrepancy here, which Forster has endeavored to do away with, by supposing that the distances on this part of the route, as given by Xenophon, were marked out by fancy, and impressed by fatigue and suffering; but as in other cases, the historian's statements are borne out by the experience of actual exploration, and the difference between his statement and that of the Amasean geographer depends upon the travelers in Strabo's time shortening the distance by following in part the great Palmyrean road, and the right bank of the river, by which they were enabled to make many abbreviations. The relations of the distances given by Xenophon, and those obtained by the Euphrates Expedition, are as follows:

By <i>Euphrates</i> Steamer.	Geo. Miles.	By Xenophon.	Geo. Miles.
Ford of 'Anézeh to the Khábúr	174	Thapsacus to Araxes	150
Khábúr to Irzah	110	Araxes to Corsote . . .	105
Irzah to Hít	194	Corsote to Pylæ . . .	270
Hít to Felújah	84	Pylæ to Cunaxa . . .	72
Felújah to Babylon	94	Cunaxa to Babylon . . .	36

making a difference of about 24 G. miles in favor of the land-route over the river-route. And the comparisons thus instituted would produce results slightly different from what we have admitted ; but we have endeavored to appreciate the amount of error in each portion of the journey, in obtaining our comparisons, and not in the gross amount, which would bring all the errors to culminate upon one point, when it is evident that they must be distributed throughout the whole. The coincidence of distance between the Araxes and Corsote, and the Khábúr and Irzah, is remarkable ; and if we take the distances given from Corsote to Pylæ, they would place the gates at 8 miles north of Felújah, leaving 102 miles (8 to Felújah + 94 to Babylon) to Babylon, while, according to the distances given by Xenophon, it would be 108 miles from the Pylæ to Babylon, a difference of only 6 miles upon upward of 100, but which we have entirely done away with by putting the error to the account of the journey from Corsote to Pylæ, which at fourteen miles north of Felújah would be by river 264 miles from Corsote, instead of 270, as given by Xenophon.

No. II.

TABULAR VIEW OF THE DATES OF THE PRINCIPAL TRANSACTIONS.

FROM MAJOR RENNELL.

Halts, Days.	As they left Ephesus seven months before the battle, their departure may be reckoned to be about the	7 Feb., B.C. 401.
	Left Sardis about	6 March.
20.	Arrive at Celænæ	20 ——
5.	——— Caÿstrus	1 May.
20.	——— Tarsus	6 June.
7.	——— Myriandrus	6 July.
5.	Ford the Euphrates at Thapsaeus . .	5 August.
	At the Pylæ	1 September.
	Battle of Cunaxa	7 ——
26.	Arrive at the Truce villages	10 ——
	At Sitace	11 October.
3.	Massacre at the Zapatas	29 ——
	Ascend the Carduchian Mountains . .	20 November.
	First snow in Armenia	6 December.
	Crossed the Eastern Euphrates . . .	13 ——
8.	Arrive at the villages of refreshment .	18 ——
	——— the Harpasus River	19 Jan., B.C. 400.
30.	——— Trebizond	13 February.
45.	——— Cotyora	13 April.
	——— Heraclea	1 July.
	——— Chrysopolis	7 August.
	Join Seuthes	5 December.
	——— Thibron	5 Mar., B.C. 399.

No. III.

INDEX AND COMPARATIVE TABLE
TO THE
EXPEDITION OF CYRUS,
AND THE
RETREAT OF THE TEN THOUSAND GREEKS.

Places.	Identifications.	Marches.	Parasangs.	Geo. Miles.	References and Authorities.
Sardes or Sardis.	Sart.				Herodotus, i., c. 101. Polybius, v., c. 77. Strabo, xiii., p. 430. Cicero, de Senectute, c. 17. Livius, 37, c. 24. Horatius, i., Epist. 2. Ovidius, Metamorph., vi., 137. Plinius, v., c. 29. Cellarius, p. 125. Rennell's Illustrations of the Expedition of Cyrus, &c., p. 19. W. J. Hamilton, Researches in Asia Minor, &c., vol. i., p. 144; vol. ii., p. 378. Travels in the Track of the Ten Thousand, p. 8, &c.
River Mæander.	Mendéreh-st.	3	22	66	Herodotus, vii., c. 26. Livius, 38, c. 13. Ovidius, Meta., viii., v. 162. Seneca, Hercule Furente, v. 683. Maximus Tyrius, Dissertat., 38. Cellarius, p. 83, 158. Rennell, p. 21. Hamilton (Op. cit.), vol. i., p. 113, 124, 496, 525; vol. ii., p. 161, 366. Travels in the Track, &c., p. 6, 13, &c.
Colossæ.	Chonos.	1	8	24	Herodotus, vii., c. 30. Strabo, lib. 12. Quintus Curtius, 3, c. 1. Plinius, 2, c. 103. Epistle of Paul the Apostle to the Colossians. Salmasius in Solin., p. 582. Carolus de S. Paulo Geo. Sac., p. 241. Cuperpalates (Excerpta ex Breviano Hist. J. Scylitzæ Cuperpalate, in G. Cedreni Compend. Historiarum, vol. ii., p. 834. Parisiis, 1647). Cellarius, p. 152. Rennell, p. 21. Arundel, Seven Churches of Asia Minor, p. 92. Hamilton, vol. i., p. 508; vol. ii., p. 58. Travels in the Track, &c., p. 13, 17, 18, &c.
Celaenæ.	Deenair.	3	20	60	Herodotus, vii., c. 26. Strabo, xii., p. 578. Livius, 38, c. 13. Plinius, v., c. 29. Tacitus, xii., c. 58. Arrianus, i., c. 29. Maximus Tyrius, Diss., 38. Salmasius in Solin., p. 587. Cellarius, p. 157. Rennell, p. 23. Leake, Tour in Asia Minor, p. 158. Cramer's Asia Minor, vol. ii., p. 50. Hamilton, vol. i., p. 499, 505; vol. ii., p. 366. Travels in the Track, &c., p. 18, 19, 20, 21.

Places.	Identifications.	Miles.	Parasangs.	Geo. Miles.	References and Authorities.
Keramôn Agora.	Market of the Ceramians.				Livius, 37, c. 56. Plinius, v., 32. Rennell, p. 28. Hamilton, vol. ii., p. 203. Travels in the Track, &c., p. 26.
Plain of Caystrus.	Sârmeneh.	3	30	90	Rennell, p. 31. Leake (Op. cit.), p. 60. Hamilton, vol. ii., p. 203. Travels in the Track, &c., p. 26, 27.
Thymbrium.	'Ishákli.	2	10	30	Plinius, v., c. 7. Rennell, p. 34. Hamilton, vol. ii., p. 201. Ainsworth, Travels and Researches in Asia Minor, &c., vol. ii., p. 63. Travels in the Track, &c., p. 29, 33.
Tyriæum.	'Arkút Khán.	2	10	30	Plinius, v., c. 27. Anna Comnena, xv., c. 7, 13. Rennell, p. 26. Hamilton, vol. ii., p. 200. Ainsworth, vol. ii., p. 64. Travels in the Track, &c., p. 29, 33, 37.
Iconium.	Kóniyah.	3	20	60	Strabo. Cicero, Epist. ad Attic. Plinius, &c., in Cellarius, p. 201. Ptolemaeus, v., c. 6. Acts of the Apostles, xiii., 51; xiv., 1. Historia Apostolorum, c. 14, p. 1. Rennell, p. 26, 34. Hamilton, vol. ii., p. 196, 200. Cramer (Op. cit.), vol. ii., p. 65. Ainsworth, vol. ii., p. 65. Travels in the Track, &c., p. 27, 35, 38.
Lower pass through Taurus. Dana (Tyana).	Pass of 'Alân Búzük. Kíz Hisár.	5	30	90	Rennell, p. 37. Hamilton, vol. ii., p. 322. Travels in the Track, &c., p. 40.
Cilician Gates.	Gólék Bógház.				Strabo, 12, p. 370. Ovidius, Metam., viii., v. 721. Ammianus Marcellinus, 23, c. 6, and c. 19. Flavius Vopiscus, c. 22 and 23. Sozomenus, 6, c. 12. Philostratus, Vita Apollon., 1, c. 6. Pseudo-Aristot., Mirab. Auscult., p. 163. Cellarius, p. 344. Rennell, p. 37. Hamilton, vol. ii., p. 200 and 300. Dictionary of Greek and Roman Biography and Mythology, p. 242 and 380. Travels in the Track, &c., p. 40, 43.
Tarsus.	Tarsûs.	4	25	75	Callisthenes in Polybii fragmentis, 12, c. 8. Strabo, xii., p. 370. Cicero, 5, ad Attic. Epist., 20. Plinius, v., c. 27. Arrianus, 2. Quintus Curtius, 3, c. 4. Cellarius, p. 262. Ainsworth, Travels, &c., vol. ii., p. 71, et seq.; also, Notes on the Comparative Geography of the Cilician and Syrian Gates; Journ. of Royal Geogr. Society, vol. viii., part ii. Travels in the Track, &c., p. 40, 52.

Places.	Identifications.	Marches.	Parasangs.	Geo. Miles,	References and Authorities.
Pharus (Psarus).	Seihún.	2	10	30	38. Dio Cassius, xlvi., p. 342. Quintus Curtius, 3, c. 5. Albertus Aquensis, 3, c. 14. Cellarius, p. 252. Rennell, p. 44. Ainsworth, vol. ii, p. 83. Travels in the Track, &c., p. 40, 45, 47, 49. Strabo, xii., p. 369. Livius, 33, c. 41. Plinius, 6, c. 3. Appianus Alexandrinus, Syriacis, p. 144, edit. Toll. Zonaras in Nicephoro Phocá, p. 161. Cedrenus, p. 540, edit. Basil. Cellarius, p. 244. Rennell, p. 48. Ainsworth, vol. i., p. 235; vol. ii, p. 87. Travels in the Track, &c., p. 45, 46, 51, 56.
Pyramus.	Jeihún.	1	5	15	Strabo, xiv., p. 464, 465. Plinius, v., c. 27. Arrianus, ii., p. 92. Quintus Curtius, 3, c. 4 and 7. Mela Pomponius, 1, c. 13. Procopius, de Ædificiis, 5, c. 5. Jehán Numá, p. 602. Otter, "Voyages," vol. i., p. 71. Rennell, p. 48. Ainsworth, vol. ii, p. 88. Travels in the Track, &c., p. 46, 52.
Issus.	On the Déli Chai.				Diod. Siculus, 17, c. 32. Strabo, xiv., p. 465. Plinius, v., c. 27. Plutarch, Vitæ Alexandri, p. 675. Ptolemy, 5, c. 15. Arrianus, xi., p. 94, 95. Quintus Curtius, 3, c. 8. Cellarius, p. 249. Rennell, p. 48. Ainsworth, vol. ii, p. 91. Travels in the Track, &c., p. 48, 53.
Gates of Cilicia and Syria.	Merkez.	1	5	15	Strabo, xiv., p. 465. Plin., v., c. 27. Ptolemy, 5, c. 8. Arrian., ii., p. 95. Quintus Curtius, 3, c. 8. Cellar., p. 248. Pocock's Travels, vol. ii., p. 176. Mecca Itinerary. Recueil de la Société de Géogr., tom. ii., p. 103. Ainsworth, vol. ii., p. 92. Travels in the Track, &c., p. 53, 57, 58.
Myriandrus.	Half way between 'Arsús (Rhôsus) and Iskenderún (Alexandria ad Isson).	1	5	15	Strabo, xiv., p. 465. Plin., 11, c. 108. Arrian., II. Agathermes, 1, c. 4. Cellarius, p. 409. Volney's Travels, ii., 27. Drummond's Travels, p. 205. Rennell, p. 57. Travels in the Track, &c., p. 56, 60, 65.
River Chalus.	Chálib or Koweik.	4	20	60	Rauwolf's Travels, by J. Ray, part i., c. 8. Forster's Dissertation in Spelman's Xenophon, p. 206. D'Anville's L'Euphrate et le Tigre, p. 20. Rennell, p. 65, 300. General Statement of the Labors of the Euphrates Expedition, by Col. Chesney and W. F. Ainsworth. Parliamentary Papers, and Journ. of Royal Geogr. Soc., vol. vii., part ii. Ainsworth, vol. ii., p. 99; Researches in Assyria, &c., p. 295. Travels in the Track, &c., p. 63, 66.
Daradax. (Dardes.)	Ba'lís?	5	30	90	Cellarius, p. 19, 20. 'Abu-l-fedá, Tabulae Syrie, p. 65, 130. Philo-

Places.	Identifications	Miles.	Parasangs.	Geo. Miles.	References and Authorities.
Thapsacus.	Ford of the 'Anezech or Bedwins.	3	15	45	sophical Transactions, 1695. D'Anville (Op. cit.), p. 19, 20. Rennell, p. 67. Ainsworth's Researches, &c., p. 62, 64. Col. Chesney's El Bâb or Taïdîf (same as Fountain of Fay) on River Dhahab. MSS. Travels in the Track, &c., p. 65, 66, 69, 71, 78.
Araxes (Habor) (Khaborus).	Khâbûr.	9	50	150	1 Kings, iv., 24. Strabo, xvi., p. 513. Plinius, 5, c. 24, 26. Arrianus, i., p. 116, and iii., p. 168. Cellarius, p. 437, 696. Bochart, Phaleg., 86. D'Anville, p. 17, 23, 51. Rennell, p. 61. Bell's Geography, vol. iv., p. 174. General Statement, &c.; Journ. of Royal Geog. Society, vol. vii., p. 425. Ainsworth, Researches, &c., p. 67. Fraser's Assyria, &c., p. 21, 181. Travels in the Track, &c., p. 69, 73.
Corsote.	Irzah, Erzî, or Werdi.	5	35	105	2 Kings, xvii., 6; xviii., 11. 1 Chron., v., 26. Isa., x., 9. Jer., xlvi., 2. Ezek., i., 1. Strabo, 16, p. 514. Zosimus, 3, c. 12. Amm. Marcell., 23, c. 11. Procopius, Belli Persici, 11, c. 5; de Ædificiis, 1, c. 6. Sextus Rufus, c. 22. Eutropius, 9, c. 2. Dion Cassius, edit. Reimar Hamb., c. 26. Isidore of Charax, Hudson Geograph. Minores, p. 4. Joannes Antiochenus (Malala) in Juliano, p. 17. Itinerary of Benjamin of Tudela, p. 62. Bochart, Phaleg., p. 289. Cellarius, p. 716-726. D'Anville, p. 42. General Statement, &c., p. 426. Ainsworth, Researches, &c., p. 73; Travels, &c., p. 261. Forbes's Visit to the Singar Hills; Journ. of Royal Geog. Society, vol. ix., p. 409. Travels in the Track, &c., p. 70, 74, 75, 79.
Pylæ.	4 miles N.W. of Sifeirah.	13	90	270	Book of Ezra. D'Anville, p. 63. Bochart, Phaleg., p. 87. Rennell, p. 103. General Statement, &c., p. 427. Note of Rev. Mr. Renouard to ditto. Ainsworth, Researches, p. 77. Loss of the Tigris, with Notes, by H. Richardson, 2 cantos, 1840. Travels in the Track, &c., p. 78-81.
					<i>Sifeirah, ancient Sipphara.</i> Eusebius, Præparat. Evangel., ix., c. 41. Cellarius, p. 718, 719. Bochart, Phaleg., 25. 'City of Books.' Note on a part of the River Tigris; Journ. of Royal Geogr. Society (Capt. Lynch), vol. ix., p. 471. Fraser, p. 186. Travels in the Track, &c., p. 82, 88, 108, 117.

Places.	Identifications.	Marches.	Parasangs.	Geo. Miles.	References and Authorities.
Midnight Review.	36 miles S. of Pylæ. 32 miles S. of Felūjah.	3	12	36	
Trench.	Nahr Melik, "Royal River."	$\frac{1}{2}$	$1\frac{1}{2}$	$4\frac{1}{2}$	Herodotus; Clio, cxciii. Polybius, v., 21, 25. Zosimus, iii., c. 24. Ptolemy, v., c. 17. Plinius, 6, c. 26. Ammianus Marcellinus, lib. 24, c. 2. (Grut., c. 5); lib. 24, c. 5 (Vales., c. 2); lib. 24, c. 21 (Vales., c. 6). Lindenbrog, p. 286, 299. Abydenus apud Eusebium Præp. Evang., ix., c. 41. Cellarius, p. 741. D'Anville, p. 118. Bochart, Phaleg., p. 38, 39. General Statement, &c., p. 428. Ainsworth, Researches, &c., p. 119; ditto in Bulletin de la Société de Géograph. de Paris, tom. ix., No. 49. Fraser's Assyria, p. 32, 210. Travels in the Track, &c., p. 88, 90, 91, 107.
Station beyond Trench.	4½ miles S. of the Nahr Melik.	$\frac{1}{2}$	$1\frac{1}{2}$	$4\frac{1}{2}$	Travels in the Track, &c., p. 88.
Cunaxa.	'Imséy'ab, 36 miles N. of Babylon.	3	9	27	Plutarch in Life of Artaxerxes. Note to Spelm., Xen., p. 63. D'Anville, p. 69. Rennell, p. 93. Fraser, p. 18, 33, 182, 186. Travels in the Track, &c., p. 81, 87.
To Village and Tel. Return to Camp. By river to camp of Ariæus.		1	{ 2 2	6 6	Travels in the Track, &c., p. 97.
First Villages.	Plain of Babylonia.	1	4	12	Travels in the Track, &c., p. 103.
Second Villages.	On the Nahr Melik.	1	5	15	Travels in the Track, &c., p. 104.
Wall of Media.	Plain of Babylonia.	1	5	15	Travels in the Track, &c., p. 105.
	Khalū, or Sidd Nimrūd.	3	12	36	D'Anville, Euphrate et Tigre, p. 99, 100. Ainsworth, Researches, &c., p. 113, 173. Ross, Notes of two Journeys from Baghdad to Al Hadhr. Journ. of Royal Geogr. Society, vol. ix., p. 446. Lynch, Notes, &c., Journ. of Royal Geogr. Society, ix., 473, 474. Fraser, p. 157. Travels in the Track, &c., p. 87, 88, 107, 108, 109, 116.
Sitace.	'Akbarā.	2	8	24	Strabo, xv., p. 503; xvi., p. 512. Plin., 6, c. 26, 27. Cellarius, p. 773. Bochart, Phaleg., p. 270. D'Anville, p. 100. Rennell, p. 82. Ross, Notes, &c., Journ. of Royal Geogr. Society, vol. ix., p. 444 ('Akbarā), p. 460 ('Sheri' at el Beidhā). Ainsworth, Researches, &c., p. 174. Fraser, p. 158, 186. Travels in the Track, &c., 110, 111.
Opis.	Eski Baghdád, on the Katúr, or Nahr-Wán. (?)	4	20	60	Herodotus, i., c. 189. Strabo, xvi., p. 509. Cellarius, p. 757. D'Anville, p. 98, 99. Rennell, p. 126. Lynch, Journ. of Royal Geogr. Society, vol. ix., p. 472, 475.

Places.	Identifications.	Marches.	Parasangs.	Geo. Miles.	References and Authorities.	
Villages of Parysatis.	Neighborhood of Tel Kunus.	6	30	90	Ross, Journ. of Royal Geogr. Society, vol. ix., p. 448; vol. xi., p. 125, 129. Fraser, p. 156, 187. Rawlinson, Journ. of Royal Geogr. Society, vol. x., p. 93-97. Travels in the Track, &c., p. 115, 116.	Lynch's Map of Tigris; Journ. of Royal Geogr. Society, vol. ix., part iii. Tel Geloos of Rich's Map, Travels, &c., vol. i. Travels in the Track, &c., p. 117.
Cœnæ.	Sénn.	1	6	18	Strabo, xvi., p. 515. Cellarius, p. 737. Bochart, Phaleg., 210. D'Anville, p. 91. Lynch, Map of Tigris; Journ. of Royal Geogr. Society, vol. ix., part iii. Travels in the Track, &c., p. 118, 119, 120.	Lynch's Map of Tigris; Journ. of Royal Geogr. Society, vol. ix., part iii. Tel Geloos of Rich's Map, Travels, &c., vol. i. Travels in the Track, &c., p. 117.
Zapatas.	Zab 'Alâ.	4	14	42	Plinius, 6, c. 26. Ammianus, 23, c. 20 (Vales., vi.). Bochart, Phaleg., p. 278. Ainsworth, Travels, vol. ii., p. 326. Fraser, p. 30, 241. Travels in the Track, &c., p. 118, 119.	Plinius, 6, c. 26. Ammianus, 23, c. 20 (Vales., vi.). Bochart, Phaleg., p. 278. Ainsworth, Travels, vol. ii., p. 326. Fraser, p. 30, 241. Travels in the Track, &c., p. 118, 119.
Ford on the Zapatas. Villages. Larissa.	Kélék Gópár. 25 stadia. Nimrád (Resen).		2½	10	5	Lynch's Map (ut ante). Travels in the Track, &c., p. 119, 134. Travels in the Track, &c., p. 135. Gen., x., 12. Bochart, Phaleg., p. 291. Cellarius, p. 767. Rich's Residence in Kurdistan, &c., vol. ii. General Statement, p. 437. Ainsworth, Researches, &c., p. 257; Travels, &c., vol. ii., p. 144. Fraser, p. 168, 172, 190. Travels in the Track, &c., p. 137, 138.
Castle.	Yárumjah.	1	6	18	Rich's Residence, &c., vol. ii. Ainsworth, Travels, &c., vol. ii., p. 144. Travels in the Track, &c., p. 139.	Rich's Residence, &c., vol. ii. Ainsworth, Travels, &c., vol. ii., p. 144. Travels in the Track, &c., p. 139.
Mespila.	Mósul (Nineveh).				Gen., x., 11. Book of Jonah. Nahum. Herodotus, i., c. 193. Diodorus Siculus, 2, c. 3; 17, c. 53. Strabo, 16. Plinius, vi., c. 13. Tacitus, 12, c. 13. Philostratus, 1, c. 13, 14. Ammianus, 23, c. 20 (Vales., vi.), and 18, c. 16 (Vales., vii.). Cellarius, 769. Bochart, Phaleg., p. 260. D'Anville, p. 88. Rennell, p. 147. Rich's Residence, &c., vol. ii. Ainsworth's Researches, p. 257; Travels, vol. ii., p. 137. Fraser, p. 163, 168, &c. Travels in the Track, &c., p. 139-141.	Gen., x., 11. Book of Jonah. Nahum. Herodotus, i., c. 193. Diodorus Siculus, 2, c. 3; 17, c. 53. Strabo, 16. Plinius, vi., c. 13. Tacitus, 12, c. 13. Philostratus, 1, c. 13, 14. Ammianus, 23, c. 20 (Vales., vi.), and 18, c. 16 (Vales., vii.). Cellarius, 769. Bochart, Phaleg., p. 260. D'Anville, p. 88. Rennell, p. 147. Rich's Residence, &c., vol. ii. Ainsworth's Researches, p. 257; Travels, vol. ii., p. 137. Fraser, p. 163, 168, &c. Travels in the Track, &c., p. 139-141.
Villages.	Tel Keif, or Kif.	1	4	12	Rev. Mr. Southgate, Narrative of a Tour, &c., vol. ii., p. 222. Rich's Residence, &c., vol. ii. Fraser, p. 177. Ainsworth, Travels, &c., vol. ii., p. 137. Renouard, Note to Journ. of Royal Geogr. Society, vol. xi., p. 150. Travels in the Track, &c., p. 141.	Rev. Mr. Southgate, Narrative of a Tour, &c., vol. ii., p. 222. Rich's Residence, &c., vol. ii. Fraser, p. 177. Ainsworth, Travels, &c., vol. ii., p. 137. Renouard, Note to Journ. of Royal Geogr. Society, vol. xi., p. 150. Travels in the Track, &c., p. 141.
Palace.	Zákhu.	5		60	Strabo, p. 745 (Capital of the Sacopedes ?). Rennell, p. 151.	Strabo, p. 745 (Capital of the Sacopedes ?). Rennell, p. 151.

Places.	Identifications.	Marches.	Parasangs.	Geo. Miles.	References and Authorities.
March on plain to village.		1	6	Ainsworth, Researches, p. 265; Travels, &c., ii., 339. Travels in the Track, &c., p. 143, 144.	
March of 60 stadia at night.	Tel Kobbín.	1	6	Ainsworth, Travels, &c., vol. ii., p. 342. Travels in the Track, &c., p. 146.	
March on plain.	Plain of the Khábúr.	2	18	D'Anville, p. 87. Ainsworth, Travels, &c., p. 342. Travels in the Track, &c., p. 146.	
Villages on the Tigris.	Field of the Romans of Procopius.	1	8	Hieronymus, Chron., Anno xi., Constantii Cellarius, p. 735. D'Anville, p. 86. Ainsworth, Travels, &c., vol. ii., p. 345. Travels in the Track, &c., p. 148.	
Army turns eastward.	Mánsúriyeh, &c., opposite Jezíreh ibn 'Omár.				
Return by night to foot of mountain.	Vale of Mar Yuhannah.			Ainsworth, Travels, &c., vol. ii., p. 346. Travels in the Track, &c., p. 149.	
Villages of Karduchians.	Fénik [Phœnica].	1	7	Ammianus Marcellinus, xx., c. xv., &c., c. xviii. D'Anville, p. 85. Rich's Narr., i., Appendix, p. 375. Ainsworth, Travels, &c., vol. ii., p. 347. Travels in the Track, &c., p. 155, 156.	
Pass where slaves were dismissed.	Pass of Záwiyah.	1	8	Ainsworth, Travels, &c., vol. ii., p. 350. Travels in the Track, &c., p. 157.	
March through defiles to encampment before Pass of Tigris.	Pass of Kónákti to between Finduk and Kúwarro.	1	7	Ainsworth, Travels, &c., vol. ii., p. 352. Travels in the Track, &c., p. 157.	
Valley at foot of eminence.	Valley with rivulet commanded by a now ruinous fort.	1	3	Ainsworth, Travels, &c., vol. ii., p. 355, 356. Travels in the Track, &c., p. 160, 161, et seqq.	
First Hill.	On approach to above by hills to the right or eastward.				
Second Hill.	Villages in Pass south of Kélék.				
Third Hill.					
Villages.					
Villages above the Centrites.	Villages near the junction of the Buhtán Chai and the Tigris.	1	10	Col. Sheil, Notes, &c.; Journ. of Royal Geogr. Society, vol. viii., part i. Ainsworth, Travels, &c., vol. ii., p. 354. Travels in the Track, &c., p. 164.	
Descent to Bank of Centrites.	Pass of Jániminiyah.			Ainsworth, Travels, &c., vol. ii., p. 355. Travels in the Track, &c., p. 165, 166.	
4 stadia to Ford of Centrites.	Buhtán Chai.			Ainsworth, Travels, &c., vol. ii., p. 356. Travels in the Track, &c., p. 169.	
Palace of Satrap.	Se'rt.	1	5	D'Anville, p. 85. Rennell, p. 201. Col. Sheil, Notes, &c.; Journ. of Royal Geogr. Society, vol. viii., part i. Ainsworth, Travels, &c., p. 339. Travels in the Track, &c., p. 169.	
				D'Anville, p. 84. Rennell, p. 201. Bell's Geogr., iv., 160. Col. Sheil,	

Places.	Identifications.	Marches.	Parangs.	Geo. Miles.	References and Authorities.
To above head of Tigris.	'Alí Tágh (Niphates).	2	10	30	Notes, &c.; Journ. of Royal Geogr. Society, vol. viii., part i. Ainsworth, Travels, &c., vol. ii., p. 357. Travels in the Track, &c., p. 171. Strabo, xi., p. 359, 364. Virgil, Georg., iii., v. 30. Plinius, vi., c. 27. Pomp. Mela, iii., c. 8. Lucanus, iii., v. 245. Cellarius, p. 379. D'Anville, p. 78, 84. Brant, Notes of a Journ., &c.; Journal of Royal Geogr. Society, vol. x., part iii. Ainsworth, Travels, &c., vol. ii., p. 359. Trav. in the Track, &c., p. 171.
River Teleboas.	Kára-sú, in district of Músh, ancient Motene, or Moxene.	3	15	45	Strabo, xi., p. 359, 364. Virgil, Georg., iii., v. 30. Plinius, vi., c. 27. Pomp. Mela, iii., c. 8. Lucanus, iii., v. 245. Cellarius, p. 379. D'Anville, p. 75. Rennell, p. 207. Bell's Geogr., iv., p. 140. Brant, Notes, &c.; Journ. of Royal Geogr. Society, vol. x., part iii. Ainsworth, Travels, ii., 376, 378. Travels in the Track, &c., p. 172.
Palace. Remove to villages. Pass in Mountains. Ford of Euphrates.	Pérak, or Lis. Ditto. Offset of Nimrád Tágh. Malasgherd on Murád-sú (Mauro-castrum). Villages, Palace 3 miles off.	3	15	45	Travels in the Track, &c., p. 173.
Abandoned by their guide. River Phasis.	Khanús Kal'eh-si.	{ 1	4	12	Travels in the Track, &c., p. 173.
Passage of Mountains.	Uplands of Armenia. Pasin Chai, tributary to the 'Arás, or Araxes. anc. Phisun.	3	15	45	Travels in the Track, &c., p. 175.
Fort of Taochians.	Kapán Tágh (Coraxius, or Coraxicus). Tzalka, or Tzarskie Kolodzi.	2	10	30	Bell's Geogr., vol. iv., p. 152.
Country of the Chalybes.		5	30	90	Travels in the Track, &c., p. 176.
					Herodotus, i., c. 202. Strabo, xi., p. 363. Plutarch, Life of Pompey (c. 34), p. 634. Plinius, 6, c. 9. Appianus (Mithridates), p. 401. Cellarius, p. 376. D'Anville, Geograph. Anc., vol. ii., p. 100. Rennell, p. 227. Travels in the Track, &c., p. 179.
					Plinius, vi., c. 9. Cellarius, p. 381. Bell's Geogr., vol. iv., p. 143. Travels in the Track, &c., p. 181.
					D'Anville, Geogr. Anc., tom. ii., p. 101. Forster's Dissertation, &c., p. 237. Struve, Astronomical Positions, &c. Journ. of Royal Geogr. Society, vol. viii., part iii. Travels in the Track, &c., p. 182.
					Herodotus, i., c. 28. Apollonius, 11, vers. 375. Scholiastes in ditto, v. 1003. Strabo, xii., p. 378. Virgilius, Georg., 1, v. 58. Valer. Flaccus, 5, v. 141. Plinius, 6, c. 4. Pomp. Mela, i., c. 19. Cellarius, p. 334. Bochart, Phaleg., 206. Travels in the Track, &c., p. 183.

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River Harpasus.	'Arpá Chai.	7	50	150	Rennell, p. 225. Bell's Geog., iv., p. 143. W. J. Hamilton, Travels, &c., vol. i., p. 197. Travels in the Track, &c., p. 184.
Villages in country of Scythians, or Scythinians.	Village head of Kárs River.	4	20	60	Cellarius, p. 884. Rennell, p. 243. Travels in the Track, &c., p. 185.
City of Gymnias.	Erz-Rám.	4	20	60	Rennell, p. 236. W. J. Hamilton, i., p. 177. Ainsworth, Travels, &c., vol. ii., p. 391. Travels in the Track, &c., p. 185-6.
Mount Theches.	Kóp Tágh (Paryadres).	5	16	50	Strabo, xi., p. 378. Plinius, vi., c. 9. Cellarius, p. 369, 381. Ainsworth, Travels, &c., vol. ii., p. 395. Travels in the Track, &c., p. 186.
Country of Macronians.					Herod., ii., c. 104. Apollon., 2, v. 22. Avienus, v. 944. Strabo, xii., p. 378 (Sanni). Arrian, Periplus, p. 11. Cellarius, p. 335, 369. Travels in the Track, &c., p. 189.
River (1st day's march).	Tchorák-sú (Apsarus).				Plinius, vi., c. 4 (Absarus). Cellarius, p. 365. W. J. Hamilton, vol. i., p. 172, &c. Ainsworth, Travels, &c., vol. ii., p. 395. Travels in the Track, &c., p. 189.
Mountain of Colchians.	Kóhát Tágh.				Strabo, xii., p. 378. Plinius, vi., c. 4. Cellarius, p. 360. Bell's Geogr., vol. iv., p. 134. Hamilton, vol. i., p. 165. Ainsworth, Travels, &c., vol. ii., p. 396. Travels in the Track, &c., p. 190.
Trebizond (Trapezus).	Tarábužún.	2	7	21	Diodorus Siculus, xiv., c. 31. Strabo, p. 378. Tacitus, Histor., 3, c. 47. Plinius, vi., c. 4. Eustathius ad Dionys., v. 688. Cellarius, p. 326. Rennell, p. 254. Kinneir's Travels, p. 335. Bell's Geogr., vol. iv., p. 116. Hamilton, vol. i., p. 160, 241. Ainsworth, Travels, &c., vol. ii., p. 397. Travels in the Track, &c., p. 191.
Kerasunt (Cerasús).	Kérasún Dereh-sú.	3	12	36	Strabo, xii., p. 548. Plinius, 6, c. 4. Arrianus, Periplus, p. 17. Cramer's Asia Minor, vol. i., p. 281. W. J. Hamilton, i., 250. Travels in the Track, &c., p. 199.
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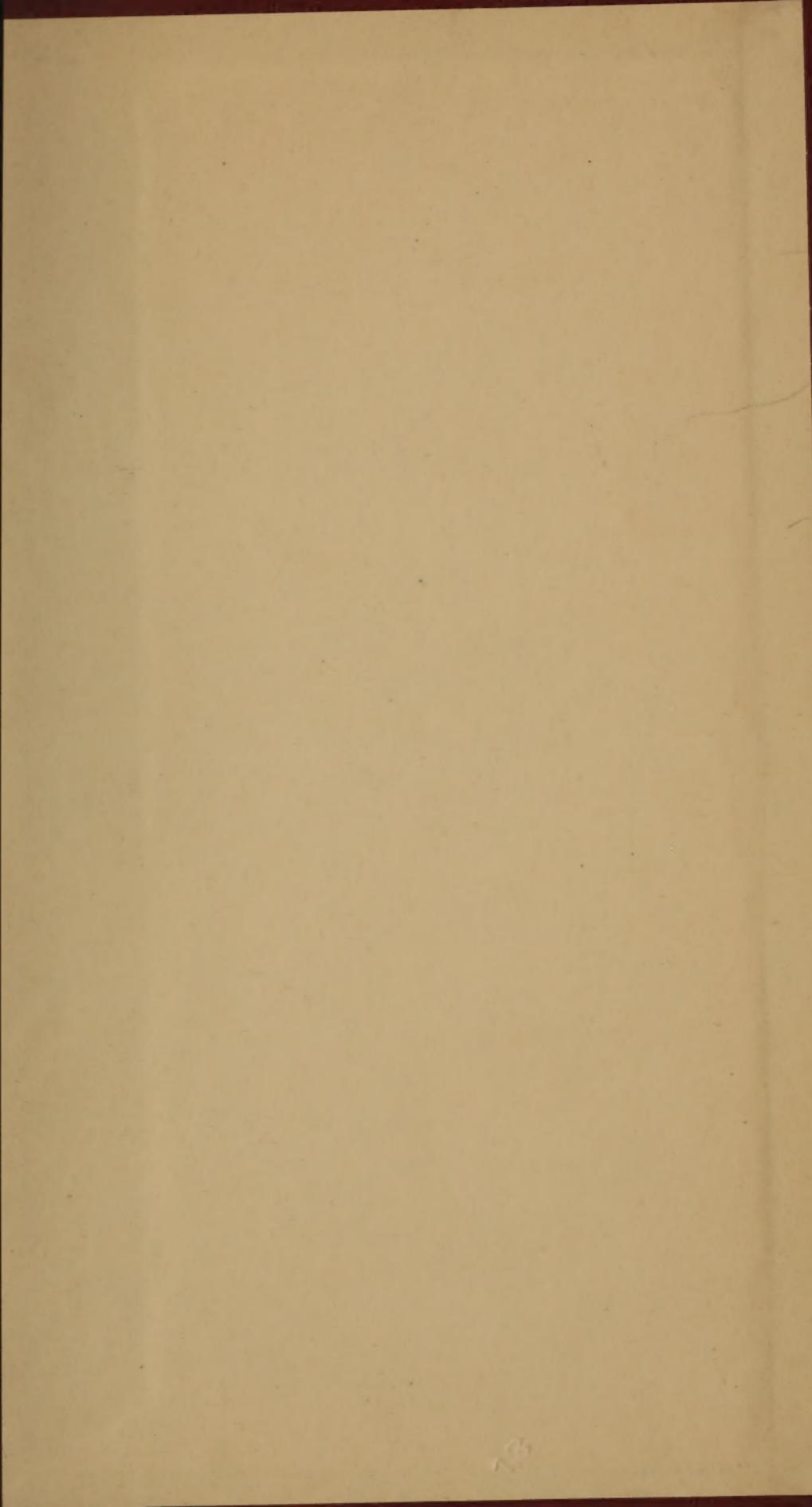
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